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A

HARMONY

OF THE

FOUR GOSPELS:

IN WHICH

THE NATURAL ORDER OF EACH IS PRESERVED,

WITH A

PARAPHRASE AND NOTES.

66979

By JAMES MACKNIGHT, D. D.

That thou mightest know the certainty of those things wherein thou hast been instructed. LUKE i. 4.

431

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PREFACE

TO THE

SECOND EDITION.

THE following Harmony proceeds upon the supposition that the evangelists have not neglected the order of time in their gospels, but have generally related every thing according to the true series of the history. The reasons which support this hypothesis are: That we find the sacred writers often affirming the order of their own narrations; that to transpose them in any instance where they have affirmed their order, would manifestly injure their authority; that in comparing their gospels, the best method of producing a perfect Harmony, is to preserve the thread of their several narrations entire, because seeming contradictions will thus be removed, the whole will be rendered consistent, the credit of the evangelists as historians will be the better secured, and our faith built upon the most solid foundation. The truth is, the advantages arising from this scheme are so many, that all Christians must wish to see it established. That it is not the common method of harmonising the gospels, ought to prejudice no reader against it, seeing it has been espoused by several eminent writers. And though their scheme has been generally neglected, it was not owing so much to any defect in its evidences, as to their having omitted to propose them. The chief argument urged in behalf of transposing many facts contained in the gospel history is, that they have been judged by most people the same, because they resemble one another: and that being told in a different order by the several Evangelists, the series and connection of their narrations must be broken, that their accounts may be brought to agree in point of time. Nevertheless, when it is considered that one transaction may be like another without being the same, there will not appear much strength in this argument. Besides, all interpreters acknowledge that there are some particulars in the gospels, which, though like to one another,

ther, are undoubtedly different; and therefore, in other instances not yet acknowledged, a similarity may subsist where there is no sameness. This position I think cannot be disputed. Yet as it is one principal foundation of what is here proposed as the true Harmony of the Gospels, it merits an ample illustration. Accordingly care has been taken to explain and confirm it by a large induction of particulars, which the reader will find ranged under the fourth Preliminary Observation.

In this Harmony the order of all the Gospels is invariably preserved, three passages excepted, wherein the sacred writers have told a few facts out of their order; a liberty which the most accurate historians do not scruple to take on certain occasions. As often as the Gospels treat of the same subject, the whole text of each is given without the alteration of a word; only to every particular sentence, as well as to every particular transaction, is assigned what was judged its proper place with relation to the rest; and where the same thought is expressed by more than one writer, the parallel expressions are set down one after another, in such a manner that they can be compared with ease. Whatever is peculiar in the account which any Evangelist has given of a matter handled by the rest, is sufficiently distinguished. The several texts, though blended together, are all along kept perfectly distinct; and being marked with the historian's name to whom they belong, together with the number of the chapter and verse, the scattered members of each may be joined with such ease and readiness, that no stop needs be made in reading any particular Evangelist whose account the reader chuses to consider separately. (See the Explanation prefixed to the Harmony.) By this disposition, which, as far as the author knows, is entirely new, the order of each Gospel is secured, except in the instances mentioned, the several texts are joined together, according to what is judged the true series of the history, the parallel expressions are pointed out with almost minute exactness, and often mutually throw light on each other. At the same time, the force which every expression derives from its own context clearly appears, because it can be read in connection, which must both afford pleasure, and be of great use to those who would study the Gospels with accuracy. In short, the comparison of the Gospels effected by this disposition of the texts is

so complete, that it is to be hoped the advantages arising from it will of themselves recommend the Work to the attention of the Public.

It is true, the compound text in the following Harmony has not the form of a continued narration, which some may think a defect, considering that the composers of Harmonies have generally studied a continued narration as the perfection of their work. But the reader must be sensible, that in every case where more than one Evangelist has mentioned the same things, the words of none of them but one can be set down on such a plan; and these too must often be very much changed in order to their being aptly connected. Properly speaking, therefore, a work of that kind is rather a history compiled from the Gospels than a Harmony, notwithstanding the words of the inspired writers may for the most part be made use of. However, the present Harmony can easily bear the want of a continued narration, as there is a Paraphrase subjoined, the sections of which correspond to the sections of the Harmony, and exhibit a particular account of the matters contained in them. And because these accounts are drawn from the Evangelists jointly, circumstances tending to reconcile them are suggested, where any seeming difference found in their accounts rendered it necessary. In the Paraphrase likewise, the connexion and beauty of particular passages are often pointed out, together with the moral reflections which they afford. And being designed for the illustration of the sacred texts, as well as to give a connected view of our Lord's actions, the words explained are generally introduced in different characters, that the reader may be the better able to examine the propriety of the explications given. There is also a Commentary, wherein the opinions of different interpreters upon the difficult passages are proposed and examined, and the senses offered in the Paraphrase supported, sometimes by critical observations on the words of the text, sometimes by reasonings from the context. Yet the Harmony of the Gospels being the principal thing intended, the notes are often employed in settling the order of the history, and reconciling the differences occurring in the accounts which the Evangelists have given of our Lord's transactions.

In all these branches the author has endeavoured to render his Work accurate. Nevertheless, in so large a field, it is not possible

ble to have written without having sometimes erred. Sensible of this, he wishes to be corrected, being persuaded that truth alone ought to be the aim of an interpreter of the sacred volume.

From the very favourable reception which the former edition of this Work has met with, and the opinion which the best judges have been pleased to form of it, the author thinks himself warranted to consider his plan of the Harmony as just. This, joined with his desire to oblige those who wish to see the Paraphrase and Commentary completed, induced him, with the utmost care and accuracy, to finish his design. In this new edition, therefore, the reader will find the whole Gospels, without the omission of a single sentence, paraphrased and commented upon, in such a manner as to explain them to the meanest capacity. And farther, to render the Work as extensively useful as possible, there are now added six discourses of Jewish antiquities, one chronological dissertation; a discourse concerning the regard that is due to opinions derived merely from tradition; and an essay on the demoniacs.

These, it is presumed, will be peculiarly acceptable, as they throw great light upon the history of our Lord in general, as well as upon many passages of it in particular. In short, it is hoped that the book will now be found *a complete history of the life of Christ*, and an accurate explication of his sermons, parables, conversations and miracles; which, together with the indexes, is peculiarly adapted to assist those who desire to study the Gospels with diligence and accuracy.

In this study every Christian ought to employ himself, seeing it is universally acknowledged, that the Gospels contain the immutable laws of God, by which men ought to govern their lives here, and by which they will be judged hereafter.

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CONCLUSION.

PRELI-

PRELIMINARY OBSERVATIONS.

IN reading the Gospels, it may be of use to remember the following observations.

OBSERVATION I.

Concerning the Words and Phrases which the Inspired Writers have made use of.

IF two or more evangelists, on any occasion, ascribe to our Lord the same words, we may safely believe they have preserved the words which he uttered on that occasion. However, when they introduce him speaking, they do not always mean to repeat the precise words, but to give the sense of what he said; nothing more being intended oftentimes by those who undertake to relate what was spoken by another. This, I think, is plain from Acts x. 4 compared with verse 31. In the former of these passages, the angel says to Cornelius, "Thy prayers and thine alms are come up for a memorial before God;" in the latter, Cornelius, rehearsing the angel's words to Peter, delivers them thus: "Thy prayer is heard, and thine alms are had in remembrance in the sight of God." Wherefore both Cornelius and the historian thought the angel's words were repeated, when the sense of them was delivered.

This observation reconciles all those passages in the Gospels, wherein our Lord is introduced expressing his sentiments in different words on the same occasion. Nevertheless, where different expressions are found, it is possible that all of them may have been uttered by him, especially if they convey different thoughts, and when joined together, make a connected discourse. In most cases, however, the former is the more natural solution; because if the evangelists have given the true meaning of what our Lord said on every occasion, they have certainly delivered what may be called the words of Christ, though the expressions in each Gospel should be different, or even to appearance contradictory. A remarkable example of this we have Matt. x. 9. where Jesus is introduced speaking to his apostles thus: "Provide—neither shoes nor yet a staff;" but in the parallel passage, Mark vi. 8. which exhibits the repetition of those instructions, he "commanded them, that they should take nothing for *their* journey, save a staff only;" words in sound contradictory to the former, though in sense perfectly the same. Such of the apostles as had staffs in their hands might take them, but those who were walking without them

circumstance of those which they undertook to relate. Each evangelist, directed by the Spirit, makes his own choice. This circumstance is mentioned by one, and that by another, as they judged most proper. If so, we must by no means urge omissions, whether of facts, or circumstances of facts, in such a manner as to fancy that the inspired authors rejected all the things they have omitted, or even that they were ignorant of them. From the summaries above mentioned, it is plain they have passed over many particulars which they were well acquainted with. Besides, the things omitted are sometimes implied in the form of their narration itself. But had the evangelists, in those instances, formed their accounts so as not to have implied the particulars they have omitted, which they might easily have done, we should have been mistaken, if for that reason we had imagined they were ignorant of them. Wherefore we may be mistaken, if, in other instances, we shall think they were ignorant of every thing they have not mentioned or insinuated.

From what has been said it plainly appears, that Jesus performed many miracles, equal in greatness to those which the evangelists have recorded. Nevertheless, it is probable that those recorded were more remarkable than the rest, either for the number of the witnesses who were present at them; or for the character and quality of those witnesses; or for the places where they were performed; or for the consequences which they gave rise to; or for the reports which went out concerning them, and the fame which accrued to Jesus from them. This observation, which may be applied likewise to our Lord's sermons, deserves the rather to be attended to, because it accounts for what would otherwise be very difficult to be understood, namely, how the evangelists, notwithstanding they had such an infinity of sermons and miracles to make a choice from, came all of them, except John, who designed his gospel as a supplement to the rest, to mention in most instances the same sermons and miracles. I say *in most instances*, because in a few cases, each evangelist has departed from this rule, omitting things which on account of their importance, their notoriety, their consequences, and other reasons, are recorded by the rest; while he has taken notice of particulars, which to appearance are not so material. Thus, Mark xiv. 51. the cure which our Lord performed on the high priest's slave, whose ear Peter cut off, is omitted; while the young man, who followed him with a linen cloth cast round his naked body, is mentioned. In these and such like instances the evangelists seem not to have considered how their readers would be affected with the transactions recorded by them. If that had been a matter of care with them, they would in every case have made choice of those particulars only which might have prejudiced their readers in favour of their Master, or led them to form an high idea of him.

Wherefore,

Wherefore, as they have not done so, they possess evidently the character of writers who have no distrust of their cause, but who tell the truth as it presented itself, without artifice or disguise.

1. *The following are examples of references to particulars omitted by the Evangelist who makes the reference, and by all the rest.*

Matt. xi. 21. Chorazin is mentioned by our Lord as having been the scene of miracles, which would have converted Tyre and Sidon from their idolatry. Yet none of the evangelists speak so much as of one miracle wrought there; they do not even say that Jesus was ever in that town.—John iv. 42. The inhabitants of Sychar, with whom Jesus tarried two days, say, "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." These words imply, that our Lord had preached much during the two days he staid in Sychar, though none of the sermons which he then delivered are recorded.—Luke i. 34. When Gabriel told Mary that she should conceive, and bring forth the Messiah, she replied, "How shall this be, seeing I know not a man?" As Mary knew that Messiah was to be the son of David by natural descent, she could not think herself more unlikely to be his mother, than any other daughter of that prince. She only thought it improbable, because she had not yet known man. It is evident, therefore, that the angel had said something which made her think she was to conceive Messiah forthwith; yet the words said to have been spoken by him, in the history, could not be understood by her as implying any such thing. It seems the evangelist has not related the whole of their conversation.—Luke i. 62. "They made signs to his father, how he would have him called." This implies that Zacharias was struck deaf as well as dumb; though, in the angel's speech, before the punishment was inflicted, he was told only that he should be dumb.—John ii. 3. At the marriage in Cana, the mother of Jesus told him of the wine's having run short, to insinuate that it would be very acceptable if he would provide some. It seems she had formed a just notion of his miraculous power. And though he declined her request, she ordered the servants to do whatever he should bid them. We may therefore believe, that afterwards, by some sign or other, or by something he said to her which is not recorded, he gave her reason to think he would do what she desired.—Luke viii. 35. It is said that the inhabitants of Gadara, hearing of the miracle which Jesus had performed on the demoniac, came out to meet him, and found the man "sitting at the feet of Jesus clothed." The evangelist had before observed, ver. 27. that this madman "wore no clothes;" but neither he nor any of the rest inform us, how he came now to be supplied with them. We must therefore suppose, that either the disciples, or some of the multitude who came along with them in the boats

boats mentioned Mark iv. 38. had brought spare clothes with them, as is the custom of travellers, and had charitably bestowed them on the man to cover his nakedness.—Luke xi. 1. We are told, that as Jesus "was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." It seems the Baptist had delivered to his disciples a form of prayer so very excellent in its kind, that it was taken notice of by Christ's followers, and moved one of them, upon whom our Saviour's prayer had made a deep impression, to beg that they might have equal advantages with the disciples of John, for performing aright this branch of their duty. For that the man did not now ask instruction concerning the nature of prayer, but a model to form his devotions by, like that which the Baptist had given to his disciples, is evident from our Lord's answer. Nevertheless, this prayer of the Baptist is not recorded.—John xi. 41, 42. Before Lazarus was raised, Jesus thanked the Father that he had heard him; which implieth, that he had prayed for Lazarus' resurrection in the hearing of the bystanders, for he declares that he had prayed for their sakes; yet John has not mentioned this circumstance.—John xi. 49, 50. Caiaphas makes a speech in the council, the propriety of which cannot be understood, but on supposition that some of the members present had been opposing the resolution which the rest were forming, namely, to destroy Jesus, however innocent he might be. "Ye know nothing at all; nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."—John xx. 19. 26. We are told that Jesus came at two different times after his resurrection, and stood in the midst of his disciples, notwithstanding the doors had been fast shut for fear of the Jews; the circumstance of his having drawn the bolts by his miraculous power being omitted by the historian, as is plain from the similar instance recorded, Acts v. 23. where the officers sent to fetch the apostles out of prison, make the following report to the council: "The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within." From the circumstance of the doors being shut and the officers opening them, no one imagines that the angel, in bringing the apostles out, made them pass through the prison doors. The reason is, Luke, in the precedent part of his narration, says expressly that the angel opened them. Neither does any reader fancy that he did not shut them again, though the inspired writer does not mention it; for the officers reported that they found them shut. But had Luke, in the former part of his narration, happened to omit the circumstance of the angel's opening the prison doors, as he does of his shutting them, to have inferred from their being found shut by the officers, that the angel carried the apostles through them without opening them,

them, would have been absurd. It is evident therefore how weakly the Lutherans reason, who, because John has not said that our Lord opened the doors of the room where the apostles were when he appeared to them, have inferred that he passed through the doors without opening them.—Matt. xxviii. 16. We are told that "the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17. And when they saw him they worshipped him; but some doubted." This appointment it seems was made at a former meeting, though it is taken notice of by none of the evangelists; and it implies, that the time for the interview was fixed, otherwise the appointment of the place would have been to no purpose. But the time and place of this appearance being known before hand, the news of it must have spread among the disciples, and gathered great numbers from all quarters. Accordingly, the apostle Paul tells us, that above five hundred brethren came together on this mountain. Yet the evangelists have mentioned only the eleven apostles as present on the occasion.—To conclude, in the history of our Lord's appearances to his disciples, during the forty days he abode on earth after his resurrection, the evangelists have set down little else but the proofs which he gave them of his resurrection, such as his conversing familiarly with them, his offering his body to be handled by them, his eating and drinking with them, and his working a miracle or two. Nevertheless, from Acts i. 3. we learn, that Jesus employed the most of his time in instructing them in the doctrines they were to preach, and in explaining to them the other matters relating to the new dispensation of religion they were to erect among mankind. "To whom also he shewed himself alive, after his passion, by many infallible proofs, being seen of them forty days, and speaking the things pertaining to the kingdom of God.—For more examples, see Luke xxiv. 34. John xi. 28.

2. *The following are Examples of References to things omitted by the Evangelist who makes the Reference, but which are recorded by some of the rest.*

John xviii. 15. We are told that the disciple who was known to the high priest's family, went into the palace with Jesus; yet, in the precedent part of the history, there is no mention made of Christ's being carried thither. It is only said, that they led him away to Annas, who was father-in-law to Caiaphas the high priest. We must therefore suppose, that the soldiers, with Judas at their head, carried him to Caiaphas, after Annas had dismissed him. This circumstance is mentioned by the other historians. —The evangelist John, in the 13th chapter of his Gospel, relates our Lord's transactions at the passover, which he ate with his disciples immediately before his passion, but does not tell us direct-

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ly that that supper was the passover. Nevertheless, by comparing his account with those which the other evangelists have given of this affair, it evidently appears to have been the passover. Besides, we cannot rightly understand the particulars which John himself has mentioned, without making this supposition.—In the history which John gives of our Lord's trial before the Roman governor, he tells us, ch. xviii. 33. that "Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?" The priests, it seems, in the charge which they brought against Jesus, informed the governor that he had called himself "King of the Jews;" yet, in the precedent part of his history, the evangelist does not mention this circumstance. It is supplied indeed by Luke, who tells us, chap. xxiii. 2. that "they began to accuse him saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a king."—Luke, chap. xxiv. 2. speaking of the journey of the women who carried the spices to the sepulchre on the morning of the first day of the week, tells us, that they found the stone rolled away from the door of the sepulchre. Yet, in the history which he has given of our Lord's burial, he does not mention any stone that was laid to fasten the door. This circumstance is supplied by Matthew, who informs us, chap. xxvii. 60. that after Joseph had laid our Lord's body in his own new tomb, which he had hewn out of a rock, "he rolled a great stone to the door of the sepulchre, and departed."

As these instances prove, that the evangelists were acquainted with particulars of our Lord's history, which they did not think fit to mention directly, it is reasonable to believe that they omitted many things with design. Wherefore, we need not be surprised, if, on comparing their histories, we meet with large periods of Christ's life entirely passed over in silence, or which are touched upon but very slightly, while other periods appear exceedingly crowded both with actions and discourses. The whole of our Lord's public life was full of action, being spent in doing good to the bodies and souls of men, though the history exhibits but a few of the particulars. Had we a journal of his life, such as they were wont to keep in the palaces of the eastern monarchs, what an astonishing multitude and variety of sermons, sayings, precepts, admonitions, parables, miracles, and other particulars, all worthy to be recorded, read, considered, and kept in remembrance, would present themselves to our view, which are now buried in oblivion! The apostle Paul has preserved one memorable saying of the Lord, which none of the evangelists has mentioned, though it must have been a favourite saying, and often repeated: Acts xx. 35. "I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than

than to receive." The same apostle has mentioned two appearances of Christ after his resurrection, which are likewise omitted by the evangelists; I mean, the appearance to Peter first, then to James, 1 Cor. xv. 5. 7.

From these premises it follows, that although the sacred historians have not said that our Lord was at any of the feasts which happened in the course of his ministry, except four passovers, one feast of tabernacles, and one feast of dedication, we cannot from thence conclude that he was at none but these. His regard for all the divine institutions, must have carried him every year to the three festivals, which the Jewish males were ordered by the law (Deut. xvi. 16.) to attend. And, no doubt, on those occasions he both said and did many things of great importance, though the Holy Spirit has not thought fit to record them.—The gospel written by John shews us, that we should have erred grossly, if, because the other Gospels mention but one passover, we had concluded there was but one in the course of our Lord's ministry. By parity of reason, we may be in an error, if we shall conclude that there were no passovers in that period, but the four which John has taken notice of. It is certain that he himself has omitted all the feasts of pentecost, tabernacles, and dedication, at which Christ was present, except one feast of tabernacles, and another of dedication. He may therefore have omitted some of the passovers also, especially as it is he who has told us that Jesus did many things which are not written, either in his own or in the other gospels. The consequence naturally following from this is, that, for any thing we know, our Lord's ministry may have comprehended more than three years and an half, the term commonly assigned to it by harmony-writers. Gerhard, Mercator, Joseph Scaliger, Calvisius, Casaubon, Helvicus, Newton, and others, were of this opinion, supposing that there are traces of at least five passovers in the sacred history. What has been said, and what I am yet to say, will perhaps shew that these learned men, notwithstanding they have extended Christ's ministry a year beyond the ordinary limits, may have still confined it within too narrow bounds.

I think it is evident that our Lord preached a considerable time in Judea, before he entered upon his ministry in Galilee; at which period, the three evangelists, Matthew, Mark, and Luke, have commenced their histories. The description which John has given of his ministry in Judea, and the success of it, is the foundation of this opinion, chap. iii. 22. "After these things," namely, the first passover, and the conversation with Nicodemus, "came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized." The fame and success of his ministry in that country is described, John iv. 1. "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized

more disciples than John . . . 3. He left Judea." But if Jesus tarried in the land of Judea, and made more disciples there than John, and if his fame reached the ears of the Pharisees at Jerusalem, he must have preached at least several months in that country. The following circumstances confirm this supposition. By the time that our Lord arrived in Galilee, the fame of his miracles was so great, that when the nobleman of Capernaum heard of his being in Cana, he went thither and solicited the cure of his son, John iv. 47. Farther, while John was in Enon, near to Salim, baptizing, Jesus preached in Judea, John iii. 23, 24. and did not leave that country till the Baptist was imprisoned, Matt. iv. 12. Mark i. 14. How long the ministry of the latter continued, is uncertain. Probably it lasted several years, if we may judge of its duration from the greatness of its effect, the preparation of the people for the reception of the Messiah, Luke i. 16, 17. Acts xiii. 24, 25. a work that could not be accomplished in a few months. At length, happening to reprove Herod the tetrarch of Galilee, that prince cast him into prison. This, as well as the malice of the Pharisees, who now began to take notice of Jesus, on account of his fame, and the number of his disciples, determined him to leave Judea; for as he had opened his ministry there in consequence of the Baptist's having prepared his way first in that country, because it was the seat of government, it was agreeable to the economy of Providence, that he should retire into Galilee, as soon as the jealousy of the great men was raised, and the Baptist was silenced. Thus it appears, from a variety of circumstances, that our Lord continued a considerable time in Judea, after the first passover, before he removed into Galilee; at which period, the three evangelists above mentioned begin their histories. Accordingly, when he preached in the synagogue of Nazareth, soon after his arrival in Galilee, Luke iv. 14. it was about the beginning of September. I gather this from the passage which he read in the synagogue, viz. Isa. lxi. for that was the portion of the prophet used in the public service, on the first or second sabbath of Tizri. See note on Luke iv. 16. § 24.

These reasons I think make it evident, that there is nothing improbable in Sir Isaac Newton's supposition, that there was a passover between our Lord's journey into Galilee, after the Baptist's imprisonment, Matt. iv. 12. and the next feast mentioned in the history, John v. 1. The truth is, the journies, and the other transactions which come in before that feast, could hardly be all performed between September, when Jesus came into Galilee, and the following March, the month in which the passover was celebrated.—In the history of the tribute-money, Matt. xvii. 24. we find the traces of another passover not mentioned directly by any of the evangelists: for we learn from the Talmud, that the tribute belonging to the temple, was demanded in all the cities,

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upon the 15th day of the last month of the Jewish ecclesiastical year, answering to our February and March. Wherefore, if it was so late in the year when our Lord paid the tribute in Capernaum, the journey he took immediately after into Judea through the country beyond Jordan, Matt. xix. 1. must have been to the passover which happened in the following month; not however to the passover at which he suffered, for we find him afterwards celebrating the feasts of tabernacles and dedication; as shall be shewed in their proper places. By the addition of these two passovers to the four which are commonly allowed to have happened in our Lord's ministry, the whole must have been no fewer than six; and of consequence, our Lord's public life must have continued more than five years complete, perhaps a full half year more, if, as is probable, he was baptized in autumn. Nay, it may have been several years longer, on the supposition mentioned above; namely, that there were passovers in our Lord's ministry, of which there is neither direct mention made, nor any trace to be found in the history.

According to this view of the matter, it appears that the evangelists, in their histories, have given only a faint sketch, as it were, of our Lord's life, and not a full delineation. However, though the miracles and sermons which they have recorded be few in respect of the whole, it is certain that the miracles mentioned, do put Christ's mission beyond all reasonable possibility of doubt, and the sermons related, give a just idea of his doctrine. Nay, such is the importance of the things related, that each evangelist must be acknowledged singly to have comprehended in his Gospel as much of the knowledge of Christ, as is sufficient to the salvation of the world. At the same time, by confining themselves to the principal miracles which our Lord performed, and to some select sermons which he preached in the course of his ministry, they made their histories such small books, that every Christian had it in his power to purchase some one of them. And although, at first sight, this may seem but a matter of little moment, it was in reality a singular benefit to mankind, especially in those ancient ages, before printing was invented, when a book of any considerable bulk amounted to a large sum. Brandt, in his History of the Reformation of the Low Countries, vol. I. pag. 28. tells us, that for one copy of the Bible tolerably written on vellum, it was usual to pay four or five hundred crowns; and, even after the invention of printing, sixty for a printed copy, till the art grew more common. We may therefore presume, that it was not without the particular direction of the Spirit that the evangelists, in writing their histories, thus consulted the benefit of the poor; who, if they got any one of the Gospels into their possession, could be at no loss for the knowledge of Christ necessary to eternal life.

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The several branches of this observation rightly applied, may be of great use to us in making out the harmony of the Gospels. They lead us to consider with accuracy the different accounts which the evangelists have given of our Lord's life, and direct us to join them together, that a whole may be formed from them all; each evangelist supplying both facts, and circumstances of facts, which the rest have passed over in silence. And since, from the examples produced, it is evident that many things are omitted, not only by particular evangelists, but by them all, which the form of their narration itself directs us in a few cases to supply; as often as any difficulty occurs, we may reasonably believe that something has been omitted, which, if we knew, would immediately clear it up. Here then the ingenuity of the reader must be exercised to supply the deficiency the best way he is able; an equity that is due to every historian, because without it, insuperable difficulties would arise upon comparing the works, even of such as are esteemed the most accurate. In the following performance, something of this kind is attempted in behalf of the evangelists. How far the attempt has been attended with success, the reader must judge. Only he will be so good as to carry this along with him, that it is not the author's intention to affirm, concerning the circumstances which he has ventured to supply, that every one of them actually existed. All he contends for is, that they may have existed; which is sufficient to clear the evangelists from the imputation of inconsistency and contradiction, provided the supposition of these circumstances is found to reconcile them.

OBSERVATION III.

Concerning the order observed, and the connections used, by the sacred Writers in their Histories.

THOUGH the evangelists did not intend to record every thing which Jesus said and did in the course of his ministry, each of them has digested his own narration, as if nothing had been omitted by him. Nor was it natural for them to compose their histories in any other manner, since they resolved to deliver many things in general terms, and to say a great deal in few words. If the reader doubts of this, he may try to abridge any history he pleases; in doing which, he will find that the transitions and connections by which the distant facts are joined in such an abridgment, excluding the intermediate ones, those distant facts will look as if they had happened in immediate succession, and the whole will be so digested, as that nothing shall appear to have been omitted. Nevertheless, when such an abridgment is compared with the work from which it is made, or with other histories of the same subject, those connections must be dissolved, to afford

afford a place for the intervening events.—Examples are, Matt. xii. 9. where, after the history of the ears of corn is finished, it is said, μεταβας εκειθεν, "going from thence," (not, And when he was departed thence) he went into their synagogue," as if Jesus had gone thither the same sabbath; yet, from Luke vi. 6. it is evident that it was another; perhaps the sabbath immediately following.—Matthew and Luke, giving the history of our Lord's public entry into Jerusalem, connect the purging of the temple therewith, as if both had happened in one day. Nevertheless, from the more particular account which Mark gives us of those affairs, it appears, that, on the day of his public entry, Jesus did not go into the temple till the evening, when the market usually kept in the court of the Gentiles, which he designed to prohibit, was over; and that he did not reform this abuse till next day. Matthew's words are, chap. xxi. 10. "And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11. And the multitude said, This is Jesus, the prophet of Nazareth, of Galilee. 12. And Jesus went into the temple of God, and cast out all them that sold and bought," &c. Luke's words are, chap. xix. 41. "And when he was come near, he beheld the city, and wept over it: 42. Saying, If thou hadst known, &c. 45. And he went into the temple, and began to cast out them that sold therein, and them that bought," &c. Matthew, chap. xxvii. 7. after having told that Judas offered the money he received for his treachery to the priests, adds, that the latter took counsel together, and bought the potters field with it, for burying strangers in: as if this deliberation and bargain had happened immediately after the traitor declared his remorse, and returned the money. Nevertheless, the nature of the thing makes it evident, that the purchase of the field could not be made till some days, perhaps weeks, after Judas threw down the money in the temple. See the Commentary, § 138. "Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders: 4. Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. 5. And he cast down the pieces of silver in the temple and departed, and went and hanged himself. 6. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7. And they took counsel, and bought," &c. —Mark xvi. 14. Christ's appearance to the eleven, on the eighth day after his resurrection, is related, and therewith a discourse of his, which was not spoken till the day of his ascension, about a month after; though, by the particle of connection made use of, it looks as if it had been spoken at that appearance. "Afterward, he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed

lieved not them which had seen him after he was risen. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature," &c.—Luke xxiii. 25. "He delivered Jesus to their will. 26. And as they led him away," &c. as if the persons to whose will Jesus was delivered had led him away; whereas, it is evident, that Jesus was delivered to the will of the priests and people, but was led away by the Roman soldiers; and between Pilate's pronouncing the sentence, and the soldiers leading him away, several things of importance happened.—Luke, chap. xxiv. 36. giving an account of Christ's appearing to the ten, in the evening of the day on which he arose, connects therewith his discourse to the apostles before his ascension. Ver. 42. "And they gave him a piece of a broiled fish, and of an honey comb. 43. And he took *it*, and did eat before them. 44. And he said unto them, These *are* the words," &c. as if this discourse had been spoken, not only at the time of that appearance, but to none except the persons then present. Nevertheless, Thomas, in whose hearing Jesus spake before his ascension, was absent when he appeared on the evening after his resurrection.—John xviii. 38. "Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all. 39. But ye have a custom that I should release unto you," &c. as if these words had been spoken all at once; though, from the other evangelists, it plainly appears, that very important transactions intervened between the two members of the governor's speech. For after he had declared his persuasion of Christ's innocence, as John informs us, the Jews began to accuse him more vehemently, and in their accusations signified that he was a Galilean (Luke): upon which, the governor sent him to Herod, who happened to be in Jerusalem at that time. And Herod returning him without finding him guilty of any crime, the governor came out, and offered to release him; it being his custom, at the feast, to release any one prisoner they pleased to ask. —Matt. xxviii. 1. The journey of the two Marys to the sepulchre, at the end of the sabbath, is related, and therewith a speech of the angel's to one of the Marys, which was not spoken till next morning; though, by the connection, it looks as if it had been spoken that evening. Ver. 5. "And the angel answered and said unto the women, Fear not ye," &c.—Luke xxiv. 4. The appearing of one angel to the women who went to the sepulchre, is related immediately after an account is given of their entering the sepulchre, as if he had then appeared unto them; whereas, it is probable that the women came out of the sepulchre, and searched for the Lord's body all round the garden; after that, entering the sepulchre a second time, they saw the angel. "And it came to pass, as they were much perplexed thereabout, behold, two men stood by them

them in shining garments," &c.—We have more instances, Matt. xxvii. 52. Luke xxii. 40, 41. See the Harmony.

Examples might be produced likewise from profane historians, to illustrate and confirm the foregoing observation. I shall mention a few. Xiphilinus, giving an account of the death of the emperor Otho, tells us, that having heard of the defeat of his forces, he exhorted his friends to provide for their own safety; then withdrew into his chamber, and there ran himself through with a dagger; as if these things had followed one another in close succession. Nevertheless, from Suetonius and Tacitus we learn, that several things intervened, and that Otho did not dispatch himself till next morning. Tacitus in particular informs us, that his death did not happen till he returned into his chamber a second time. For having rested a little after his first going in, he came out upon an uproar in the camp, then returned and rested till early next morning, when he ran himself through the body. This example from Xiphilinus deserves particular notice, as it bears so near a resemblance to the omissions found in the accounts, which particular evangelists have given of the transactions of the disciples at our Lord's resurrection, and to the connections whereby they have joined the several parts of their narration.—In like manner, Polybius, having mentioned Scipio's defeating Indibilis, adds, that he came to Arragon, without taking notice of any intermediate event. Nevertheless it is certain from Livy's account of this expedition, that after the defeat of Indibilis, and before Scipio went to Arragon, he marched a number of miles to have an interview with Massinissa: an event which, though Polybius has passed it over in silence, certainly merited a place in the history.—But the most remarkable example is, the account given by Tacitus of Vitellius offering to resign the government, compared with the relation of the same event found in Suetonius. For the latter tells us, that Vitellius made the offer publicly three several times, and relates what he said upon each of those occasions; whereas, Tacitus mentions only his appearing once in public, bringing in on that occasion every thing spoken by him at the three appearances, and adding at the same time certain particulars overlooked by Suetonius altogether. This I think as extraordinary an instance as any to be met with in the Gospels.

From the examples produced out of the Gospels, it cannot, I think, be inferred, that the sacred historians have connected facts together, as happening in succession, which really were distant from one another, through ignorance or mistake. In particular, there is no reason to suspect Luke of either; for it is he who has informed us, that Jesus continued on earth forty days after his resurrection, Acts i. 3. And therefore, though in his Gospel he has connected the discourse spoken at the ascension, with what

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our Lord said on the evening of the day whereon he arose, we cannot suppose that he thought Jesus did ascend then, or that he meant to say so. The same conclusion may be drawn, in behalf of all the evangelists in like cases.

The examples produced from profane historians shew, that even the most elegant authors did not, in ancient times, write with that accuracy, method, and art, which is required in modern compositions. If so, that defect is excusable in such illiterate authors as the evangelists; and the rather, that in the ancient histories of their own nation, which they daily read, the same sort of narration is found, as might be proved by many examples from the histories of Moses, Samuel, and the rest, if there was any doubt of the matter.

This observation shews us the proper force of the connections, by which the several parts of the evangelical history are united. In most cases, their meaning is no more than this; the next particular to be related is such and such a thing. Generally indeed those connections imply, that the particular connected, happened in order of time posterior to that which is related before it, and prior to that which is related after it; but by no means do they imply, that it happened either immediately after or before it, without any other matter coming between, unless there be something said directing us to make this supposition.

OBSERVATION IV.

Concerning the similar particulars occurring in the Sacred History.

§ 1. It is almost universally agreed, that our Lord's ministry lasted more than three years. But, in the course of so long a period, having preached perhaps once every day, or oftener as occasion required, we may naturally suppose that he would repeat such of his sermons, parables, precepts and prophecies, as were of the greatest importance. Let any person suppose himself a teacher, who in the several parts of a wide country has frequent occasions to instruct different assemblies of people, whose prejudices, reigning vices, and general characters are the same, and let him judge whether he would find it either practicable or expedient to avoid this. Upon reflection, I believe he will acknowledge the justness of the observation; nay, will scarce help thinking that our Lord must have repeated his discourses much oftener than appears by the history. The people he had to teach were dull, and ignorant, and averse from receiving the truth. Even the disciples themselves were of this character. Their hearts were hard, and their understandings slow. It was therefore necessary that Jesus should repeat his instructions often, in order to make them sink deep into the hearts of his hearers; but especially those doctrines that were of the greatest importance, or most opposite

opposite to the prejudices of the persons to whom they were delivered.

The following are examples of doctrines, parables, and precepts, repeated by our Lord in the course of his ministry.

The parable of salt is delivered, Matt. v. 13. It is repeated, Mark ix. 50. It is made use of a third time, Luke xiv. 34.—The parable of the lighted lamp, makes part of the sermon on the mount, Matt. v. 15. It was delivered again, as the improvement of the parable of the sower, Luke viii. 16. It was spoken a third time, when Jesus confuted the calumny of the Pharisees, Luke xi. 33.—The precept concerning cutting off the right hand and plucking out the right eye, found in the sermon on the mount, Matt. v. 29. was repeated afterwards, Matt. xviii. 8, 9.—The discourse concerning prayer delivered in Galilee as part of the sermon on the mount, Matt. vi. 5,—13. was repeated about a year after, in the neighbourhood of Jerusalem, Luke xi. 1,—13. —The necessity of forgiving our brother his trespasses, in order to our praying with acceptance, enjoined Matt. vi. 14. was again inculcated at the conclusion of the discourse occasioned by the withering of the fig-tree, Mark xi. 25.—The aphorism in the sermon on the mount, which runs thus, "The light of the body is the eye," Matt. vi. 22. was spoken again when the calumny of the Pharisees was confuted, Luke xi. 34.—The discourse against anxiety, Matt. vi. 25. is found again, Luke xii. 22.—The proverb, "With what measure ye mete," &c. found in the sermon on the mount, Matt. vii. 2. was repeated after the parable of the sower, Mark iv. 24.—The counsel, "Enter ye in at the strait gate," Matt. vii. 13. was given again, Luke xiii. 24. when one asked if few should be saved. On that occasion also, he spake what he had said formerly, Matt. viii. 11. when commending the centurion's faith, "Many shall come from the east," &c.—Before the twelve apostles were elected, Jesus told his disciples, "The harvest truly is plenteous, but the labourers are few. Pray ye," &c. Matt. ix. 37, 38. He made the observation, and gave the same direction to the seventy, when they were appointed, Luke x. 2. "Therefore said he unto them, The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."—The instructions and exhortations given to the twelve after their election, Matt. x. 16, —32. were inculcated upon the seventy after their election, Luke x. 3,—12. and upon the disciples in general a little before Christ's crucifixion, Luke xii. 1,—12. See also Luke ix. 3, 4, 5.—The necessity of self-denial, privately inculcated upon the twelve after their election, Matt. x. 37, 38. was publicly taught in the audience of the multitude more than a year after that, Luke xiv. 26, 27.—The cities in which he had wrought many miracles are bewailed,

Matt. xi. 20,—24. after which, 25. "He thanked the Father that his doctrine was hid," &c. The cities are bewailed again, a little before the conclusion of his ministry in Galilee, Luke x. 13. and soon after that, when the seventy returned and gave an account of their success, Jesus thanked the Father a second time, that his doctrine was hid, &c. Luke x. 21.—The description of the power of faith, first given on occasion of the epileptic boy, whom the disciples attempted to cure without success, Matt. xvii. 20. was produced again, when they marvelled at the withering of the fig-tree, Matt. xxi. 21.—The parable of the marriage-supper was delivered first in Perea, while Jesus was dining with one of the rulers, Luke xiv. 16. then in the temple before a great number of the chief priests and Pharisees, Matt. xxii. 1.—The parable of the talents was delivered in the house of Zaccheus, Luke xix. 12. also on the mount of Olives, as Jesus went from Jerusalem to Bethany, a little before his passion, Matt. xxv. 14.—The woes against the Pharisees were twice denounced; once at dinner with a Pharisee, in the hearing of the guests, Luke xi. 42. and again publicly in the temple before all the people, Luke xx. 46.—The proverb, "Whosoever exalteth himself," &c. was spoken no less than seven different times, Matt. xviii. 4. xx. 26. xxiii. 12. Luke xiv. 11. xviii. 14. xxii. 26. John xiii. 14.

§ 2. This observation may be applied with equal propriety to Christ's prophecies; for he might judge it expedient to repeat them also to different assemblies, and on different occasions. The following are a few examples.—The prediction, that the apostles were to be brought before kings and rulers, delivered among the instructions previous to their first mission, Matt. x. 17,—22. was repeated in the prophecy concerning the destruction of the temple, Mark xii. 9. 13.—The prediction, that by our Lord's appearing on earth, great animosities should be occasioned, delivered also among the instructions given to the twelve, was repeated in the charge to the disciples in general, Luke xii. 49.—The prophecy concerning the destruction of the Jewish state, was first delivered in Samaria, in answer to one who asked when the kingdom of heaven should come, Luke xvii. 20. It was repeated on the mount of Olives a little before Christ's passion, Matt. xxiv. 1.—To conclude, Jesus predicted his own sufferings no less than nine different times, John ii. 19. Matt. xvi. 21. xvii. 12. 22. xx. 18. xxvi. 1. Mark xiv. 22. Luke xvii. 25. xxii. 15. And his resurrection from the dead six different times, John ii. 19. Luke ix. 22. Matt. xvii. 9. xvii. 23. xx. 19. John xiv. 32.

§ 3. This observation may also be applied to our Lord's miracles, and to the other occurrences of his life, whether more ordinary or extraordinary. For as great multitudes every where crowded after him to be cured, it is not impossible that persons afflicted with like diseases, might at different times accost him in the

the same forms of address, and be answered by him in one and the same manner. If so, it cannot by any means be thought incredible, that he should have wrought like miraculous cures more than once, and with like circumstances. Farther, as many persons of all sorts and conditions came to hear him preach, he might at different times, and in different places, meet with men of the same tempers and ways of thinking. It must therefore be acknowledged worthy of belief also, if we find the same insidious questions frequently put to him, the same objections frequently made to his doctrine, and the same calumnies frequently thrown out against his character and mission. In a word, during the course of a life so full of action as Christ's, many similar occurrences, both ordinary and extraordinary, may be expected to have happened which were really different, although attended with similar circumstances. The conclusion from hence, I think, is undeniable, *viz.* that when we meet with things in our Lord's history like to one another, we must beware of hastily fancying that they are the same.

1. *The following are examples of miraculous cures, that were really different, because performed upon different persons, and at different times, though they be the same in kind and circumstances.*

Mark i. 24. v. 7. We have the histories of different demoniacs, cured at different times, who make speeches before their cures, no otherwise different, than the same speech might be in the writings of different historians. One of them, on seeing Jesus, cried, i. 24. "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one of God:" the other, v. 7. "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not."—Matt. ix. 27. Luke xviii. 38. we find different men, at different times, making the same speech to Jesus: "Son of David, have mercy on us." Also Luke xvii. 13. we find lepers saying to him: "Jesus, master, have mercy on us."—Matt. viii. 4. Jesus orders the leper he had cured to go and shew himself to the priest. This is a circumstance that may have happened in every cure of lepers performed by him. Accordingly, when he cleansed ten lepers at once in Samaria, we find him giving them all this injunction, Luke xvii. 14. "Go, shew yourselves unto the priests." Wherefore we shall argue weakly, if, from this circumstance occurring in both miracles, we infer that the cure of the leper, Matt. viii. 4. is the same with that recorded Mark i. 40. From the examples mentioned, it is evident that the speeches which the lepers made before their cures, "Lord, if thou wilt, thou canst make me clean," might come from different persons at different times. We may therefore believe that the cures were

different,

different, although the similar circumstances mentioned occurred in both. For the order of time in which these miracles are said to have happened, and the series of the history, are better arguments to prove them different, than the likeness of two circumstances, which might naturally happen in both, can be to prove them the same.—The cure of the demoniac, recorded Matt. ix. 32. and that mentioned chap. xii. 22. being found in the same evangelist, are universally acknowledged to be different, though the circumstances attending both are similar, *viz.* the amazement of the multitude, and the calumny of the Pharisees, "This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils." Yet it is for no better reasons that the demoniac, mentioned Matt. xii. 22. has generally been thought the same with him, recorded Luke xi. 14. It is true, in those passages there is also the defence whereby Jesus vindicated himself from that calumny; which, by reason of its length, and variety, and general agreement, has dazzled the eyes of most readers, and led them to think that the occasions on which it was spoken, must certainly have been the same. But as it cannot be doubted that the Pharisees attempted more than once to blacken Christ's character by this calumny, it is natural to find the answer to it more than once; because what was a proper answer to it on one occasion, must have been so on every other occasion. Those answers therefore, though perfectly the same, will not prove the miracles the same at which they were introduced. Neither will the other similar circumstances prove this, *viz.* the admiration and amazement of the multitude, and the reflection of the Pharisees; because we find these attending the cures of the demoniacs that were undeniably different, being found in the same evangelist. The two miracles therefore may be, and the order of the history obliges us to believe that they must be, really different.

2. *The following are examples of the same questions proposed, and things said to our Lord on different occasions, to which he returned the same answers.*

Matt. viii. 19. As Jesus was standing beside the sea of Galilee, a scribe said to him, "Master, I will follow thee whithersoever thou goest." Another person said the same thing to him on the highway, as he was travelling through Samaria, Luke ix. 57. The answer which he gave to both is the same; "The foxes have holes, and the birds of the air nests," &c. What renders these instances very remarkable is, that after both, particular disciples are said to have excused themselves from following Christ, on pretence of burying their fathers, and to have received from Christ the same answer. Matt. viii. 21. "And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22. But Jesus said unto him, Follow me, and let the dead bury their dead." Luke

Luke ix. 59. "And he said unto another, Follow me; but he said, Lord, suffer me first to go and bury my father. 60. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." These are strong resemblances; yet the circumstances of time and place, so clearly marked by both evangelists, oblige us to believe them different events.—The sign from heaven demanded by the Pharisees, Matt. xii. 38. is evidently different from that demanded chap. xvi. 1. 4. though the answers that were returned are the same.—Luke x. 25. A lawyer asked Christ, what he should do to inherit eternal life? This question was put to him at another time by a ruler, chap. xviii. 18. and the answers returned were no otherwise different than the same answer might be, related on different occasions.—Luke xvii. 20. The Pharisees asked when the kingdom of heaven should come? The disciples proposed the same question in different words, Matt. xxiv. 3. "What *shall* be the sign of thy coming?" Jesus answered both, by predicting the destruction of the Jewish state, which was the chief obstacle to the erection of his kingdom.

3. *The following are examples of ordinary occurrences in the life of Christ, materially the same, but different in respect of persons and time.*

He dined with Pharisees thrice, Luke vii. 36. xi. 37. xiv. 1.—He lamented the approaching ruin of Jerusalem three times, Luke xiii. 34. xix. 41. Matt. xxiii. 37.—He was anointed three times by pious women while at meat, Luke vii. 37. John xii. 3. Matt. xxvi. 7. The two latter anointings resembled each other in several respects. The first and last happened in the houses of two persons, who had the common name of Simeon.—The Jews attempted twice to stone Christ, John viii. 59. x. 31.—The disciples contended thrice about the chief posts in their Master's kingdom: once as they entered into Capernaum, Mark ix. 34.; a second time as they were going up to celebrate the last passover, Matt. xx. 24.; and a third time immediately after the institution of the sacrament, Luke xxii. 24. In the two latter instances, Jesus composed their strife by the very same arguments. And to name no more examples of this sort, our Lord, the night in which he was betrayed, renewed at Jerusalem the promise of the thrones, Luke xxii. 30. which he had formerly made to the apostles in Ephraim, Matt. xix. 18.

4. *The following are examples of extraordinary occurrences in our Lord's life, materially the same, but different in respect of time.*

He drove the buyers and sellers out of the temple, at the passover which was celebrated in the first year of his ministry, John ii. 13. He made the like reformation there a second time, a little before his death, Matt. xxi. 12. This example deserves particular

ticular attention, as the whole circumstances of both actions were perfectly the same.—He was honoured with the testimony of a voice from heaven three times: first at his baptism, then at his transfiguration, last of all a few days before his passion, John xii. 28.—The miraculous draught of fishes in the first year of Christ's ministry, Luke v. 4. and that which was caught after his resurrection, John xxi. 3. were certainly different, though the events themselves, and their circumstances, are in several respects like to each other. Both were great draughts of fishes caught by miracle; both were caught at the Lord's desire, with Simon's boat and nets; and both were caught after the disciples had toiled the whole night without success. These are strong resemblances; yet because the times of the miracles are so different, the one having happened in the beginning of our Lord's ministry, and the other after his resurrection, it has not as yet entered into any one's mind to fancy them the same.—The feeding of the five thousand, recorded Matt. xiv. 15. and the feeding of the four thousand, chap. xv. 29. though evidently different miracles, have several circumstances remarkably similar. In the first place, Both miracles were performed on a desert mountain, beside the sea of Galilee: In the second place, Our Lord's discourses with his disciples, by which the two miracles were introduced, are no otherwise different than the same discourse might be if related by different historians; Thirdly, The posture in which the people were fed, was the same in both: Lastly, After both, when the multitude was dismissed, Jesus and his disciples passed over the sea of Galilee by boat. The circumstances on account of which many have thought the sermon on the mount, Matt. v. 1. the same with the sermon recorded Luke vi. 20. do not more exactly resemble each other than these; yet because the two miracles are found in one and the same evangelist, nobody has ever attempted to confound them. Nevertheless, if the one of them had been found in one evangelist, and the other in another, the composers of harmonies, according to their usual way of reasoning, might have proved them to be the same by the following argument. At the miracle recorded Matt. xv. when Jesus talked of feeding his hearers, the apostles were exceedingly surprised, thinking the proposal impossible. 33. "Whence should we have so much bread in the wilderness, as to fill so great a multitude!" This surprise they would have affirmed was impossible, on supposition that the apostles had seen him but a few weeks before, feed a greater multitude with less provision. The connection in which the two miracles might have stood with the precedent and subsequent articles of the several histories, would, as in other cases, have been disregarded. And though the numbers said to have been fed at those meals were unequal, it would have occasioned no great difficulty. For it might have been urged, that there were *a thousand heathens* present

present, whom the one evangelist omitted, because he gave an account of Israelites only; but that they were reckoned by the other, who had a mind to mention the full number of those who were fed. And so, if the miracles had happened to be related by different historians, it might have been concluded, with great show of argument, that they were certainly the same, by which means the true order of the history would have been so far perverted.

§ 4. Upon the whole it must be acknowledged, that in the life of Jesus Christ, who performed so many miracles, preached so many sermons, and had so many people continually flocking after him from all places, a number of things may have happened, which, although they might be the same in kind and circumstances, must have been really different, because done at different times. But in writing an account of such a life, if the historian proposed to relate a few of the principal transactions only, he would not record very many of the similar particulars. The brevity which he studied constraining him to make a choice, he would naturally pitch upon things different in kind, that there might be as much variety in his work, as its narrow compass would admit. And if a subsequent historian undertook to give another account of the same life, in order to make his work the more useful, he would mention some of the particulars which the former had omitted; and if he also studied brevity, while he took notice of these, he would omit the similar ones mentioned by his predecessors, at least as far as the order and perspicuity of his work would admit. The most superficial inspection of the Gospels will shew the truth of this branch of the observation. *Ex. gr.* Because Luke had related the parable of the marriage-supper, as it was first delivered in Perea, chap. xiv. 16. he does not give the repetition of it in the temple, recorded Matt. xxii. 1. In like manner, because he had told how Jesus was anointed in the house of Simon the Pharisee, chap. vii. 37. he omits the anointing in the house of Lazarus, six days before the passover, being unwilling to swell a book too much, which it was the interest of every Christian to have in his possession. On the other hand, Matthew and Mark relate the anointing in the house of Simon the leper, because it was omitted by Luke, but speak nothing of the anointing in the house of Simon the Pharisee, which that historian had recorded. See more examples in the second section of Observation VII.

§ 5. By this observation it is proposed to settle the harmony, and establish the natural order of all the Gospels, which, in many instances, has been disturbed, I think, without cause. From the above induction of particulars, we may easily understand why the similar occurrences in the history have been kept distinct in some cases, and in others confounded. When like things were found in the same evangelist, the composers of harmonies were obliged

to

to acknowledge them different. But when they happened to be related by different historians, they have almost always confounded them. Yet since there are so many undeniable instances of miracles, doctrines, parables, prophecies, &c. to be met with in the Gospels, which, though they may have been similar in their nature and circumstances, were different in respect of time, what reason can be assigned for admitting this difference only in cases where the similar particulars happen to be related by the same evangelist? The order and connection of the several narrations, together with the credit and veracity of the inspired writers, are, I should think sufficient reasons for admitting the difference in other cases also: for undoubtedly these are better arguments to prove such facts distinct, than any likeness in a few circumstances can possibly be to prove them the same. And we need not be afraid of multiplying our Lord's actions and miracles too much by this scheme; for the apostle John has declared, chap. xxi. 25. that if all the things which Jesus did had been written, "the world itself could not contain the books that should be written:" an expression which perhaps is not altogether so figurative as people imagine; for in the space of one hour, when the Baptist's disciples were present, Jesus cured "many of *their* infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight," Luke vii. 21. And doubtless there were many such hours in his life, which the historians have passed over in silence. See Observation II.

§ 6. The whole of this observation will receive additional light, and the plan of the following harmony be not a little confirmed, if we can discover from whence the common method of harmonizing the Gospels took its rise. Many of the fathers thought our Lord exercised his ministry only for the space of one year; building their notion on this, among other reasons, that Isaiah, predicting the ministry of Christ, calls it *the acceptable year* of the Lord. This was the opinion of Tertullian. For in his book against the Jews, chap. viii. he tells us Jesus suffered the same year that he entered upon his ministry, *viz.* the 15th of Tiberius, being about thirty years old. Of this opinion also was Origen, Philocal. p. 4. (Ενιαυτον γαρ την και μηνας ολιγους ιδιδαξεν) 'He (Christ) taught a year and a few months.' In like manner, Clemens Alexandrinus, Strom. lib. 1. p. 340. A. (Και ετι ενιαυτον μονον δει αυτον κηρυξαι) 'And that he was to preach only one year.' Lactantius Institut. iv. c. 10. 'Cujus (Tiberii Cæsaris) anno quinto decimo, *i. e.* duobus Geminis consulibus, ante diem septimam [other copies have *decimam*, the tenth day; others, *decimam septimam*, the seventeenth] calendarum Aprilium, Judæi Christum crucifixerunt.' Eusebius, lib. iii. 24. giving the reason which induced John to write his Gospel, has the following words, (Τας αλλας γαρ τρεις ευαγγελιστας συνιδων παρειση, μονα τα μετα την ις του διδασκαλιου ιωαννης τω βαπ-

τιστη

τιςῳ καθιεξῖν, εφ' ενα ενιαυτον πεπραγμενα τω σωτηρι συγγεγραφοτας, &c. "For the three evangelists, as is evident, have written our Saviour's acts after John Baptist's imprisonment, only during one year, and this they tell plainly enough in the beginning of their gospels." Accordingly Tatian, the disciple of Justin Martyr, in his Harmony which he composed about the year 170, and which is the first work of the kind we read of, following the general current of antiquity, has comprehended the whole of our Lord's ministry, from his baptism to his passion, within the space of one year. In later times indeed, when they began to examine the sacred writings more narrowly, they extended Christ's ministry to two years. Thus, Apollinarius Laodicensis ap. Hieronym. in Daniel. c. 9. "Tricesimo enim juxta evangelistam Lucam anno ætatis suæ cæpit in carne Dominus evangelium prædicare, et juxta Johannem evangelistam per tria paschata duos postea implevit annos." So likewise Epiphanius, Hær. 51. n. 22. "Post prædicationis exordium, duo a Christo celebrata sunt paschata, et tertio passas est." And Cyril on Isaiah xxix. "Per totum biennium, universam peragrans Judæam Christus evangelicam prædicationem Judæis tradidit." And Cassiodorus in his Chronicle: For he tells us, Jesus was crucified two years after the consulship of the Gemini, which every body knows happened in the 15th of Tiberius.

The ancients having contracted our Lord's ministry in this manner, it is no wonder that they considered all the similar particulars in his histroy as one and the same; not only because it is natural thus to judge of like things, but also because they could not otherwise crowd the whole transactions of his life within the narrow bounds of one year. In the mean time, the passages just now quoted, proving how little pains the fathers were at in examining those matters, we may safely conclude that their opinion concerning the harmony of the gospels is not always to be depended upon implicitly. The reader will be pleased to take particular notice of this; because, if I am not mistaken, the chief and strongest reason why the similar facts in the gospel-history have generally been confounded by harmony-writers, was the opinion of their predecessors, who supposed them to be the same.

OBSERVATION V.

Concerning the knowledge of antiquity necessary for understanding the sacred writings.

In reading history, we naturally apply to the times described in it such customs, and to the persons such notions as are most familiar to ourselves. If, therefore, we would understand the gospels, which are the histories of men who lived almost two thousand years ago, and in a country at a great distance from our own, it is necessary, when we read them, that we be aware of this pre-

judice. The beauty peculiar both to the historical and the argumentative parts of the sacred writings, depends, in a great measure, upon our knowledge of the customs which prevailed, and of the notions that were commonly received in those distant ages and countries. And for want of this, the inspired books have been loaded with difficulties, which we should soon be sensible they are entirely free from, were our knowledge of antiquity sufficiently extensive. The Jewish form and division of the day beginning at sun-setting, may serve as an example of this. What is said in the gospels according to that division of time, being generally accommodated by readers to their own notions, has very much perplexed several passages, particularly the history of our Lord's resurrection, as shall be shewed in its proper place. This example, however, must be understood with one exception. For as John wrote his gospel in Asia, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was best known, viz. the form in use among the Romans, who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day.

That the Romans began their day at midnight, we learn from Pliny, Nat. Hist. ii. cap. 67. "Ipsum diem alii aliter observavere." And a little after: "Vulgus omne a luce ad tenebras. Sacerdotes Romani, et qui diem definivere civilem, item Egyptii, et Hipparchus, a media nocte in mediam." To the same purpose Agellius from Varro, Noct. Attic. lib. iii. cap. 2. "Athenienses autem aliter observavere, idem Varro in eodem libro scripsit: eosque a sole occaso ad solem iterum occidentem, omne id medium tempus unum diem esse dicere. Babylonios porro aliter. A sole enim exorto ad exortum ejusdem incipientem, totum id spatium unius diei nomine appellare. Multos vero in terra Umbria unum et eundem diem esse dicere a meridie ad insequentem meridiem, quod quidem, inquit, minus absurdum." (Macrobius, in citing this passage, Saturn. lib. i. cap. 3. rightly reads *nimis absurdum*, as is evident from Gellius himself, who adds reasons, proving it to be an absurd way of reckoning the day: then goes on thus) "Populum autem Romanum, ita uti Varro dixit, dies singulos annumerare a media nocte usque ad medium proximam, multis argumentis ostenditur.....Nam magistratus quando una die eis auspicandum est, et id super quo auspicaverunt agendum, post mediam noctem auspicantur, et post exortum solem agunt, auspicati esse et egisse ex eodem die dicuntur." These passages clearly prove, that the Romans began their day at midnight. In opposition, however, to this doctrine, the following lines are produced from Martial's 8th Epigram, Book iv.

Prima salutantes atque altera continet hora.
Exercet raucos tertia causidicos.

In

In quinctam varios extendit Roma labores.
Sexta quies lassis: septima finis erit.
Sufficit in nonam nitidis octava palæstris.
Imperat extructos frangere nona thoros.

And the following passage from Cicero ad Pætum, lib. ix. "Accubueram hora nona, cum ad te harum exemplum in codicillis exaravi." But Censorinus will explain the difficulty, De Die Nat. cap. 10. "Naturalis dies est tempus ab exoriente sole ad solis occasum. Cujus contrarium est tempus, nox, ab occasu solis ad ortum. Civilis autem dies vocatur tempus quod fit uno cœli circuitu, quo verus dies et nox continetur; ut cum dicimus, aliquem dies triginta tantum vixisse." It seeems the Romans used both the civil and the natural form of the day. Pliny, in the passage quoted above, says, "Omne vulgus a luce ad tenebras: all the vulgar counted the hours from morning to night." This implies that the better sort did not do so. For he adds, that the priests, and those who spake of the civil day, reckoned from midnight to midnight, and by consequence computed their hours accordingly. To this agrees the account given by Varro. Nevertheless, it is reasonable to suppose, that in common conversation and familiar epistles, the language of the vulgar may have been adopted even by people of fashion, especially when they spake or wrote of labour, bathing, eating, and the like ordinary affairs of life. This accounts for the passages quoted above from Cicero and Martial, and for others not mentioned, particularly the letter of the younger Pliny to Calvisius, in which he gives an account how Spurinna spent the day. Historians, however, and others who wrote with precision, in reckoning the hours of the day, would for the most part make use of the civil form: because the hours of the natural day were altogether uncertain, varying according to the seasons of the year. ---This subject I shall conclude with a passage from Gronovius's Greek Antiquities, vol. ix. p. 1039. where, after appealing to the passages in Gellius and Pliny produced above, the speakers in the dialogue go on thus. "CYAN. Quid utilitatis nobis afferet has diei observationes pernosse? ALPH. Plurimam certe; nam quispiam existimaret horam apud Judæos sextam meridiei nostri horæ non respondere, si existimaret idem fuisse initium diei apud Judæos et Romanos. CYAN. Quid? Arbitrarisne horam sextam Judæorum, horæ duodecimæ meridianæ apud nos respondere? ALPH. Ita existimo. CYAN. Non satis intelligo. ALPH. Duodecem horas Judæi tribuebant diei, noctique totidem: ac a crepusculo matutino horas diei metiebantur: horas vero noctis a crepusculo vespertino computabant."

The difference between the Roman and Jewish form of computing the hours of the day, deserves to be taken notice of, not only because it removes some difficulties occurring in the gospel of John,

John, but because it shews the propriety of several particulars mentioned by that evangelist. For instance, chapter i. 39. when Jesus invited the Baptist's disciples to come and see where he lodged, the historian tells us, they went and abode with him that day "for it was about the tenth hour." If this be understood of the Jewish hours, it was four in the afternoon when the disciples went with Jesus; in which case it was not very much to the purpose to observe that they abode with him that day, since at the longest, they could be with him only two hours of it. Whereas, if the evangelist is speaking of Roman hours, it was ten of the clock in the morning when the disciples accompanied Jesus to his lodging; consequently, it was very proper to tell that they abode with him all that day, because this circumstance will imply, that in the long conversation they had with him, from morning till evening, he removed their scruples, and fully convinced them that he was their long-expected Messiah.—We have a second instance, John iv. 6. where we are told, that when Jesus sat down by Jacob's well in Samaria, it was the sixth hour, *i. e.* not the middle of the day, but six in the evening. In those countries women never drew water at mid-day, but always about sun-setting. Gen. xxiv. 11. "And he made his camels to kneel down without the city, by a well of water, at the time of the evening," even "the time that women go out to draw" water. Wherefore, as the woman of Samaria came to draw water while Jesus was sitting by the well, it cannot be the Jewish, but the Roman sixth hour, which the historian is speaking of. By that time Jesus was fatigued with his journey, and therefore, before he proceeded, he sent his disciples to the nearest town for meat. It seems there was no place on the road where he could refresh himself. It may be objected indeed, that the circumstances of the history oblige us to suppose that this journey through Samaria was made so late in the year, that the transactions at the well could not happen after six in the evening. But we have shewed in the note on Luke iv. 16. § 24. that when Jesus preached in the synagogue of Nazareth, after leaving Samaria, it was about the beginning of September. From hence it would appear, that he travelled through Samaria in August. If so, all the particulars that are here related, may have happened in the time allotted to them: for when Jesus sat down by the well, it was about the sixth hour, perhaps half an hour before it; and from that time till it became dark, was fully sufficient for all the things mentioned in the history.—We have a third example, John iv. 46. when Jesus told the nobleman of Capernaum, that his son was recovered, it was about the seventh hour; that is, not the seventh Jewish hour, or one in the afternoon, but the seventh Roman hour, or seven in the evening. For as Cana was a day's journey from Capernaum, it is more than probable, that the nobleman came

came in the evening. Besides, on this supposition, we can see the reason why Jesus would not go down to Capernaum. Had he taken a journey thither at that hour, he must have travelled in the night, which might have given occasion to think, that he could not cure the youth without being personally present.—To conclude: this exception from the example above mentioned, removes a seeming inconsistency in the accounts given by Mark and John of the hour of our Lord's crucifixion; as shall be shewn afterwards on Mark xv. 25. § 145.

The difficulties occasioned by our not understanding the exact situations of the places mentioned in the gospels, are a-kin to those which proceed from our unskilfulness in the manners and opinions of the ancients. The geography of the country that was the scene of our Lord's ministry having been formed upon the gospels taken singly, where other helps could not be obtained, has been mistaken in some instances, and occasioned great difficulties. Had those difficulties made us sensible of our error, it had been well; but instead of that, they have embarrassed us the more by the solutions to which they have given rise. Whereas the proper solution is that which is also the most natural, namely, to rectify the sacred geography by the light thrown on it from the gospels compared together. The situation assigned to the desert of Bethsaida, the mount of transfiguration, the garden of Gethsemane, Bethphage, and some other places, are examples of this kind; as shall be shewed in the Commentary. Wherefore, if we meet with inconsistencies in the gospels, arising from the common notions concerning the situations of places occasionally mentioned in them, it ought to give us no trouble at all, because they will quickly vanish upon rectifying the geography; a thing that may without scruple be done, in all cases where it is founded on no testimony or authority whatever, but the gospels ill understood. Nevertheless, if there ever was any real opposition between the sacred writers and other ancient authors, without pleading the inspiration of the former, which secured them from error, the opportunity they had of knowing distinctly the state of their own country in the times which they write of, should outweigh the testimony of strangers not so well qualified. At the same time, I am persuaded, that we shall never be obliged to have recourse to this solution; every the minutest particular contained in the gospels, when rightly understood, agreeing perfectly with the most approved authors; which, by the way, is a clear and convincing proof that the sacred books, as they now remain, are genuine, uncorrupted and complete.

OBSERVATION VI.

Of the regard that is due to opinions derived merely from tradition.

Opinions rendered venerable by antiquity, and stamped with the authority of popular belief, should never be so reverenced by

by those who search after truth, as to make them reject opinions of a later date, which are stamped with the stronger and better authority of evidence.

Our veneration for traditions will be very much lessened, when we consider that the fathers in whose writings they are found, notwithstanding they lived in the earliest ages, fell many of them into gross errors, even with respect to such matters of fact as they might easily have known, if they had been at pains to search the Scriptures.

For example; Papius, who flourished about the year 116, tells us, "This the Presbyter said, Mark being the interpreter of Peter, writ exactly whatever he remembered; but not in the order in which things were spoken or done by Christ," Euseb. Eccl. Hist. lib. iii. c. 39. Nevertheless, it is certain, that in writing his history, Mark has observed the order of time; for in this particular he agrees exactly with Luke, who tells us expressly, chap. i. 3. "that he has written of all things in order."—Irenæus, who in his youth was acquainted with Polycarp, the disciple of John the apostle, and who flourished about the year 150, tells us from Papias, that Matthew published his gospel while Peter and Paul were preaching at Rome, and laying the foundation of a church there, Advers. Haer. lib. iii. c. 1. Yet from Paul's epistle to the Romans, as well as from the history of the Acts, we learn, that the church at Rome was not only founded, but greatly enlarged before Paul came there the first time. Besides, we are not absolutely certain that Peter was ever in Rome at all; or if he was, it is more than probable he was not there during Paul's first imprisonment. Otherwise, in some of the many letters which Paul wrote from Rome at that time, Peter would have been mentioned at least in the salutations.—The same Irenæus, lib. ii. c. 40. delivers it as an apostolical tradition, that Christ was baptized in the thirtieth year of his age, but that he did not begin to teach till he had arrived at the age of a doctor; and so when he had taught several years, he arrived at the age of an elder, which was not much below fifty. And to this he accommodates John viii. 57. Moreover, speaking of the same subject in the 39th chapter, he says, "Man's age from the fortieth or fiftieth year vergeth towards old age, which having arrived at, our Lord taught; as the gospel and all the elders testify, who in Asia conversed with John the disciple of the Lord, assuring us, that John told them this very thing. Nay, some of them saw not only John, but other apostles also, and heard and testify the very same things concerning this report."—Tatian, Tertullian, Clemens Alexandrinus, Origen, and many others of the fathers, thought our Lord's ministry lasted only for the space of one year, as has been already shewed, Observ. IV. § 6. This latter is an example of error in a case where, if in any, tradition ought not to have misled them; so may convince

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us, that the traditionary reports of the fathers, held in such esteem by many, are not always to be depended upon implicitly. —Tertullian, in computing the time that elapsed between the birth of Christ, and the taking Jerusalem by Titus, says it was not full fifty years, Advers Jud. c. 8. So that, according to him, the city was taken about fifteen or sixteen years after Christ's death, contrary to the faith of all history.—The same author, reckoning up the reigns of the Roman emperors, has entirely omitted that of Claudius, and allotted not quite ten years to that of Nero.—Farther, he affirms, Contr. Marcion. lib. iv. c. 19. that the census at our Lord's birth was made by Sentius Saturninus, contrary to the express testimony of Luke.—Eusebius, Hist. lib. vii. c. 14. gravely informs us that the house of the woman who had her issue of blood dried up by touching the hem of Christ's garment, was still to be seen in Cæsarea Philippi (for the situation of this town, see Mark viii. 27. § 70.) and that there was still to be seen before the door of her house, a brazen statue of a man in a garment down to the feet, and stretching out his hand to a woman; and that there grew there a certain strange herb, which, when it came to touch the brazen hem of the statue's garment, acquired the virtue of healing any disease whatever. It seems, they who erected this statue in Cæsarea Philippi, had read the gospels very negligently; for, from all the circumstances of time and place mentioned by the evangelists in their accounts of that cure, and of the transactions therewith connected, we have reason to believe that the woman, whose flux of blood was miraculously cured by Jesus, lived in Capernaum. At least this is certain, that she received her cure in one of the streets of that town. Eusebius, therefore, who gave credit to such a tradition, must have been very unfortunate in his inquiries into the harmony of the gospels, notwithstanding he composed a work of this kind himself.—In the Syriac version of the New Testament, there is prefixed to the Catholic epistles a note, importing that they were written by the apostles James, Peter, and John, the witnesses of our Lord's transfiguration. But in ascribing the epistle of James to him who was present at the transfiguration, the writer of the note, whoever he was, is grossly mistaken. The author of the epistle was James the Less, our Lord's brother; as is plain from this, that James the son of Zebedee, the witness of the transfiguration, was killed by Herod, Acts xii. long before the epistle of James was written.—Other examples of the inaccuracy and unskilfulness of the fathers in matters of fact, might be given; but those that I have mentioned are sufficient to shew, that many of the traditions handed down as apostolical, are not to be implicitly received by those who wish to arrive at the possession of truth.

At first the faith of Christians was founded on the many miracles

cles, whereby the gospel was so powerfully established every where, in opposition to the combined efforts of both Jews and Gentiles. Hence it came that the objections raised against it were generally levelled against those miracles, the force of which the heathens endeavoured to elude, not by calling the miracles themselves in question, but by placing the miracles of acknowledged impostors in opposition to them. This was the reason that the first Christians neither inquired so narrowly into the internal evidences of the gospels, nor so solicitously avoided those interpretations of scripture, and those opinions about facts, which exposed them to censure, as we find ourselves obliged to do, who cannot appeal to present or even to recent wonders for the support of our religion, and are attacked by our adversaries on every quarter where they expect to make an impression. Moreover, though the ancients had been disposed to search the scriptures with care, considering the disadvantages they laboured under, they could not have been very successful in their first attempts. For the inspired books having been written at different times, in different places, and by different authors, for the use of particular churches, it was long before they came to be universally known, especially in an age that could not boast of the art of printing, by which books are now so quickly and widely dispersed. In such circumstances, we may believe the whole of the sacred books would not be universally in the possession of particular Christians in the first ages; consequently, wanting the light which arises from comparing scripture with scripture, they must often have been at a loss in interpreting such of the sacred books as they were possessed of. No wonder, therefore, that every thing they thought they saw in the sacred books was taken for truth without examining farther into the matter. And as great regard was paid, even in those early times, to the opinion of those who had gone before, and conversed either with the apostles, or with those who had seen the apostles, the mistakes of the ancients passed from one to another, without ever being called in question. Moreover, as it has been pretty much the temper of Christians in every age, to revere the opinions of their forefathers, and to form their notions in religion upon the letter of the scriptures, rather than by considering the scope and connection of the passages, and comparing the several texts which relate to the same subject, in order to settle the true meaning of each, it was to be expected that such opinions as arose from the apparent and most obvious senses of the inspired writings taken separately, would be adopted by the bulk of mankind, however false these opinions might be in themselves. We need not be surprised therefore, to find things handed down from age to age with great reverence as indubitable, which on examination turned out no better than mistakes. Neither need we scruple to receive the truth, though it should hap-

pen to contradict notions, which perhaps were never so much as once called in question.

The particular conclusion I would draw from this observation, is, that it can be no solid objection against any opinion relative to the harmony of the gospels, or against any interpretation of scripture offered in the following work, that Christians have generally thought otherwise; provided always that the reasons offered in support of such opinions be found sufficient to establish them. I acknowledge that the letter, or the apparent sense of the scriptures in many cases, seems to affirm the common notions about these matters. At least it will do so to persons who are already prejudiced; insomuch, that the bulk of mankind, who are always found to use but little accuracy in studying the scriptures, have naturally enough fallen into these notions, and by their numbers persons of better sense have been forced along. But this should by no means preclude a more narrow enquiry. Neither should it make us reject the truth, if in the course of such researches made, whether by Papists or Protestants, friends or foes, it happens to be revived again, after having been buried in the grave of ignorance perhaps for ages together.

OBSERVATION VII.

1. Of the order in which the Gospels were published. 2. Of the time of their publication. 3. Of the plan upon which they were composed. And, 4. Of the persons by whom they were written.

CHAP. I. *Of the order in which the Gospels were published.*

§ 1. It is generally supposed that Matthew and Mark published their gospels before Luke wrote his. Yet the preface which the latter hath prefixed to his work, serves to prove that his was published the first of the four: i. 1. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2. Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word: 3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." At first sight indeed one may be apt to think that Luke speaks here of the other gospels, and their authors. Yet the character which he gives of the writers he had in view, makes it evident that they were historians of a different kind from the evangelists, properly so called. For they wrote according to the information they had received from the eye-witnesses and ministers of the word; whereas the evangelists being eye-witnesses themselves, wrote from their own personal knowledge, improved by inspiration. At least Matthew and John were writers of this character. And as for Mark, though he was

not an apostle, he may have been an early disciple, and consequently an eye-witness of the greatest part of the things he has told. Accordingly Epiphanius affirms that he was one of the seventy, Hæres. 51. n. 6. See Obs. vii. c. 4.—But to set the matter in another light, if we interpret Luke's preface of the evangelists, we must allow that he had none but Matthew and Mark in view; since, by the acknowledgment of all, John did not write his gospel till long after Luke's was published. But that he should call two historians (πολλοι) *many*, is really very hard to be conceived.—Farther, if the gospels of Matthew were abroad when Luke was writing, we may be sure that he would peruse them; and as he speaks of persons who had composed histories of Christ's life, he could not by any means overlook authors of their character. On this supposition, can it be imagined, that while his own gospel was penned under the direction of the Spirit, according to the information he had received from those who were eye-witnesses, he would only say of an eye-witness and apostle on whom the Spirit had descended, or even of an apostle's companion, that "they had taken in hand to give the history of Christ's life;" and not rather have mentioned both them and their works with particular approbation? Without all doubt, had he been speaking of them, he would not have passed them over in such a slight and general manner.

§ 2. From Luke's preface, therefore, it may fairly be inferred, that he published his gospel before either Matthew or Mark wrote theirs. The probability of this opinion is heightened by the following consideration. It makes the gospels appear with a noble and beautiful propriety. For, on supposition that Luke wrote before the rest, we can see the reason why they have passed over in silence the many miraculous circumstances, with which the conception, birth and circumcision, both of the Messiah's forerunner and of the Messiah himself, were honoured; together with the prophecies of Simeon and Anna, uttered at our Lord's presentation in the temple; as also the history of his childhood and private life. Luke had accurately and at a great length related all these things, without omitting any particular that deserved to be mentioned. On the other hand, if we think Matthew and Mark wrote before Luke, their gospels will appear defective in those important points; and no reason will offer itself to justify such material omissions.—Our Lord's genealogy by his mother, of whom alone, properly speaking, he sprang, being given by Luke, it remained only for Matthew to record the genealogy of Joseph, who was supposed to be his father, for the satisfaction of those who thought he was Joseph's son, or reckoned kindred by the male line. But had Matthew wrote before Luke, it can scarcely be thought that he would have contented himself with giving his genealogy by his supposed father, since he tells us expressly, that

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he was born of the virgin before she cohabited with her husband. —As Joseph and Mary had their fixed residence at Nazareth, Luke takes care to shew on what occasion she came to Bethlehem to be delivered of her son, according to the ancient prophecies, which determined the Messiah's nativity to that town. But Matthew, writing after Luke, speaks nothing at all of this. Farther, by pointing out the occasion of our Lord's birth in Bethlehem, Luke has nearly fixed the time of it. He tells us that it happened in the reign of Augustus the Roman emperor, and in the year he made the census in Judea. The same evangelist has likewise fixed precisely the commencement of the baptist's ministry. It happened in the 15th year of Tiberius, under the procuratorship of P. Pilate, and while Herod was tetrarch of Galilee, &c. Annas and Caiaphas being high priests. He has even mentioned our Lord's age at his baptism, and by that, compared with the commencement of John's ministry, he has nearly fixed the time when Jesus entered upon his. But throughout the whole of the other Gospels there is not, as far as I remember, so much as a single date to be found, whereby we can judge of the time of any of the transactions therein mentioned; a circumstance very improbable, on the supposition that the rest wrote their histories before Luke published his.—The election of the twelve apostles having been described by Luke, chap. vi. 13. is omitted by Matthew. But the instructions given them after their election are told at great length by the latter, because the former had passed them over in silence, intending to relate the recapitulation which Jesus gave of them immediately before he sent his apostles out, chap. ix.—In like manner, our Lord's ministry in Perea having been fully treated of by Luke, is for the most part omitted by the rest. Indeed the resurrection of Lazarus, which happened about that time, is not taken notice of by Luke, because the miracle was performed in Judea, and at a village within two miles of Jerusalem. Besides, Lazarus being probably alive when Luke wrote, the latter might judge it improper to mention his resurrection, lest so public an appeal to the offensive but well known truth, which the Jews desired by all means to bury in oblivion, should have provoked them to kill Lazarus.

Farther, on supposition that Luke wrote before the other evangelists, their several histories of our Lord's resurrection from the dead, will appear with greater propriety. For Luke, as became the first historian, gives an account of the design on which the women went to the sepulchre. He tells us, that after Jesus was buried, they prepared aromatic ointments, with which they proposed to embalm him; that early the first day of the week, they went to the sepulchre with those spices; that when they came, they found the stone which closed the mouth of the sepulchre rolled away; that they entered, but did not find the body of the Lord

Lord Jesus; that while they were in great perplexity on this account, two angels appeared to them, who informed them of Christ's resurrection; that on hearing the joyful news, they made all the haste they could into the city, to inform the apostles; and that Peter ran to the sepulchre, to examine the truth of their report. Farther, as became the first historian, he describes particularly our Lord's appearances to the male disciples. For he informs us, that two of them going to Emmaus the same day that their Master arose, saw him and conversed with him; that when they returned to Jerusalem, they were told by their brethren that Jesus had appeared to Peter; that they confirmed this account by relating their own story; and last of all, that Jesus himself put the matter beyond doubt, by appearing to them at that very meeting, while they were disputing about his resurrection. The male disciples being the witnesses upon whose testimony the world was to believe that our Lord arose from the dead, it concerned mankind more to be informed of his appearances to them, than to be made acquainted with his appearances to the women. Luke knew this: and therefore, while he has related the appearances to the male disciples, he has omitted the appearances to the women altogether. It seems the brevity which he studied did not permit that both should be told. In like manner, the apostle Paul, summing up the evidence of our Lord's resurrection, takes no notice of his appearances to the women, because they were not to be the witnesses of this matter to the world. His appearances to them were calculated purely for the confirmation of their own faith, and to do honour to their piety and affection towards him. 1 Cor. xv. 4. "That he rose again the third day according to the Scriptures. 5. That he was seen of Cephas, and then of the twelve. 6. After that he was seen of above five hundred brethren at once; of whom the greater part remain at this present, but some are fallen asleep. 7. After that, he was seen of James; then of all the apostles. 8. And last of all, he was seen of me also."——The particulars of our Lord's resurrection recorded by the other evangelists are evidently of less importance; though, at the same time, they are such as tend to render Luke's relation more complete. Thus, because he tells us that the women found the stone rolled away from the door of the sepulchre, but does not say how it came to be placed there, Matthew gives a particular account of that circumstance, as well as of the manner in which it was rolled away. He says it was put to the mouth of the sepulchre by Joseph, and was rolled away by an angel. And because there were two remarkable particulars which had an immediate relation to the stone, *viz.* the journey to the sepulchre, which the women undertook at the end of the Sabbath, in order to see if the stone was still in its place, and the planting of the guards at the sepulchre, he speaks particularly of both, and informs

forms us how the guards came to desert their post. But then as Luke had given an account of the visit which the women made in the morning, and of the vision of two angels, Matthew does not touch upon these things at all. Only because Luke had neither told that the women, at their entrance into the sepulchre, saw but one of the angels, nor that Jesus himself appeared to them as they were returning the second time to the sepulchre, nor yet that the guards informed the chief priests of Christ's resurrection, Matthew relates all these circumstances particularly. And, to name no more, Luke having given a full account of our Lord's shewing himself to the disciples who walked to Emmaus, it is omitted by Matthew altogether. Mark, who wrote after Matthew, and consequently after Luke, does not dwell on the particulars mentioned by either of these historians, but in a word or two hints at them, *viz.* the appearance of the one angel, as the women were going into the sepulchre; then the appearances of Jesus himself, first to Mary Magdalene, next to the two disciples, and after that to the eleven. Neither Matthew nor Luke speak of Christ's appearing to Mary Magdalene. Mark, as was observed, just mentions it. But John, who wrote last, judging it too important a branch of the history to be lost, supplies the defect of the three former historians, and gives an account of it at large, wherein he has comprehended all that he thought proper to add concerning the resurrection.

To conclude: if Matthew wrote before Luke, can it be imagined that he would have neglected to give an account of so important a fact as our Lord's ascension into heaven, in the presence of his eleven disciples, surrounded with a bright cloud, and attended by angels? This our Lord had told his apostles they were to behold, and had appealed to it as one of the strongest proofs of his having come from heaven, John xvi. 28. It was therefore a matter of too much moment to be neglected by Matthew and Mark, if it had not been recorded before.—Thus it appears, upon comparison, that Luke's history comprehends the principal transactions of our Lord's life; and that the things omitted by him are, generally speaking, of less importance than those omitted by the other historians; a character which distinguishes his Gospel from the other three, and which cannot easily be accounted for, unless on the supposition that he wrote first; whereas, granting this, we have a good reason for the omissions of the other historians; Luke had gone before them, and prevented them.

§ 3. Let us next see what light antiquity furnishes for settling the order of the Gospels. Irenæus, l. iii. c. 1. Hær. tells us from Papias, "That Matthew published his Gospel, while Peter and Paul were preaching at Rome, and laying the foundation of a church there." The Jesuit Andradius, Chemnitius, Mill, and Whiston,

Whiston, follow Irenæus in this opinion. His testimony therefore deserves to be considered, that the proper import of it may appear. Luke's history of the Acts seems to have come abroad while Paul was prisoner at Rome for the first time; for, in the conclusion of that history, it is said that the apostle was confined there two years, but not a word is spoken of his release, which doubtless would have been mentioned, had the book been written after Paul was set at liberty. Wherefore the manner in which Luke speaks of him, makes it probable that the apostle was still in confinement when he wrote. From the preface to the Acts it is plain, that Luke's Gospel had been then published some considerable time. Perhaps it came abroad a while before Paul's imprisonment, or at latest about the beginning of it. To fix it later, would make the publication of the Acts fall after the apostle's release, which is not likely, considering that no mention is made of his release, notwithstanding it was a principal part of the apostle's history, whose ministry is the chief subject of the work. These reasons rendering it probable that Luke composed his Gospel about the beginning of Paul's imprisonment at Rome, it must have come abroad before Matthew's, notwithstanding the latter was written as early as Irenæus has fixed it, *viz.* while the two apostles planted the church at Rome; and that even on the supposition that Peter visited the imperial city as early as Paul's first imprisonment there, which in the mean time is very unlikely, for the reasons mentioned in the preceding observation.

But Eusebius is thought to have affirmed, both in his *Ecclesiastical History* and in his *Chronicle*, that Matthew wrote in the third year of Caligula's reign, *i.e.* eight years only after Christ's ascension; and the moderns have therefore generally fixed upon that as the true date of Matthew's work. But, as the learned Dr Lardner has shewed, *Cred.* vol. viii. p. 176. there is no such thing to be found in the best manuscripts and editions of the *Chronicle*. And as for the *Ecclesiastical History*, Eusebius only says "that when Matthew was about to go to other people, he delivered his Gospel to the Hebrews in their own language," lib. iii. c. 24. without telling us, either there or any where else, when Matthew left Judea. Dr Lardner adds, "Theophylact in the 11th century, and Euthymius in the 12th, say, that Matthew writ in the eighth year after our Saviour's ascension. Nicephorus Callisthi, in the 14th century, says, that Matthew writ about fifteen years after Christ's ascension; and the Paschal Chronicle, in the seventh century, intimates the same thing. None of these writers expressly refer to more ancient authors for their opinion. But it may be reckoned probable, that they collected it from the history in the Acts, and from the foremention'd passage in Eusebius. They who thought that Matthew and the other apostles left Judea soon after the conversion of

of Cornelius, supposed his gospel might be writ in the eighth year of our Lord's ascension. And they who think that the apostles did not leave Judea to go to the Gentiles till the council of Jerusalem, Acts xv. supposed Matthew's gospel to have been writ in the fifteenth year of our Lord's ascension, of the vulgar account 49. But neither had for their opinion the express authority of Eusebe, or any other very ancient writer. It is well known to be very common to insert articles in chronicles and such like works. This article concerning the time of Matthew's gospel, is probably a late addition." Thus far Dr Lardner. But supposing Eusebius had expressly affirmed that Matthew wrote his gospel in the third year of Caligula, if mere authority be insisted on, I do not see why a later testimony should be preferred to a more ancient one; that is, why Eusebius should be preferred to Papias, who flourished long before him.

Jerome, in his preface to Matthew, speaking of the four gospels and their authors, says that Luke, the disciple of Paul, composed his volume or gospel in the parts of Achaia and Bœotia. His words are, "Tertius Lucas medicus, natione Syrus Antiochensis, cujus laus in evangelio, qui et ipse discipulus Pauli, in Achaiæ Bœotiæque partibus volumen condidit." By calling Luke on this occasion Paul's disciple, Jerome probably meant to insinuate, that the travels through Greece, in the course of which Luke composed his gospel, were those which he made along with Paul. If so, Luke's gospel must have been written A. D. 52 or 53, long before Matthew's, if the latter did not come abroad till Peter and Paul preached together at Rome. Agreeably to this, several old manuscripts tell us at the conclusion of Luke's gospel, that it was written fifteen years after Christ's ascension. See Dr Mill on the last verse of Luke.

But the apostle's testimony, 2 Cor. viii. 18. "We have sent with him the brother, whose praise *is* in the gospel, throughout all the churches," would be decisive in this matter, could we be sure that he speaks of Luke and his performance. He was thus understood by Origen, Jerome, and the interpolator of Ignatius' epistles, among the ancients; and by Grotius, Hammond, Cave, Whitby, with many others, among the moderns. And perhaps the only reason which has hindered people from applying this to Luke, is the opinion they have taken up, I imagine without ground, that his gospel was not then published. Nevertheless, when the arguments offered above are considered, and it is remembered that Luke was long Paul's companion in his travels, I suppose it will appear that the text quoted cannot be more properly applied.

As for the priority of Luke to Mark, I know of nothing either for or against it in antiquity; a passage of the old book of Hypotyposes, which goes under the name of Clemens Alexandrinus, excepted.

excepted. It is preserved by Eusebius, l. vi. 14. and is to this purpose, "Those gospels were written first which contain our Lord's genealogies." Wherefore, according to this author, Luke wrote before Mark. From the conclusion of Mark's book it would appear, that he did not write till it was very late; for he tells us, that the gospel was then published everywhere: "They went forth and preached every where, the Lord working with them, and confirming the word with signs following." But of this in the next chapter.

Upon the whole, since the proofs in this matter, drawn from testimony, are so vague, Eusebius having said nothing about it, and the tradition mentioned by Irenæus carrying an evident falsehood in its bosom, there being a church founded at Rome before Paul came thither, we are certainly at liberty to form any opinion about it that seems most probable. But though the testimonies of antiquity were much more full and determinate than they are in favour of the opinion commonly received, arguments drawn from the gospels themselves, to settle the order and time of their being written, deserve a much higher degree of regard than can be claimed by tradition, which at best is but an uncertain thing, and in many cases took its rise from wrong senses put upon texts of Scripture, which those traditions were designed to support. Hence they were too hastily and indiscriminately received by the writers of the fourth and subsequent centuries, as all know who are conversant in matters of antiquity. It seems the prosecuted state of the church in its infancy, rendered such mistakes unavoidable, till better times came, wherein they were happily discovered and rectified. The tradition under consideration is without doubt one of this kind; the fathers affirming that Matthew and Mark wrote before Luke, for no other reason but because the latter speaks of some who had composed histories of Christ's life before him. The ancients in general were very apt to mistake the meaning of texts, for want of the light which arises from comparing scripture with scripture. For as was before observed, the sacred books being written at different times, and by different authors, for the use of particular churches, it was long before they came to be universally known, insomuch that the canon of Scripture was not settled for several centuries. We may therefore reasonably suppose, that the whole of the inspired writings were not generally in the possession of particular Christians, in the very early ages.

§ 4. But if Luke wrote before the other evangelists, it may be asked who the writers were of whom he speaks in the beginning of his work: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2. Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word:

3. It seemed good to me also," &c. At first the apostles, and other ministers of the word, contented themselves with preaching the gospel, which then consisted chiefly of simple narrations, setting forth the doctrine and miracles of Christ. See Acts. ii. 22,—36. x. 34,—43. xxvii. 30, 31. But when Christianity began to spread itself, those narrations passing through many hands, were in danger of being corrupted, at least they could not find that credit which written accounts well attested might claim. For their own sakes, therefore, as well as for the instruction of those who were still unconverted, the first Christians would very early compose narratives of our Lord's actions, as far as they could collect them, whether from the sermons or conversations of the eye-witnesses. Probably these are the histories referred to by Luke; for he tells us they were narrations of things most surely believed by Christians, that they were composed according to the informations received from the eye-witnesses, and that they were extant before his own gospel was published. But these narratives being imperfect, both as to matter and order, the evangelists were moved by the Spirit to write their gospels, in which the doctrine of Christ is fully, though succinctly, related; and his actions, especially a number of his miracles, delivered in order, and with their several circumstances. When these inspired and well-attested histories appeared, the other little narrations, being of no use, were quickly lost. Afterwards, indeed, many false gospels were published by different heretics, some of which we have still remaining. But as none of these gospels contain narrations of things delivered to their authors by the apostles, and most surely believed by Christians, we cannot reasonably think Luke had any of them in his view. Besides, none of them can pretend to be of equal antiquity with Luke's gospel. On the contrary, all of them seem to owe their existence to that evangelist's having mentioned writings that were afterwards lost. Fabricius in the second and third volumes of his Codex Apocryphus, and Jones in his History of the Canon, have published several of those spurious gospels. Or, if the reader has Dr Mill's Prolegomena at hand, he will find there, No. 38, &c. an account of two of the most celebrated of them: I mean the gospel according to the Hebrews, and that according to the Egyptians. Thus far concerning the order in which the gospels were published.

Chap. II. *Of the time when the gospels were written.*

§ 1. From what has been said in the third section of the preceding chapter, it appears that the date of the publication of *Matthew's gospel* cannot be fixed with any certainty. The common opinion which determines it to the third year of Caligula's reign, or about eight years after our Lord's ascension, is without foundation. For as we have already observed, the passage of Eu-

sebius's history, appealed to in support of that date, teaches no such matter. Those who fix the publication of Matthew's gospel to A. D. 62, follow Irenæus, who tells us from Papias, that Matthew published his gospel while Peter and Paul were preaching at Rome, and laying the foundation of a church there. But how uncertain this testimony likewise is, may be gathered from the remarks made upon it, Obs. vi. p. 46. And as the date of Matthew's gospel is uncertain, so are the dates of the gospels published by Luke and Mark. The truth is, antiquity furnishes us with nothing precise on this point. Wherefore, as in determining the order wherein the gospels were published, so in settling the time when they were published, the only means left us is to search the gospels themselves for internal characters, whereby we may form at least some conjecture about the æra of their publication.

§ 2. In reading the *gospel of Matthew*, every one must be sensible that the author thereof considered himself as addressing a people who were well acquainted with the matters which are the subject of his history. For notwithstanding the particulars mentioned by him are of the most wonderful nature, it is plain he was at no pains to obviate the objections which he must have been sensible would occur to persons who were unacquainted with those things. He hath given no explication of the manners and customs of the Jews. Throughout the whole of his history he has not offered so much as one date, whereby the reader can form a judgment of the age in which the transactions happened which he has recorded. And were it not that he has mentioned the names of Herod, Archelaus and Pilate, we might have supposed that the matters narrated by him had happened in any period we pleased to place them in. This I think implies, that Matthew considered himself as writing to the people of Judea, who had seen our Lord's miracles, had heard his sermons, and were fully acquainted with the state of their own country. (See the last paragraph of section 2. of the following chapter.) Wherefore we may safely give credit to the tradition of the ancients concerning Matthew's gospel, namely, that it was published in Judea. And from this fact we may infer, that it was written while the disciples had the conversion of their countrymen at heart, and consequently before they left Judea to preach to the Gentiles. According to this view of the matter, they certainly come nearest to the truth, who give this gospel an early date. Yet whether it was published so early as in the third of Caligula, may justly be called in question, because, as we have shewed already, Luke's gospel, though written so late as Paul's first imprisonment at Rome, came abroad a considerable time before Matthew's was published.

§ 3. If it be objected to the early publication of the gospels in general, that the disciples would hardly venture to commit their Master's

Master's history to writing, while any of the great men were alive who had been accessary to his death, the answer is, that the boldness wherewith they preached the things which concerned the Lord Jesus, even in the presence of the council themselves, without regarding the consequences, would animate them to write his history freely, not only for the information of such as had not the happiness of hearing it delivered in sermons, but to rivet the transactions of his life more firmly in the minds of the disciples themselves. Nor is this all: To write and publish our Lord's history early, was the greatest confirmation possible of its truth, being an earnest appeal to the public, at a time when the enemies of the gospel had every opportunity they could wish for disproving it, the persons said in these books to have been concerned in the transactions of Christ's life, being most of them then alive.

§ 4. Some have endeavoured to prove that Matthew and Luke wrote their gospels so late as the year 63 or 64, from this circumstance, that they have recorded several declarations and prophecies concerning the reception of the Gentiles into the church of God. But the argument is not conclusive. For the evangelists, as historians, might deliver the words of Jesus, without understanding them. In the gospel of John indeed, the passages relative to the calling of the Gentiles are so expressed, as to shew that they were already received into the church, which doubtless is a demonstration that he wrote after the gospel had been preached to the idolatrous Gentiles. We meet with a passage of this kind in the very entrance of his book. Chap. i. 11. "He came to his own, and his own received him not. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." On the other hand, any declarations concerning the conversion of the Gentiles to be met with in Matthew and Luke, are delivered in the precise words of our Saviour, which on this head are generally pretty obscure, and not a syllable is added by either of them to shew that they had the most distant apprehension of the joyful truth; a circumstance which must appear very unaccountable, if these historians wrote after the gospel was preached to the idolatrous Gentiles. We may therefore believe, that the gospels of Luke and Matthew were published not very long after our Lord's ascension.

Mark, in the conclusion of his work, seems to hint at the event under consideration, when he tells us, that the apostles "went forth and preached every where." For this shews, that at the time he wrote, the apostles had preached to the Gentiles. If so, in all probability he sent his history abroad long after Luke's was published. Mark is generally by the fathers supposed to have written his gospel in Rome, for this reason, that Paul, in his second

epistle,

epistle, orders Timothy to bring Mark with him to Rome, because he was profitable to him for the ministry, 2 Tim. iv. 11. They imagined, that in consequence of this order Mark came with Timothy to Rome. And as Peter was supposed by them to have been with Paul in Rome during this his second imprisonment, they think Mark associated more especially with Peter. Hence sprang the tradition which prevailed universally among the ancients, that Mark wrote his gospel in Rome, under the inspection of Peter, whose companion more especially he was, and with whom he had cultivated the strictest friendship. This tradition may the rather be admitted, that it agrees very well with the late publication of Mark's gospel, established by the sentence with which he concludes it.

§ 5. It is commonly thought that John wrote his gospel in Ephesus, A. D. 97 or 98, when he was extremely old. But Lampe, Witsius, Lardner, and other learned moderns, observing that this evangelist's design in writing was to supply the deficiencies of the other three, they gathered from that circumstance that his gospel came abroad not very long after the others were published. For they think it unnatural and improbable to suppose that John, having this view, would defer writing any considerable time. Their argument, however, is not absolutely conclusive, because John might wait to see whether any other of the apostles, who were older than himself, would be directed by the Spirit to publish an additional account of their Master's life. Or he might have other reasons for delaying writing, which at this distance of time, it is not possible for us so much as to guess at.—There seems to be greater strength indeed in the other reason, whereby Lampe supports his opinion. He observes, that in the first twelve chapters especially of John's gospel, there are more frequent and plain declarations of Jesus being the Messiah, than in the other gospels; and from this he infers that it was John's intention in writing to shew the great crime of the Jews who rejected our Lord, and consequently to vindicate the Providence of God, which for that crime had already punished the nation, or was soon to punish it. See John xx. 31. Agreeably to this observation he remarks, that John has recorded principally our Lord's transactions at the great festivals, on which occasion he proposed the evidence of his Messiahship in the plainest manner to the whole nation.—The other arguments proposed by the authors above mentioned, to prove that John wrote his gospel earlier than is generally supposed, are drawn from particular passages of the work itself. Such as chap. v. 2. where, in the history of the infirm man who was miraculously cured at the pool of Bethesda, the evangelist speaks of the sheep-gate, and of the pool as both subsisting at the time he wrote.—The tradition, indeed, which the ancients have handed down to us concerning the motives which induced John to write,

write, are objected to the early date of his gospel. However, as Dr Lardner observes, (Supplement to the Cred. vol. i. p. 431.) "The account given by the ancients of John's motives, may have been owing to a pure mistake. Many heresies they saw might be confuted by John's gospel; therefore they concluded that he did not write till after they appeared in the world; while the truth might be no more than this, that such and such heresies might be confuted out of his gospel, though they had not appeared in the world till long after."

CHAP. III. *Of the Plan upon which the Gospels were composed.*

§ 1. The evangelists, as was shewed above, did not intend to relate all the transactions of Christ's life. The Spirit, by whose direction they wrote, guided them into this resolution, lest their books should have swelled to too great a bulk. Accordingly, when Luke set about writing, he proposed to give little besides the history of our Lord's ministry in Galilee and Perea, because that period comprehended the principal transactions of his public life, and was less known to the inhabitants of Jerusalem. It was therefore consistent with his plan to omit what happened at the passovers and other feasts, during the period which is the subject of his history. Farther, though Jesus preached several months in Judea, and made many disciples after his baptism (John iii. 22. iv. 1.) his ministry in Galilee, properly speaking, did not begin till John's imprisonment. Before that event, his preaching was for the most part confined to Judea; as is evident from this, that the cure of the nobleman's son, after the Baptist's imprisonment, was the second miracle he performed in Galilee. Wherefore the transactions in Judea, in the beginning of our Lord's ministry, being out of the period which is the subject of Luke's history, are omitted by him entirely; and he begins his account at John's imprisonment, bringing it down to the conclusion of Christ's ministry in Perea. He judged it necessary, however, to relate with accuracy our Lord's conception, birth, circumcision, baptism, and temptations; these being matters of great importance, and very needful to be known. He gives a particular account also of his death, resurrection, and ascension, because they are the great foundations upon which the truth of the Christian religion rests. Withal, he introduces a short sketch of the Baptist's history, for this reason, that as he was Messiah's forerunner, his ministry was subservient to Christ's, and had a necessary connection with it.

§ 2. Matthew and Mark seem to have adopted Luke's plan, thinking it needless to relate the transactions in Judea, before the Baptist's imprisonment, or in Jerusalem at the passovers and other feasts. For though these were matters of great importance, whether their quality or their number be considered, Jesus having gone to Jerusalem at least thrice every year, (see the note on passo-

ver

ver III. § 63.) they were abundantly well known to the inhabitants of that metropolis, and indeed to the whole nation; the Jews in general coming up to worship at those seasons. Most of them were performed in the temple before great multitudes of people, who always resorted thither. And such persons as had not the happiness to be eye-witnesses of them, being however in the town where they were done, must have been speedily informed of them, either by the eye-witnesses, or by the subjects of the miracles, who did not fail to publish them every where; or by the general reports, which no body presumed to contradict. Wherefore, as Matthew and Mark published their Gospels while the fame of Christ's actions in Jerusalem was every where fresh, and the witnesses of them were living in all parts of the country, they had the same reason with Luke for writing the history of the principal period only of our Lord's ministry. Moreover, composing their Gospels while the disciples had the conversion of the Jews much at heart, as a matter of great importance to the success of Christianity even among the Gentiles, it was entirely agreeable to their purpose to adopt Luke's plan, that, by supplying what he had omitted, they might make their countrymen as well acquainted as possible with that part of our Lord's history, which comprehended the substance of his public life, and which was least known. That the conversion of their own nation was long the principal object of the apostles' study, is evident from the general strain of their labours in preaching, which for a good while were confined wholly to the Jews. The evangelists Matthew and Mark indeed speak little of our Lord's ministry in Perea, which Luke has related at some length. But the reason perhaps was this, his sermons and parables in Perea being many of them the same with those preached in Galilee, which they have supplied, they judged it needless to repeat them. What they had to do, was only to inform us that those parables and sermons were delivered also in Galilee, because Luke had omitted to mention them in his account of Christ's ministry there. The three historians were directed to treat of Christ's life on so narrow a plan, and in so succinct a manner, not only that a sufficient number of Jews might be converted, (see on Matt. x. 5. § 40.) but for other reasons, and this among the rest, that to find the disciples silent where they might have told things greatly to the honour of their Master, adds not a little weight to their testimony, and beautifully displays the modesty with which they wrote. Wherefore the world has suffered no loss by the brevity of the first historians; especially as the Holy Spirit from the very beginning intended to raise up one to write a history of Jesus, in which some of the principal transactions of his life, omitted by the former historians, should be supplied, to the great praise of their modesty, to the recommendation of their work, and to the edification

edification of the church. Besides, that the first three evangelists should have formed their gospels upon one and the same plan, was highly proper, in order that, by the joint concurrence of their several testimonies, the accounts which they gave of him might be fully confirmed, and gain the greater credit in the world.

§ 3. This account of the plan upon which the three evangelists formed their histories, is the more probable, as it appears they composed them in Judea for the use of the Jews, and to forward their conversion. This point we proved in the first section of the preceding chapter, by observing that the three evangelists, in their accounts of things, all along suppose their readers perfectly acquainted with the Jewish affairs. For example, when they happen to speak of matters peculiar to their own country, however remote those things might be from the apprehension of foreigners, they generally give no explication of them; besides, they are at no pains to obviate the objections which might be made to their story, by persons unacquainted with it, nor are the general circumstances of time marked by two of them. I now add, that in all their computations of the hours of the day, the three make use of the Jewish form and division of it, as was shewed in the fifth observation. It is quite otherwise with John, for he supposes his readers ignorant of the Jewish affairs, and for that reason never mentions any thing peculiar to the Jews, without giving such an explication of it as he knew was necessary to make himself understood. Thus, chap. v. 2. speaking of Jerusalem, he says, "There is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue, Bethesda, having five porches." Chap. vi. 4. speaking of the passover, he tells us that it was a feast of the Jews. In like manner, he describes the feast of tabernacles, chap. vii. 2. "The Jews feast of tabernacles was at hand;" and, ver. 37. he informs his readers that the last day was the great day of the feast. Chap. xix. 13. he gives both the Roman and the Jewish names of the place where Jesus was tried by the governor. But as remarkable as any is the explication found chap. xix. 31. "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), &c." Likewise, ver. 42. "There laid they Jesus, therefore, because of the Jews preparation-day." This manner of writing, every reader must be sensible, John would not have made use of, had he composed his gospel for the use of the Jews, or published it in Judea. On the other hand, the three evangelists would hardly have written in the manner they have done, had they originally designed their works for the Gentiles, or published them out of Judea.

From what has been said, it clearly appears that John wrote his gospel for the use of the world in general, and published it in some of the Gentile countries, after the writings of the other evangelists

evangelists were sent abroad. Hence, in forming his history, he followed a different plan from theirs. For as he lived to see a new generation arise in Judea, which was not personally acquainted either with our Lord himself, or with those who had heard and seen him, he judged it proper to record Christ's ministry in Judea, but especially his sermons and miracles at the great festivals, lest the memory of these things should have died with the witnesses, who by that time were mostly taken off the stage. Moreover, he had the pleasure to see the Christian religion propagated into countries, far distant from Judea, where Jesus had lived; in which distant countries his history could not be known but by the gospels already published, or by the reports of those who were personally acquainted with him. Wherefore the other evangelists having altogether omitted it, he judged it absolutely needful to give the world a specimen of Christ's ministry in Judea, that we might thereby know more of his doctrine and miracles, be able to form a better notion of his consummate prudence, and behold with admiration the courage and zeal wherewith he acted in the capital, under the eyes of the great men, the priests, the scribes, and the elders, before whom he was not afraid to assume the character of one sent by God, and to act accordingly.—Such were the plans upon which the four gospels were composed, and such the views with which they were published. Taken together, they contain as complete an account of our Lord's life, as was necessary to be left on record; and each in its order was adapted to the circumstances of mankind at that time, the subsequent gospels supplying what was wanting in the precedent ones, till the history was completed.

§ 4. Jerome was of opinion that Mark abridged Matthew's gospel. But the characters of an abridgment do by no means agree to that work. For in the first place, the order observed in it, is different from the order found in Matthew.—Secondly, Mark is sometimes more full in his accounts of things than Matthew. For example, he relates the storm at sea, chap. iv. 35.—the cure of the demoniac of Gadara, v. 1.—the healing of the woman that had the flux of blood; the resurrection of Jairus' daughter, v. 21. —the Baptist's death, vi. 14.—the conversation with the Pharisees in Galilee about eating with unwashen hands, vii. 1.—the cure of the epileptic boy after the transfiguration, ix. 14.—the miracle wrought on the blind beggars at Jericho, x. 46.—the cursing of the fig-tree, xi. 12.—and the question concerning the great commandment in the law, xii. 28. more distinctly, and with more circumstances than Matthew, or even than Luke. Thirdly, Mark has recorded things which Matthew has omited altogether: such as the parable of the seed which sprang up silently, iv. 26.—the miracles wrought on the stammerer of Decapolis, vii. 31. and on the blind man of Bethsaida, viii 22.—the person who followed

not Jesus as his disciple, and yet cast out devils in his name, ix. 38.—the histories of the widow that cast two mites into the treasury, xii. 41.—and of the young man that followed Jesus when he was apprehended, xiv. 51.—Lastly, our Lord's appearance to Mary Magdalene after his resurrection, and his ascension into heaven, both of them omitted by Matthew, are related Mark xvi. 9.—These things duly considered, cannot but incline one to believe, that Mark was himself an eye-witness of our Lord's life; at least they render it certain, that he had the fullest information thereof from those who were the eye-witnesses: so far was he from transcribing or copying the work of another.

Eusebius, lib. iii. cap. 39. mentions a tradition of Papias, in which John the presbyter is said to have affirmed, "That Mark, Peter's interpreter, wrote faithfully whatever he heard, but not in the order wherein the things were said and done by Christ; for he neither heard nor followed Christ, but was a companion of Peter, and composed his Gospel rather with a view to the people's profit, than with a design to give a regular history." If this tradition is true, the order observed in Luke being the same with that in Mark, cannot be the right order. But the truth of the tradition may justly be doubted, because it is contradicted not only by Luke, who in his preface tells us that he designed to give a regular history; but by Mark also, who frequently asserts the order of his own narration. Besides, Epiphanius affirms, that Mark was one of the seventy disciples. Nay, he is more particular still; for he tells us he was one of those who were offended at the words of Christ, John vi. 44. and who forsook him; but that he was afterwards reclaimed by Peter, and being filled with the Spirit wrote a Gospel. See page 69. of this volume.

CHAP. IV. *Of the persons by whom the Gospels were written.*

§ 1. Eusebius and Jerome tell us that Luke was a Syrian, and a native of Antioch. But if, by this description, they mean that he was a Gentile both by religion and birth, they must have been in a mistake. For there is one particular known to all, which proves that by religion at least, Luke was originally a Jew. He was Paul's fellow-labourer in Judea. This circumstance fixes his religion. For considering Paul's prudence, we may be sure he would allow no person to assist him in preaching the Gospel in Judea, and much less in Jerusalem, who was not circumcised, (see Acts xvi. 3.) a ceremony which he expressly forbade to the Gentile converts. It is true, the apostle, in his epistle to the Colossians, chap. iv. 10, 11. compared with ver. 14. expressly distinguishes Luke from his fellow-labourers of the circumcision. But from this, we can only infer that Luke was not a Jew by birth, which is what Paul meant by *those of the circumcision*, as is plain from the following argument. Timothy was with the apostle,

and joined him in sending the epistle to the Colossians, (ver. 1.) Nevertheless he is, by the general expression under consideration excluded equally with Luke from the number of the apostle's fellow-labourers of the circumcision, notwithstanding he was born of a Jewish mother, (Acts xvi. 1.) was educated in the knowledge of the Jewish religion, (2 Tim. iii. 15.) and was circumcised by Paul, Acts xvi. 3. The reason is, he could not properly be called one of the circumcision, because he was not an Hebrew of the Hebrews. His father was a Greek or Gentile, which may have been the case with Luke also.

To prove that Luke was a Jew by birth, some have used the following argument. They observe that the apostle (Rom. xvi. 21.) mentions one Lucius, whom he calls his kinsman. This person they take to be Luke the evangelist, who without doubt was with the apostle when he wrote to the Romans. They think that, being Paul's companion, he would certainly be mentioned by him; and they affirm, that if he is not spoken of under the name of Lucius, he is no where else to be found in the epistle. Moreover, they imagine that in writing to the Romans, the apostle turned Luke's name into Lucius, as more agreeable to Latin ears, and affirm that the change is not more extraordinary than of Silas into Silvanus. But to render this argument conclusive, it should be proved that none of Paul's relations were married to Gentiles, otherwise his relation to Lucius will not prove the latter to have been a Jew by descent.

Many learned men have supposed that Lucius, mentioned Rom. xvi. 21. is the same with Lucius of Cyrene, spoken of Acts xiii. 1. and that in both passages the evangelist Luke is meant. If these suppositions are admitted, we will have some knowledge both of Luke's character and history. From Acts xi. 19,—21. xiii. 1,—4. it appears he was an early Jewish believer, and together with others was very serviceable in preaching the gospel to the Jews and Gentiles out of Judea. Moreover, his native place, Cyrene, gives reason to think that he was not a Jew of the most perfect order, a Hebrew of the Hebrews, but a Jew by religion, or at most, by one of his parents only.

Cave and Mill, with others, think it probable that Luke was converted by Paul. But there are no hints of this either in the Acts or Epistles; neither are there any expressions used by Paul in speaking of him or to him, which denote peculiar affection, nor any particular demonstrations of gratitude from Luke towards Paul as a spiritual father; circumstances which render it highly probable that Luke was a Christian long before his acquaintance with Paul.

Epiphanius, and after him many of the ancients, have affirmed, that both Mark and Luke were of the number of the seventy disciples; and many learned moderns have gone into the same opinion;

nion, particularly Whitby and Heuman. The last mentioned author, in his dissertation concerning the seventy disciples, supposes that Matthias who succeeded Judas in the apostleship, and Joseph called Barsabas, and the seven deacons, or some of them, and the prophets of Antioch, Barnabas, and Simeon called Niger, Lucius of Cyrene, and Manaen, were all of this number. The argument by which he supports his conjecture is ingenious; namely, that the office of the seventy disciples being temporary, their names are not recorded in the Gospels, neither were they formed into a college or company, as the twelve apostles were. They were but once sent out, and when they returned, their commission was at an end. Nevertheless, if after Christ's ascension any service occurred, which could not be managed by the apostles, it is reasonable to believe that persons, whose characters had been so publicly approved of, and so highly dignified by the choice which Jesus made of them, would be preferred to such a service before all others. The apostles and disciples would think, they could not make a better choice than their Master had done. Besides, these men being already exercised in the service of the gospel, were thereby fitted for farther usefulness; not to mention that they themselves would cheerfully embrace every opportunity of promoting their Master's interests, and on all occasions zealously exert themselves in his cause.—Some are of opinion, that the preface to Luke's Gospel forbids the application of this reasoning to him. For he speaks of himself as writing according to the information of the eye-witnesses, which it is thought implies that he was not one of the number himself. But to remove this objection, Heuman observes, that Luke's words imply no more, but that he was not one of the eye-witnesses from the beginning; that he may have been nevertheless a follower of Christ in the latter part of his ministry; and that though he was an eye-witness of many of the things which he relates, he very properly places the authority of his history on the testimony of the apostles. However, though Luke may have been one of the eye-witnesses, as Heuman supposes, it does not seem probable that he was one of the seventy disciples. The most ancient authors do not mention him as such; nor is it likely that he would be of their number, unless he was both a Jew by birth, and had his residence in Galilee, from which country our Lord appears to have chosen not only his apostles, but the seventy also.

It has been generally believed that Luke was a physician, because (Col. iv. 14.) the apostle says, "Luke, the beloved physician, and Demas greet you." But some call this in question, pretending that if the apostle had been there speaking of the evangelist, it would have been superfluous to have mentioned the occupation of a person so well known. They affirm, therefore, that Luke the physician was different from Luke the evangelist. Calvin, Basnage,

nage, and Heuman, were of this opinion. But those who espouse the common notion, support it by this argument, that though Luke be here styled by his profession, yet being joined with Demas, he must be the evangelist, because in the other passages, where, according to the opinion of all, the evangelist is spoken of, he is joined with Demas, and both are called Paul's fellow-labourers, Philem. ver. 24. 2 Tim. iv. 10, 11. This argument is the more to be regarded, that the epistle to the Colossians, in which Luke is styled the physician, was sent at the same time with that to Philemon who was an inhabitant of Colosse.

What is certain concerning this evangelist from his own history of the Acts is, that he often attended Paul in his travels, and was his fellow-labourer in the gospel. The first time he speaks of himself as Paul's companion is Acts xvi. 10. where, using in his narration the first person plural, he intimates that he was one of Paul's company at Troas, before he took ship to go into Macedonia. He went with him therefore from Troas to Samothrace, then to Neapolis, and after that to Philippi. But it is observable, that having finished his account of the transactions at Philippi, he changes his style from the first to the third person plural, chap. xvii. 1. nor does he any more speak of himself till Paul was departing from Greece, with the collection for the saints in Judea, Acts xx. 6. Here therefore he joined him again, accompanying him through Macedonia to Troas, and from thence to Jerusalem, where he abode with him. After this, Paul being sent prisoner from Cæsarea to Rome, Luke was in the ship with him during the whole of the voyage, came with him to Rome, and there abode ministering to him, as is plain from the salutations in the epistles which Paul wrote from that city. In all probability, therefore, Luke attended the apostle during the whole of his imprisonment; and as he published his history of the Acts before Paul's release, it can hardly be doubted that he composed it in Rome under the apostle's eye, while he waited on him. It is not certain indeed where he penned his Gospel. Cave supposes he did it at Rome likewise. But Jerome seems to contradict this; for he tells us that Luke, the third evangelist, published his Gospel in the countries of Achaia and Bœotia. Grotius imagines, that when Paul was released, Luke went into Greece and there wrote his Gospel. Nevertheless, as this work came abroad before the Acts, it is more natural to suppose that Luke employed himself in collecting and digesting the materials of his Gospel, while he travelled with Paul in Greece and Judea, before the latter was seized upon by the Jews in the temple; that he finished it while Paul was imprisoned in Cæsarea, and then undertook his history of the Acts of the Apostles.—Both these treatises Luke inscribed to one Theophilus, an intimate friend of his own, who from his name is supposed to have been a Greek. The epi-

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thet (κρατιστε) *most excellent* wherewith he addressed him, shews him to have been a person of distinction; for it was usually given to men in the highest stations, such as præfects and governors of provinces. Accordingly we find it thus applied by Lysias in his letter to Felix, by Tertullus in his speech to Felix, and by Paul in his speech to Festus.

§ 2. We have already mentioned the tradition of Epiphanius, in which Mark the evangelist is represented to have been one of the seventy disciples, and we have given the reasons which seem to confirm that tradition, page 66. It now remains that we examine the books of the New Testament, in order to see what hints they furnish us for forming an history of this evangelist.

In the Acts and in the epistles, there is mention made of one *John Mark*; but both ancients and moderns, have doubted whether he be the evangelist. Among the moderns, Cave, Grotius, Du Pin and Tillemont, have thought them different persons. But Jones, Lightfoot, Wetstein, Lardner, and others, affirm them to have been one and the same. The chief reason which induced the ancients to consider them as different persons probably was, they found John Mark blamed by Paul for deserting him, while with Barnabas he preached the gospel to the Gentiles in Asia; and imagining that this conduct betrayed either cowardice or want of inclination to the service, they were not willing to attribute it to an evangelist; so made John Mark, who behaved in that faint-hearted manner, a different person from the author of the gospel. The moderns who follow the ancients in this opinion, have not been able to offer any reason of moment to support it. For though it should be allowed that the expression, *Marcus my son*, 1 Pet. v. 13. implies that Peter converted Mark, it is not inconsistent with the tradition mentioned by Epiphanius, that Mark was one of the seventy disciples. Mark may have been converted by Peter, when the latter was sent abroad with the twelve on their first mission in Christ's own life-time. Farther, that *Mark*, mentioned in the Acts, was called *John*, is no proof of his being a different person from the evangelist, it being well known that with the Jews it was customary to have more names than one. Besides, *John Mark* is sometimes called simply *Mark*, in the history of the Acts. Lastly, though John Mark sometimes attended Paul, it does not follow that he never was Peter's companion. He may have been often with both the apostles, though more frequently with Peter, as the ancients affirm. Accordingly, the first mention that is made of John Mark in the history, assures us of Peter's intimacy with him; for we are told, that after Peter was delivered from prison by the angel, he went straight to the house of John Mark's mother, Acts xii. 12. who it seems was his particular friend. Upon the whole, it is probable that Mark, the author of the gospel and companion of Peter, was the same

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person with John Mark mentioned in the Acts, who was some time fellow-labourer with Barnabas and Paul.

John Mark was the son of a pious woman called Mary, who lived in Jerusalem, and who being an early convert, the disciples used to meet in her house for prayer and other religious exercises, Acts xii. 12. This Mary was the sister of Barnabas, Col. iv. 10. Therefore when Barnabas and Paul went to preach to the Gentiles, Barnabas took his nephew Mark along with them, in quality of their minister, Acts xiii. 5. But when they came to Perga in Pamphylia, Mark being either discouraged with the difficulties attending the work, or wanting sufficient inclination to prompt him to go on, he left the apostles and returned to Jerusalem, Acts xiii. 13. For this fault Paul opposed his being taken along with them a second time, notwithstanding Barnabas vehemently urged it. Their contention about this matter was so sharp that the apostles parted, Barnabas going away with Mark to Cyprus, Acts xv. 36.—41. It appears, however, that Paul afterwards was fully reconciled to Mark, for he mentions him with respect in several of his epistles. See Philem. ver. 24. Col. iv. 10. 2 Tim. iv. 11. Lastly, Bede and Cave suppose that Mark was a Levite, because Barnabas his mother's brother (Col. iv. 10.) was of that order, Acts iv. 16.

§ 3. For the history of Matthew and John, see the Paraphrase and Commentary, § 37.

§ 4. The evangelists Matthew and John being apostles, were eye-witnesses of most of the things they have related. They attended our Lord during his ministry; they heard him preach all his sermons, and saw him perform the greatest part of his miracles; they were present at his crucifixion; they conversed with him after his resurrection; and they beheld his ascension. Besides, as apostles they possessed the gifts of illumination and utterance. By the former, they were absolutely secured from falling into error, in any point of doctrine, or matter of fact relating to the Christian scheme. By the latter, they were enabled to express themselves clearly and pertinently upon every subject of Christianity, which they had occasion to treat of either in their sermons or writings. These gifts our Lord had expressly promised to all his apostles, John xiv. 25. "These things have I spoken unto you, being *yet* present with you. 26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." So likewise after his resurrection, Luke xxiv. 49. "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Farther, the apostles of the Lord spake by inspiration also in all the courts of justice and assemblies where they happened to be tried. This privilege their Master

Master promised them very early. For when he sent them out on their first mission, he told them they were to be brought before kings and rulers for his name's sake; and forbade them to meditate before-hand what or how they should speak, assuring them that the Spirit would inspire them to make proper defences in behalf of themselves, and of the cause they were engaged to support. Matt. x. 18. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. 20. For it is not ye that speak, but the Spirit of your Father which speaketh in you." This promise Jesus renewed to his apostles a little before his passion, Mark xiii. 11. "But when they shall lead *you* and deliver you up, take no thought before-hand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak but the Holy Ghost." Nay, on another occasion, he seems to have extended the promise of inspiration to all the disciples, who at that time were to be employed in preaching the gospel, and who thereby might be exposed to persecution. See Luke xii. 1. 11, 12. The whole of these promises were punctually fulfilled. For, about ten days after our Lord's ascension, the disciples received the Holy Ghost, while they tarried in Jerusalem according to their Master's order, in expectation of being endued with power from on high. Thus we are told, Acts ii. 3. that while the disciples were gathered together, the Spirit descended in the visible symbol of fire, which rested upon each of them, to denote the indwelling of the Spirit with them: "And they were all filled with the Holy Ghost:" they were inspired with the knowledge of the Christian religion, and had all things that were either said or done by their Master brought to their remembrance, according to his promise. From that moment forth the Spirit gave clear indications of the reality of his presence with the disciples; for he enabled them all at once to speak the various languages under heaven, as fluently as if they had been their native tongues, and thereby qualified them to preach the gospel in all countries immediately upon their arrival, without the necessity of submitting to the tedious and irksome labour of learning the languages of those countries. Moreover, he gave them the power of working all manner of miracles; nay, he enabled them to impart unto those whom they converted, the power of working miracles also, and the faculty of speaking with tongues, and of prophecying, and of preaching by inspiration. The apostles of the Lord having such convincing proofs of their inspiration always abiding with them, they did not fail, on proper occasions, to assert it, that mankind might every where receive their doctrine and writings with that submission which is due to the dictates

rates of the Spirit of God. Hence we find them calling the gospel which they preached and wrote, "The word of God, The commandment of God, The wisdom of God, The testimony of God; *also*, The word of Christ, The gospel of Christ, The mind of Christ, The mystery of God the Father, and of Christ."—Wherefore Matthew and John being apostles, and having received the gifts of the Spirit with the rest of their brethren, there can be no doubt of their inspiration. Their gospels were written under the direction of the Holy Ghost who resided in them; and upon that account they are venerated by all Christians as the word of God, and have deservedly a place allowed them in the sacred canon.

§ 5. The characters of Mark and Luke come next to be considered. They were not apostles, it is true, yet they were qualified to write such a history of our Lord's life as merits a place in the canon of Scripture. For as they were in all probability early disciples, they may have been eye witnesses of most of the things which they have related; nay, they may have been in the apostles company on the day of Pentecost, and may have received the gifts of the Spirit together with them, consequently they may have wrote by inspiration also. The tradition mentioned above from Epiphanius, seems to favour these suppositions.—However, if they are not admitted, this must be granted, that the evangelists we are speaking of, accompanied the apostles in their travels. The matter is certain with respect to Luke: for, in his history of the Acts, he speaks of himself as Paul's companion; and, in the preface to his Gospel, he expressly mentions the information of the ministers of the word, as distinct from that of the eye-witnesses, to lead us, I imagine, to think of Paul, with whom he had long travelled, and who had not the knowledge of Christ's history by personal acquaintance, but by revelation. See Gal. i. 11, 12. 1 Cor. xi. 23.—As for Mark, he is generally reported by antiquity, and currently believed, to have been Peter's assistant. And in conformity to this opinion, all interpreters, both ancient and modern, suppose that Peter speaks of Mark the evangelist, 1 epist. v. 13. "The church that is at Babylon, elected together with you, salutes you, and so does Marcus my son." This appellation Peter gives to Mark because of the great intimacy and friendship which subsisted between them, agreeable to the apostle Paul's description of Timothy's affection. Philip. ii. 22. "But ye know the proof of him, that as a son with the father he hath served with me in the Gospel." If Mark was Peter's companion and fellow-labourer in the Gospel, although he was neither an apostle nor an eye-witness, he must have been well acquainted with our Lord's history, because he could not but learn it from the conversation and sermons of Peter, who was both. Wherefore, to use the words of Luke, since these evangelists took in hand to write the history of our Lord's life, according to the informations which they had received

from the eye-witnesses and ministers of the word, and executed their design while they accompanied the persons from whom they received those informations, we may reasonably suppose they would submit their works to their examination. Accordingly, Clemens Alexandrinus, quoted by Eusebius, vi. 14. tells us, that Mark's gospel was revised by Peter. And Mr Jones, in support of this opinion, has collected eight particulars from the other gospels, all tending to the honour of Peter, which are entirely omitted by Mark, because Peter's humility, as he supposes, would not allow him to tell these things to that historian. But if it be true that Mark and Luke wrote according to the information of the apostles, and had their gospels revised by them, it is evidently the same as if their gospels had been dictated by the apostles.

I cannot but observe, however, that though none of all the suppositions just now mentioned should be granted, there is one unquestionable matter of fact which fully establishes the authority of the two gospels under consideration; namely, that they were written by the persons whose names they bear, and while most of the apostles were alive. For in that case they must have been perused by the apostles and approved, as is certain from their being universally received in the earliest ages, and handed down to posterity as of undoubted authority. The apostolical approbation was the only thing, without the inspiration of the writers, which could give these books the reputation they have obtained. And had it been wanting in any degree, they must have shared the fate of the many accounts which Luke speaks of in his preface; that is, must have been neglected, either as imperfect or spurious, and so have quickly perished. But if the gospels of Mark and Luke were approved by the apostles immediately upon their publication, and for that reason were received by all Christians, and handed down to posterity as of undoubted authority, it is the same as if they had been dictated by the apostles. Hence they are justly reckoned of equal authority with the other books of Scripture, and admitted into the canon together with them.—Such proofs as these, drawn from the sacred writings themselves, are sufficient to make all Christians reverence the gospels as the word of God. And therefore they are fitly produced for the confirmation of our faith. But in arguing with infidels, who look on the sacred writings as the works of impostors, the reasoning must proceed upon different topics; which leads me to the eighth observation.

OBSERVATION VIII.

Concerning the credibility of the gospel-history.

The history of Jesus Christ, contained in the writings of the evangelists, is credible for the following reasons.

§ 1. These writings were published very near the times in

which Jesus Christ, whose history they contain, is said to have lived. There are three arguments which prove this:—1. The writers of the age immediately following that in which our Lord lived, and of the subsequent ages down to our own times, have mentioned the four gospels expressly by their names, have cited many passages out of them, and made numberless allusions both to facts and expressions contained in them, as unto things known and believed by all Christians; which they could not possibly have done, had the gospels not been extant at the time we affirm. Farther, by the same succession of writers still remaining, it appears, that at and from the time when we suppose the gospels were published, peculiar regard was paid to them by all Christians: they believed them to contain the only authentic records of Christ's life, and read them with the other scriptures in all their public assemblies. Hence translations of them were very early made into many different languages, some of which are still remaining. Moreover, exhortations to the people were drawn from them, every doctrine claiming belief was proved out of them, whatever was contrary to them was rejected as erroneous, they were appealed to as the standard in all the disputes which Christians had among themselves, and by arguments drawn from them they confuted heretics and false teachers. That we learn these particulars concerning the gospels from the writings of Christians, does not weaken the argument in the least; because if those writings are as ancient as is commonly believed, be their authors who they will, they necessarily prove the gospels to have been written at the time we suppose. If it is replied, that the writings appealed to for the antiquity of the gospels are themselves forged, the answer is, that being cited by the writers of the age which immediately followed them, and they again by subsequent writers, they cannot be thought forgeries, unless it is affirmed that all the books that ever were published by Christians are such, which is evidently ridiculous and impossible. Besides, an affirmation of this kind will appear the more absurd, when it is considered that the enemies of Christianity themselves bear testimony to the antiquity of the gospels; particularly Porphyry, Julian, Hierocles, and Celsus, who draw several of their objections against the Christian religion from passages of our Lord's history contained in the gospels. (See § 34. and 94. of the Paraphrase.) The truth is, these books being early written and of general concernment, were eagerly sought after by all, the copies of them multiplied fast, spread far, and came into the hands both of friends and foes; which is the reason that we have more ancient manuscript copies of the gospels still remaining, than of any other part of the sacred writings, or even of any other ancient book whatsoever.—2. The gospels were published very near the time in which Jesus is said to

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have lived, because the authors of the gospels call themselves his contemporaries, and affirm that they were eye and ear witnesses of the transactions which they relate, that they had a chief hand in several of them, and that all of them had happened but a few years before they wrote. Had these things been false, as soon as the books which contained them came abroad, every reader must at once have discovered the fraud, and by that means the books themselves must have been universally condemned as mischievous forgeries, and altogether neglected. Whereas it is well known that they gained universal belief, that they were translated into many different languages, and that copies of them were preserved with the greatest care by those into whose hands they came.—3. In every instance where the evangelists had occasion to mention the manners and customs of the country which was the scene of their history, they have accurately described them; and, as often as their subject led them to speak of Jewish affairs, they have done it in such a manner as to shew that they were perfectly acquainted with them. But considering how extremely fluctuating the posture of affairs among the Jews was in that period, by reason of their intercourse with the Romans, such an exact knowledge of all the changes which happened, could not possibly have entered into the suppositious work of any recent impostor. To have acquired such knowledge, the historian must both have been on the spot, and have lived near the times that are the subject of his history; which is what we contend for in behalf of the evangelists.

These arguments prove that the gospels were published very near the time wherein they say our Lord lived. If so, they must be acknowledged to contain a true history of his life. For had any thing been told of him that was not consistent with the knowledge of his countrymen then living, it was in every one's power to have discovered and exposed the fraud. The great transactions of Christ's life, as they stand recorded in the gospels, were of the most public nature, and what the whole inhabitants of Judea were concerned in, especially the rulers and priests. His miracles are affirmed to have been performed openly, oftentimes before crowds, and in the great towns, as well as in remote corners; nay, in the temple itself, under the eye of the grandees, and that during the space of four years. Persons of all ranks, and of all sects, are introduced acknowledging the truth of them. His enemies, however bitter, did not deny them, but ascribed them to the assistance of demons. Even the chief priests and pharisees themselves are said to have confessed to one another that he did many miracles; and that, if they let him alone, all men would believe on him. In some instances, the subjects of his miracles were carried before the magistrates, whose examination rendered those miracles more public and unquestionable.

able. On one occasion ten thousand people, and on another eight thousand, are said to have been miraculously fed by him (see § 60. and 66.); many of whom must have been still alive when the gospels appeared. He was tried by the supreme council of the Jews, examined by the tetrarch of Galilee and his captains, condemned by the Roman governor, and put to death in the metropolis at the chief religious solemnity of the Jews, before all the people who had come up from the different quarters of the country to worship. If these and the like particulars found in the gospels had been fictitious, it is natural to think that the Jews, not only in their own country, but every where else, would have disclaimed the facts both in conversation and writing immediately upon the first appearance of the books which asserted them, when they could easily have confuted them, the persons of whom such falsehoods were told being many of them then alive; and by so doing, might have suppressed the Christian religion at once, which most of them looked upon with abhorrence, as an impious schism diametrically opposite to the institutions of Moses. Yet it does not appear that any of them went this way to work, neither Jew nor Gentile in the earliest ages attempting to fix the stain of falsehood on the evangelists, or to disprove any of the facts contained in their histories. The truth is, the gospels were permitted to go abroad every where, without being called in question by any person; which could be owing to no cause whatsoever, but to the general belief which then prevailed, and to the particular persuasion of every individual capable of judging in such matters, that all the passages of the gospel-history exhibited things certain and indubitable.

§ 2. In the second place, the gospels are credible for this reason, that the principal facts contained in them are vouched, not only by all the Christian writers now remaining from the earliest ages down to the present time, but by the Jewish writers also, and even by the heathens themselves.—For that Jesus Christ lived in Judea under the reign of the emperor Tiberius, both Tacitus, and Suetonius, and the younger Pliny, testify. That he gathered disciples, was put to death in an ignominious manner by Pontius Pilate, procurator of Judea, and that after his death he was worshipped as a God, the same authors affirm. Nor does Porphyry himself, nor Julian the emperor, nor any other of the ancient enemies of Christianity, deny these things. On the contrary, they plainly acknowledge that miracles were done by Jesus and his apostles. And by ascribing them to the power of magic, or to the assistance of demons, which was the solution given by Christ's enemies in his own lifetime, they have left us no room to doubt of the sincerity of their acknowledgments. The writers likewise of the Talmudical books among the Jews acknowledge the principal transactions of Christ's life; for they

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durst not contradict, nor even pretend to doubt of facts so universally known. But they ridiculously imputed them to his having the true writing of the name JEHOVAH in his possession, which they said he stole out of the temple. In short, as Grotius has well expressed it, there is no history in the world more certain and indubitable than this, which is supported by the concurring testimony, not to say of so many men, but of so many different nations; divided indeed among themselves in other particulars, but all agreeing in acknowledging the truth of the matters contained in the gospels.

§ 3. In the third place, the gospels are credible, because the principal facts contained in them are confirmed by monuments of great fame subsisting in every Christian country at this very day. For instance, baptism in the name of the Father, Son, and Holy Ghost, the rite by which from the beginning men have been initiated into the profession of Christianity, keeps up the remembrance of Christ's having taught those sublime truths concerning the Father Almighty, the eternal Son, and the Holy Spirit the Comforter, with which the world is now enlightened, as the gospels inform us.—The Lord's supper, celebrated frequently by all believers, prevents the memory of Christ's death from being lost in any age or country of the world.—The stated observation of the first day of the week, in honour of Christ's resurrection from the dead, hinders that grand event from falling into oblivion. And as these monuments perpetuate the memory, so they demonstrate the truth of the facts contained in the gospel-history. For if Jesus Christ neither lived, nor taught, nor wrought miracles, nor died, nor rose again from the dead, it is altogether incredible that so many men, in countries so widely distant, should have conspired together to perpetuate such a heap of falsehoods, by beginning the observation of those institutions of baptism, and the Lord's supper, and the Sabbath: incredible likewise, that, by continuing the observation of them, they should have imposed those falsehoods upon their posterity.—Nor is this all: the truth of the gospel history is demonstrated by a monument of greater fame still; I mean, the sudden conversion of a great part of the world from Judaism, and from the many different forms of heathenism to Christianity, effected in all countries, notwithstanding the sword of the magistrate, the craft of the priests, the passions of the people, and the pride of the philosophers, were closely combined to support their several national forms of worship, and to crush the Christian faith. Had this total overthrow of all the religions then subsisting been brought to pass by the force of arms, the influence of authority, or the refinements of policy, it had been less to be wondered at. Whereas, having been accomplished by the preaching of twelve illiterate fishermen, and their assistants, who were wholly destitute of the advantages of birth, learning, and fortune,

fortune, and who, by condemning the established religions of all countries, were every where looked upon as the most flagitious of men, and opposed accordingly with the utmost virulence by all, it is inconceivable how the world could be converted, if the facts recorded in the gospels were false. And what makes this monument of the truth of our Lord's history very remarkable, is, that the world was thus converted in an age justly celebrated for the height to which learning and the polite arts were carried by the Greeks and Romans, the renowned masters of the sciences. Nay, which is still more remarkable, almost the very first triumphs of the Christian religion were in the heart of Greece itself. For churches were soon planted at Corinth, at Athens, at Berea, at Thessalonica, and at Philippi; as is evident from Paul's epistles directed to the churches in these cities. See on Mat. xxiv. 14. § 123. Even Rome itself, the seat of wealth and empire, was not able to resist the force of truth, many of its inhabitants embracing the Christian faith. Nor was it the lower sort of people only in those cities which first became Christians. Among the early converts, we find men of the highest rank and character; such as Sergius Paulus, proconsul of Cyprus, Erastus, treasurer of Corinth, Dionysius, a member of the senate of Areopagus, in Athens; nay, and the domestics of the emperor himself: all of them persons whose education qualified them to judge of an affair of this kind, and whose offices and stations rendered them conspicuous. In process of time, it was not a single person of figure in this city or that nation who obeyed the gospel; but multitudes of the wise, the learned, the noble, and the mighty, in every country; who being all fully convinced of the truth of the gospel, and impressed with the deepest sense of Christ's dignity, worshipped him as God; notwithstanding he had been punished with the ignominious death of a malefactor, and they themselves had been educated in the belief of other religions, to desert which they had not the smallest temptation from views of interest, but rather the contrary, inasmuch as by becoming Christians they denied themselves many sensual gratifications which their own religions indulged them in, lost the affections of their dearest friends who persisted in their ancient errors, and exposed themselves to all manner of sufferings in their persons, reputations, and fortunes. Add to this, that, although the conversion of the world was sudden, it was not on that account unstable, or of short continuance. For the Christian religion has remained to this day in full vigour during the course of almost eighteen hundred years, notwithstanding its enemies every where strenuously attacked it both with arguments and arms.—Upon the whole, monuments so remarkable still subsisting in the world, loudly proclaim the truth of the gospel-history, because their original cannot be accounted for on any supposition but this; that

that the reports contained in the gospel concerning the doctrine, miracles, death, resurrection, and ascension of Jesus, after the strictest scrutiny which those who lived nearest to the time and place of action could make, were found to rest on proofs not to be gainsaid. And to entertain the least suspicion of the contrary, is to suppose that when the gospel was first preached, all mankind in every country had renounced the common principles of sense and reason, or, in other words, were absolutely mad.

§ 4. In the fourth place, the character of the evangelists, both as writers and men, renders their history credible in the highest degree. They were eye-witnesses and ministers of the *word*, that is, of the things which they preached and wrote of, relating scarce any thing but what they either saw, or heard, or performed themselves. Now, these being all matters obvious to sense, in judging of them, neither acuteness of genius nor depth of learning were necessary, but only a sound understanding, a faithful memory, and organs of sense rightly disposed. Wherefore, though the evangelists were vulgar and illiterate men, the subject of their gospels being for the most part matters falling under the cognisance of sense, and in many of which they were themselves actors, they could not possibly be mistaken in them.—And as they could not themselves be deceived in the things of which they wrote, so neither can it be imagined that they had any design to deceive the world. *For it is well known that impostors always propose to themselves some reward or other of their fraud*; riches it may be, or honours, or power. If so, those who think the evangelists impostors, ought to shew what advantages they promised to themselves by imposing upon the world such a story as their gospels. It is well known that these men set themselves in opposition to all the religions then in being, and required the express renunciation of them under the severest penalties; and by so doing, made all the world their enemies. Hence it came, that instead of amassing riches or wallowing in luxury, the first Christians, but especially the ring-leaders of the sect of the Nazarenes, as they were called, the apostles and evangelists, were every where oppressed with poverty, hunger, nakedness, wretchedness. Instead of high offices of trust and power, the bitterest persecutions awaited them in all places, and death itself in its most terrible forms. Nor did these things befal them beyond their own expectations, by reason of cross accidents thwarting well-laid schemes. They knew what was to happen; their Master had foretold it to them, Matt. x. 16,—28. xxiv. 9. Luke xii. 11. John xvi. 1,—4. and they themselves expected no other things, Acts xx. 22,—24. 1 Cor. iv. 9, &c. Now, can it be imagined, that, with the known loss of all that is dear in life, with the constant peril of death, and with the certain

certain prospect of damnation, a number of men in their right wits should have propagated what they were sensible was a gross falsehood, and have persisted in the fraud even to death, sealing their testimony with their blood? No: this is a pitch of folly which human nature is not capable of. And therefore we must acknowledge that the evangelists, and all the first witnesses of our Lord's miracles and doctrine, who by the Providence of God were generally thus brought to seal their testimony with their blood, were fully persuaded of the truth of what they published in their sermons and writings. It is not to the purpose to reply, that enthusiasts have suffered persecution, and even death, in support of false opinions. For although a person's dying for his opinions does not prove their truth, it certainly proves the martyr's persuasion of the truth of his opinions. Let this be granted in the case of the evangelists, and the controversy is at an end. For if they themselves really believed what they wrote, and could not possibly have any intention to deceive us, their gospels must doubtless be true; the things contained in them being generally matters obvious to sense, which enthusiasm could by no means discolour, and in judging of which, persons of the meanest capacities could not be deceived.

§ 5. In the last place, the perfect agreement subsisting between the gospels rightly understood, and the modesty wherewith they are written, are circumstances which heighten their credibility not a little. The apparent inconsistencies observable in some of the narrations when compared together, prove undeniably that the evangelists were in no combination to make up their histories, and deceive the world. In many instances, these inconsistencies are of such a kind as would lead one to believe, that the subsequent historians did not compare the accounts of particular transactions which they were about to publish, with those that were already abroad in the world. Each evangelist represented the matters which are the subject of his history, as his own memory under the direction of the Spirit suggested them to him, without considering how far they might be agreeable to the accounts which his brethren-historians had already given. At the same time, the easy and full reconciliation of these inconsistencies, which arises from a proper knowledge of the gospels, and of the manners and customs of antiquity, admirably discovers the sober spirit of truth by which those writers were guided in every part of their narrations.—Moreover, the modesty wherewith the evangelists have written their histories is very remarkable; for none of them singly has related all the transactions of our Lord's life. Neither do they all together relate the whole of them. So far are they from giving a complete history, that it is but a few of the particulars which are preserved even among them all. And such things as they have thought fit to

mention, though great and wonderful above measure, they have not painted with the gawdy colourings of rhetoric, nor heightened with the magnificence of pompous language, but have told them with a simplicity unexampled in so great a subject. And as they have not studied human eloquence in the composition of their histories, so they have not followed human prudence in the choice of their subjects. For although they must have been sensible that the transactions they were about to relate were not likely to be believed by the generality, being many of them opposite to the established course of nature, it is evident that they were at no pains to consider what particulars were least liable to exception, nor so much as to obviate the difficulties which arose from them. This thought a late writer has well expressed. "It does not appear (says he) that it ever came into the mind of the evangelists to consider how this or that other action would appear to mankind, or what objections might be raised against them. But without attending at all to this, they lay the facts before you, at no pains to think whether they would appear credible or not. If the reader will not believe their testimony, there is no help for it. They tell the truth, and attend to nothing else."—To conclude, it is remarkable that through the whole of their histories, the evangelists have not passed one encomium upon Jesus, or upon any of his friends, nor thrown out one reflection against his enemies, although much of both kinds might have been, and no doubt would have been done by them, had they been governed either by a spirit of imposture or enthusiasm. Christ's life is not praised in the gospels, his death is not lamented, his friends are not commended, his enemies are not reproached, nor even blamed, but every thing is told naked and unadorned, just as it happened; and all who read are left to judge and make reflections for themselves; a manner of writing which the historians never would have fallen into, had not their minds been under the guidance of the most sober reason, and deeply impressed with the dignity, importance, and truth of their subject.

By the force of these and such like arguments, has the gospel-history gained a belief next to universal in ages past; and by these it stands at present firmly established against the manifold violent attacks of its enemies, who, with unwearied application, are assaulting it on all quarters. In a word, founded upon these arguments, it can never be overturned in any age to come; but while men are capable of discerning truth, will be believed and received to the end of the world.

COROLLARY.—If the gospel-history is true, the Christian religion must needs be divine.

CHRONOLOGICAL DISSERTATIONS.

DISSERTATION I.

Of the Taxing. Luke ii. 1.

ABOUT the time of our Lord's nativity, the emperor Augustus published an edict for taxing the whole land of Israel. The evangelist's words are, πασαν την οικουμενην, answering to the words כל הארץ, which, in the Old Testament, often signify the *land of Israel* only: for instance, 1 Kings x. 24. Jer. iv. 20. xii. 11. xxii. 29. See Luke iv. 25. Besides, οικουμενη is used in this limited signification by Luke elsewhere more than once. Chapter xxi. 26. "Mens hearts failing them for fear, and for looking after those things which are coming on the earth;" τη οικουμενη, *the land of Israel.* See LXX. Isaiah xiii. 5. where πασαν την οικουμενην, signifies all the country of Babylon, the city and province, as is evident from verse 1. See also verse 11. of the same chapter, and Acts xi. 28. The evangelist observes, that the emperor's edict extended to the *whole land*, to shew that Galilee, Joseph's country, was comprehended in it. For on the death of Herod the great, which happened soon after the birth of Christ, Palestine was divided and put under the government of different sovereigns; in particular, Galilee was dismembered from the kingdom of Judea, and given to Herod Antipas.

That this was an enrolment of the inhabitants of Palestine only is probable, because no historian whatsoever says Augustus made a general enrolment of the empire. (See the learned and ingenious Dr Lardner's *Credibility*, B. ii. c. 1. from whence the greatest part of these chronological dissertations is taken.) Whereas, if any such census had ever been made, the historians would scarce have failed to gratify their readers with an account of the numbers taken up, that being a particular which every one must have been curious to know. The Ancyran marbles mention three census's made by Augustus. But they were by no means census's of the empire, but of the Roman citizens and freedmen living in the empire; *census populi.* Accordingly Suetonius, in Aug. c. 27. says, "Censum tamen populi ter egit."

If Luke is supposed to speak of a general enrolment of the Roman empire, the silence of antiquity would be a very great objection against it; though if a particular enrolment of the land of Israel only was meant, this silence would be no objection at all, because there must have been surveys of provinces, which the Roman and Greek historians now remaining had no occasion to

to mention An account of it might be expected indeed in Josephus. Yet as it is not to be supposed that any single historian can relate all the affairs of the country whose history he writes, the authority of Luke is not prejudiced by the silence of Josephus. There is frequent mention made of the census at our Lord's nativity, in the most early apologies of the fathers. And as some of these apologies were directed to the Roman emperors themselves, such public appeals to a public fact imply that it was a thing well known. Hence they are a sufficient confirmation of Luke's history in this particular.

Some are of opinion, that the enrolment at the birth of Christ was only of men's names, not the enrolment of the census in order to a taxation, because Herod being then alive, Judea was not become a Roman province. And it must be acknowledged, that ἀπογραφεσθαι is used indifferently to signify any enrolment whatever. Yet it seems to mean the enrolment of the census in Luke, because though Judea was not reduced into the form of a province, Herod was really a tributary prince, having been established in his kingdom by the Roman arms. Besides, his subjection very remarkably appeared about this time, in the differences which happened between him and Obodas, prince of Arabia, about a sum of money that Herod had lent to him. For the matter in dispute between the princes was decided by Saturninus and Volumnius, the emperor's officers in Syria. And after Obodas, or his successor Syllæus, had broken the stipulations fixed upon, Herod did not dare to move his forces into Arabia, without the consent of the above mentioned officers. Augustus, indeed, imagining that he had done so, was highly incensed. For Syllæus, who was then at Rome, and had received an account of Herod's inroad, misrepresented the matter to Augustus. The latter therefore wrote to Herod, acquainting him, that whereas he had hitherto treated him as a friend, he should for the future treat him as a subject, Joseph. Ant. xvi. 10. But if Herod, while a friend of Augustus, was then under command, what could treatment as a subject mean, but his obliging him to submit to the census, according to which taxes were from that time forth to be levied in his dominions? We have an instance of this among the Cilicians, Tacit. An. lib. xvi. c. 41. Besides, Augustus' displeasure with Herod did not soon end; for he refused to see the ambassadors whom Herod sent to make his peace. Nay, he rejected the presents offered him by a second embassy. And though a reconciliation was at length effected by the address of Nicholas of Damascus, whom Herod sent to Rome on purpose, it was far from being perfect; for Antipater, Herod's son, was obliged to defend him with the emperor against Syllæus, the year before Herod died, and to support his defence by distributing large sums of money among the courtiers.

It

It is probable therefore that a census was made in Judea by order of Augustus, during his displeasure with Herod, whose advanced age and infirmities, together with the ambitious views and divisions which reigned in his family, determined Augustus to reduce this country into the form of a province. But Herod, regaining the emperor's favour, prevailed with him to let things go on in their old channel. This, perhaps, together with the disgracefulness of the thing, may have been the reason why the census was passed over in silence by Nicholas of Damascus, one of Herod's servants and flatterers, in the history which he wrote of his affairs. The reason also why it was omitted by Josephus, who copied from Nicholas, or at best was represented simply by *the taking of an oath to Herod and Augustus*, rather than by the offensive name of a *census*; provided we suppose it was at this enrolment that the oath was imposed, which Josephus tells us the whole Jewish nation, excepting six thousand Pharisees, took to be faithful to Cæsar and to the interests of the king, Antiq. xvii. 3. That this oath was imposed at the enrolment is thought probable, because it was the custom of the Romans to require the valuation of every man's substance to be delivered in upon oath. And as this oath at the enrolment of the Jews was taken before commissioners on the part of Herod and Augustus, it was probably represented as an oath of subjection to both kings. Perhaps an article of allegiance was added to the oath of the enrolment. For, unless it was on such an occasion, it will be hard to understand how Herod came to require an oath of allegiance from the Jews at the close of his reign, far less how such an oath could be required from them to Augustus, who had not made Judea a province. Add to this, that the events which followed the oath of which Josephus speaks, are very like the things which happened after the enrolment. The Pharisees who refused to swear, as imagining the law forbade them, Deut. xviii. 1fl. were fined. But the wife of Pheroras, Herod's brother, paid the fine for them; and they, in requital of her kindness, foretold, that God having decreed to put an end to the government of Herod and his race, the kingdom should be transferred to her and to Pheroras, and to their children. Salome, the king's sister, informing him of these things, it is said that he put the most guilty of the Pharisees to death, and Bagoas the eunuch, and every one in his own family who adhered to the things which were spoken by the Pharisees. The words of Josephus are, "But Bagoas had been elevated by them, in that he should be called father and benefactor, the king who was to be appointed according to their prediction, (for all things would be in his power) being to give him a capacity of marriage, and of having children of his own," Antiq. xvii. 3. translated by Dr Lardner, Cred. vol ii. p. 680. Here we have a king described, in whose power all things would be, which is evidently

evidently the Messiah's character. The disturbances which happened in Jerusalem after this, and the slaughter made in Herod's family and court, were all on account of the birth of this new king. It is thought that this is the perplexity of Herod and Jerusalem described by Matthew. And as for the slaughter of the infants in Bethlehem, though Josephus has passed it over in silence, Herod's other cruelties, related by that historian, render it abundantly probable. The persons who predicted the birth of the king were the Pharisees, according to Josephus. In the gospels they are called the chief priests and scribes, who from the ancient prophecies told Herod that this rival king was to be born in Bethlehem, and so are said by Josephus to have predicted his birth. Indeed the whole of the affair is very slightly handled. But it must be remembered, that Josephus being a Jew would consult the reputation of his country, and conceal the taxing, or at least give it a favourable turn. Being also an enemy to Christianity, he would not willingly relate many particulars which had a strong tendency to support it.

That the census in the end of Herod's reign should have produced no disturbances may seem strange, when it is remembered that the subsequent enrolment by Cyrenius, occasioned the sedition of Judas of Galilee. But the answer is, that the temper of a nation is not always the same. Much depends upon the wisdom and address of those who are at the head of affairs. Herod was himself a man of extraordinary abilities, and had officers under him dextrous in managing the humours of a multitude, and therefore it cannot be thought strange, that the enrolment in his reign should have been tamely submitted to, while that which Quirinus made after Archelaus's banishment, threw the nation into such confusion.

The enrolment at our Lord's birth is described by Luke in the following words, Αυτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου: "This taxation was first made when Cyrenius was governor of Syria." It is objected that Josephus, Ant. xvii. *fine*, says, After Archelaus was banished into Gaul, his country was annexed to the country of Syria, and Cyrenius, a person of consular dignity, was sent by Cæsar to make assessments in Syria, and to put Archelaus's estate to sale. But Archelaus reigned ten years after the death of Herod, in the end of whose reign Jesus was born, Quintilius Varus, not Cyrenius, being president of Syria, Antiq. xvii. 6. *sub init.*

Many different translations of the above mentioned passage, have been proposed in order to remove this objection. They may all be seen at large with their proofs, Credib. p. 2. c. 1. The translation espoused by the learned author of that work, appears to be a solution of the difficulty: "This was the first enrolment of Cyrenius, governor of Syria;" and the rather that it is favoured

favoured by the vulgar version, which runs thus: "Hæc descriptio prima, facta est a præside Syriæ Cyrino: This first enrolment was made by Cyrinus, president of Syria." The author just now named supposes, that Cyrenius came in the latter end of Herod's reign to tax Judea by order of Augustus, and that it is called Cyrenius's first enrolment, to distinguish it from that which he made after Archelaus was banished. And on the supposition of two enrolments made by Cyrenius, the distinction was proper, the latter enrolment being the most remarkable, as it gave rise to the sedition of Judas the Galilean, from which, as Josephus tells us, all their future troubles arose, Ant. xviii. 1. For though the followers of Judas were at that time scattered, his principles were not suppressed. They broke out afterwards with such fury, as to occasion the utter destruction of the nation. He supposes farther, that Luke gives Cyrenius the title of an office which he did not bear till afterwards, "The governor of Syria;" as we say, *Cato the Censor*, to distinguish him from others of the same name, even in a period of his life before he obtained that office. Thus Herodian, lib. i. *initio*, says, Τῳ βασιλευοντι Μαρκῳ θυγατερες μεν εγενοντο πλειους, παιδες δε δυο: "To the emperor Marcus were born several daughters, and two sons;" notwithstanding some of these children were born to him before he became emperor. Besides, this example shews that the signification of the Greek participles, denoting dignities or offices, is not always confined to the time when men are in those offices; from which the Doctor concludes, that ηγεμονευοντος της Συριας Κυρηνιου, is the same as if Luke had said, ηγεμονος της Συριας. The learned reader must acknowledge this, unless he thinks that the article in the example produced, but wanting in Luke, makes the passages phrases of a different kind, and for that reason is inclined to prefer the interpretation which Perizonius, Haerwert, Keplar, Jos. Scaliger, Keuchenius, Reland, Bos, Toinard, &c. have given of the passage, "This taxation was made before Cyrenius was governor of Syria." The critics last named suppose, that πρωτη is used by Luke for προτερα, which sense it has sometimes; for example, John i. 15. πρωτος μου ην for προτερος μου ην, "He was before me." John xv. 18. "Ye know that it hated me, πρωτον before it hated you." Luke xvii. 25. πρωτον δε δει αυτον πολλα παθειν.—The interpretation which Valesius, Prideaux, Bishop Chandler, and others have espoused, deserves likewise to be mentioned, because it removes the difficulty under consideration. It is as follows: "Now this enrolment was first performed, or took effect, when Cyrenius was governor of Syria;" so the word πρωτος is used in various passages. Thus, Luke i. 20. "And behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed;" αχρι ης ημερας γενηται ταυτα. So likewise, Matt. v. 18. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled: ἑως αν παντα

ταυτα γινεται. The enrolment was made in Herod's time, but the taxation according to the enrolment, not till Cyrenius was governor of Syria.

Some one or other of these interpretations must of necessity be espoused. For Luke affirms, that Jesus was conceived in the days of Herod King of Judea, chap. i. 5. 26. By consequence, according to Luke himself, the enrolment under which he was born, must have happened in Herod's reign or soon after. Whereas the taxation under Cyrenius did not happen till Archelaus was banished. But Archelaus, according to Josephus, reigned ten years. It is evident, therefore, that Luke cannot be supposed to connect Cyrenius's government of Syria with the birth of Jesus, which he has fixed to the end of Herod's reign.

DISSERTATION II.

Of Herod's Death.

It is necessary to settle exactly the time of Herod's death, in order to understand the chronology of the gospels. Some are of opinion that he died a little before the passover, A. U. 750, Julian year 42, and before the vulgar æra 4. Others fix his death to the 25th of November following. Others place it a little before the passover, A. U. 751. The initial letters A. U. signify the year of the city of Rome. A. U. 750, therefore is the 750th year from the building of that city. But there are two opinions concerning this epoch. The first is Varro's, who, as Plutarch tells us, thought the city was founded in the end of the third year of the sixth Olympiad. The second is that of Flaccus, who in the Fasti Capitolini has placed it about the end of the fourth year of the same Olympiad. Chronologers have generally espoused Varro's opinion. They think the city was founded in the end of the third year of the sixth Olympiad, and this third year they reckon the first of the city. It answers to Julian Per. 3961, being 753 before the vulgar æra.

That Herod died before some passover, is plain from Josephus, who tells us that Archelaus, after his father's death celebrated a passover in Jerusalem before he went to Rome, (Bell. ii. 20. Antiq. xvii. 11.) which we may be sure he would not have done, if that feast had not been near. See Dr Lardner's Appendix. The second opinion therefore is without foundation, being contrary to a testimony of undoubted credit, whilst it is supported by no authority but a book of Jewish feasts and fasts, in which the 25th of November is marked as a feast, because on it Herod died. The title of this book is Megillath Taanith, Volumen Jejunii; but it is reckoned of no authority by the Jews themselves.

That Herod died a little before the passover, A. U. 750, is argued in this manner. Certain Jewish rabbies, fired with an extraordinary zeal, excited their disciples to pull down the golden eagle which

which Herod had placed on the chief gate of the temple, having heard *that he was dying*, as it is in the War, lib. i. 21. or *dead*, as it is in the Antiquities, lib xviii. 8. Wherefore Herod's illness was by that time come to a considerable height. The rabbies were apprehended and carried to Jericho, and the king called a council of the principal people, to which he was carried on a couch, Antiq. *ibid.* It seems he was so weak that he could not walk to it, though it was held probably within his own palace. The issue of this affair was that the prisoners were burnt to death; and on the night of the execution there was an eclipse of the moon, *(ibid.)* which, according to astronomical observations happened the 13th of March about thirty minutes after three in the morning, A. U. 750. After this, Herod grew worse every day, and his disease was of such a kind, that it is thought he could not outlive the year. His death, therefore, is fixed to the passover, A. U. 750. The passover that year happened on the 11th of April. From the 13th of March to the 11th of April, was a sufficient space for all the events which Josephus has placed between the eclipse and the coming of Archelaus to Jerusalem, at the passover immediately following his father's death: viz. the progress of Herod's distemper, the settlement he made in his affairs, the execution of Antipater, Herod's death and funeral.

In support of the third opinion it is pleaded, that Josephus says Herod reigned thirty-four years after the death of Antigonus, or the taking of Jerusalem, which is the same thing, and thirty-seven after he was declared king by the Romans. Bello, lib. i. *fine.* But in the Antiq. xvii. 10. *init.* he says he died in the 34th year from the taking of Jerusalem, and the 37th from the decree of the senate. Chronologers suppose that the decree was made A. U. 714, and that Jerusalem was taken A. U. 717. Indeed if these dates were truly fixed, Herod's death would inevitably be brought down to the passover, A. U. 751, provided Josephus is speaking of complete years. For though it should be granted that the above mentioned events happened in the first month of the years assigned to them, which is the most favourable concession that can be made, by adding 37, the length of Herod's reign computed from the decree of the senate, to 714, the year on which that decree is supposed to have been made, or rather to 715, the decree being passed, according to supposition, the first month of the year 714, we are brought down to the end of 750, consequently, Herod's death is fixed to the passover next year, A. U. 751, unless he died not when the 37th year of his reign was completed, but while it was current, as the passage cited from the Antiquities seems to intimate. The like will happen in the other computation of the length of Herod's reign, viz. that from the death of Antigonus, as shall be shewed immediately.

Chronologers have fixed the decree of the senate to A. U. 714,

and the taking of Jerusalem to A. U. 717. But Josephus has characterised the first of these events in the following manner, Antiq. xiv. 26. "Thus did he obtain the kingdom in the 184th Olympiad, C. Domitius Calvinus the second time, and C. Asinius Pollio being consuls." The year in which Jerusalem was taken is characterised, Antiq. xiv. *fine*. "This destruction fell upon the city of Jerusalem, when M. Agrippa and Canid. Gallus were consuls at Rome, in the 185th Olympiad, in the third month, on the feast of the fast." τῇ ἑορτῇ τῆς νηστείας. In the Fasti, which exhibit Flaccus's chronology, the year marked for the consulship of C. Domit. Calvinus and his colleague, is A. U. 713, and that for the consulship of M. Agrippa and Canidius Gallus is A. U. 716. According to these commencements, the years allotted to Herod's reign will bring his death exactly to the passover, A. U. 750, provided the historian is speaking of complete years. For the months of the year 713, in which he began to reign, will make up what was wanting of the year 750, when he died. It is not improbable that Josephus computed the length of Herod's reign, according to the years assigned in the Fasti to the consuls under whom his reign commenced. If so, understanding that he died A. U. 750, he necessarily assigned a year more to his reign than they could do, who placed the consuls according to Varro's chronology, a year later than Flaccus. The difficulty however may be removed another way; for if the years with which Herod's reign began and ended, are reckoned by Josephus, so as those years do respectively make the first and the last of the 37 or 34, which he tells us Herod reigned, the years, which according to Varro's chronology are commonly assigned to the consuls above-mentioned, may be retained, because even thus Josephus's computation will fix Herod's death to the passover, A. U. 750. To 714, the year on which the decree of the senate was made, add 36, the sum is 750; but the year 714 being itself reckoned, according to supposition, makes the 37 years which Herod reigned from the decree of the senate. The above-cited passage in the Antiquities sheweth that Josephus is not speaking of complete years, since the year in which that prince died is called the thirty-seventh of his reign, notwithstanding he died in the very beginning of it. But if the year in which he died is reckoned, the year in which his reign commenced may be one of the number also, though the senate's decree, in consequence of which he assumed the title of king, was not given till towards the middle or end of it. Wherefore the years assigned by Josephus to Herod's reign, may be so understood as to fix his death to the passover, A. U. 750.

The opinion, therefore, which fixes Herod's death to the passover, A. U. 751, seems to be ill founded, having little to support it but Josephus's computations improperly understood. The

true time of Herod's death was, in all probability, a little before the passover, A. U. 750, which date has this farther advantage, that it agrees fully with the account given by Dio of Archelaus's removal. See Dr Lardner's Appendix concerning the time of Herod's death, who concludes his accurate disquisition upon that subject with the following words: "These are the three principal opinions concerning the time of Herod's death, and these the main arguments for, and objections against them. I presume it appears to the reader, from particulars alleged from Josephus and Dio, that Herod did not die before the year 750, nor survive the year 751, and that he died a short time before the Jewish passover of one of these years. It follows, that if Herod died in 750, he died three years and nine months before the vulgar æra, which commences January 1. A. U. 754. If at the time above mentioned, in the year 751, then he died about two years and nine months before the said æra: which is the truth, I am not able to determine."

DISSERTATION III.

Of the 15th year of Tiberius, and of our Lord's age at his baptism.

The evangelist Luke tells us, that the Baptist made his first public appearance in the fifteenth year of the reign of Tiberius. But he has not intimated in what period of his ministry Jesus came to him to be baptized. He only says, "that when all the people were baptized it came to pass that Jesus also being baptized, and praying," &c. Wherefore, seeing the Baptist's fame had spread itself into every corner, and brought people to him from all quarters, it is probable that he had preached at least several months before our Lord arrived at Bethabara. If so, as it is natural to think that John came abroad in the spring, Jesus could not be baptized by him sooner than in summer or autumn.

The reign of Tiberius had two commencements; one when Augustus made him his colleague in the empire, and another when he began to reign alone after Augustus's death. Tacit. An. i. 3. "Drusoque pridem extincto, Nero solus e privignis erat: illuc cuncta vergere: Filius, collega imperii, consors tribunitiæ potestatis adsumitur, omnisque per exercitus ostentatur." Velleius Paterculus, and Suetonius, who agree with Tacitus as to the fact, differ between themselves as to the time when Tiberius was declared equal in power with Augustus over the provinces and armies. According to Velleius, lib. ii. 94, it was before Tiberius returned from Germany to make his triumph; but according to Suetonius, it was not till after that triumph, which without dispute happened A. U. 765, A. D. 12. There is therfore the difference of one year at least in the commencement of Tiberius's joint and proconsular empire, as it is fixed by these two historians: Velleius

Velleius making it three years, but Suetonius only two years, before the death of Augustus.

If, as Velleius tells us, Tiberius's proconsular empire began about three years before Augustus died, that is to say, August 28. A. U. 764, A. D. 11. the whole of that year would by common computation be reckoned the first of Tiberius, and consequently his fifteenth year, though really beginning August 28. A. U. 778, A. D. 24, would be reckoned from the January preceding. Supposing then that the Baptist began to preach in the spring of this fifteenth year, according to common computation, and that Jesus came to him in the summer or autumn following, the latter would be at his baptism thirty years of age, a few days more or less; provided we fix his birth to September, A. U. 748, that is, a little more than a year before Herod died; or but twenty-nine years of age, if we suppose that he was not born till September, A. U. 749; that is, a few months only before Herod died.

But if, as Suetonius tells us, Tiberius's proconsular empire began only two years before the death of Augustus, A. U. 765, A. D. 12, then the fifteenth of Tiberius will be A. U 779, A. D. 26. And supposing the Baptist went out in the spring, and that Jesus came to him in the summer, Jesus would be at his baptism, about thirty years of age and nine months; or, if he came to him in the autumn, he would be thirty-one complete, that is, on supposition he was born September, A U. 748. But if he was born September A. U. 749, he would be three months less than thirty, provided he came to him in the summer; or, if he came to him in autumn, he would be thirty complete.

If Jesus did not come to be baptized till the summer or autumn of the second year of John's ministry, that is to say, the sixteenth year of Tiberius, he must have been a year older at his baptism, according to the several suppositions already mentioned.

The fifteenth year of Tiberius's sole empire began A. U. 781, A. D. 28. If Jesus was baptized in the summer or autumn of that year, he would be about thirty-three years of age, supposing he was born so early as September, A. U. 748. But if he was born September 749, he would be no more than thirty-three, even though he was not baptized till the second year of John's ministry, that is to say, the sixteenth year of Tiberius's sole empire.

But since the commencement of Tiberius's proconsular empire is disputed, and it is not certain what space of time passed between the beginning of John's ministry and Christ's baptism, we have a good right to take such dates of these events as are most favourable. At the same time it is obvious, that the least favourable dates also, I mean such as make Jesus to have been thirty-three years of age at his baptism, are very consistent with Luke's account,

count, chap. iii. 23. For though our Lord was really thirty-three, Luke might, after the example of the other sacred writers, express Christ's age in round numbers, and say he was *about thirty*, especially if he had a mind to insinuate that he began his ministry at the time of life when the priests, who were all types of him, entered on their ministrations in the temple. Besides, as he makes use of the indefinite particle ὡσεί, which admits some latitude in its interpretation, his account is perfectly agreeable to truth, although Jesus had really been thirty-three years of age complete, when he was baptized. It can be no objection to this calculation, that the years of his ministry, added to his age at his baptism, will make him thirty-eight or thirty-nine when he died. He might be so old then; for, in the last year of his public life, the Jews said to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" John viii. 57. which might be said to a person about forty, much more properly than to one who was but one or two and thirty.

From what hath been said, I presume that the reader will easily gather the reasons which have made learned men differ so much in their opinions about the year of Christ's birth. Harduin and Mann fix it to A. U. 747. Antonius Capellus, Kepler, Henschenius, Antonius Pagi, think it happened A. U. 748. Joannes Dekerius, Dionysius Petavius, Usher, Lancelot, declare in favour of A. U. 749. Cardinal Baron, Joseph Scaliger, Sethus Calvisius, affirm that he was born A. U. 751. Pagi informs us, that this latter opinion obtained anciently in the patriarchate of Alexandria; as appears from Julius Africanus, who makes use of it; and that it remains there in vogue to this day.

DISSERTATION IV.

Of the commencement of John Baptist's ministry, and of Pilate's procuratorship in Judea.

Luke says, that Pontius Pilate was governor of Judea when the Baptist began his ministry. But against this an objection has been raised from the following passage in Josephus, Antiq. xviii. *fine*. "Vitellius, the president of Syria, sending his friend Marcellus to administer the affairs of Judea, commanded Pilate to go to Rome, to answer to the emperor for those things of which he was accused by the Jews. And Pilate having spent ten years in Judea, hasted away to Rome in obedience to the command of Vitellius, not daring to refuse; but before he got to Rome, Tiberius was dead."—Dr Lardner's translation. Tiberius died March 16. A. D. 37. Counting backwards ten years, it brings us to March, A. D. 27. But though Josephus tells us, that Pilate having spent ten years in Judea, hasted away, his meaning cannot be, that Pilate was so long in Judea, to a day.

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We may suppose that he remained in the country ten years and some months. Besides, the historian is evidently speaking of the time Pilate had been procurator of Judea, which office expired when Marcellus arrived, probably in the end of the year 36; for, on any other supposition, Pilate could not put his affairs in order, so as to be at Rome before March in the following year. Reckoning therefore ten years backward, from October or November, A. D. 36, it brings us to October or November, A. D. 26. But Pilate may have been governor some months more than ten years. Supposing, therefore, that he came into Judea early in the year, A. D. 26, it was the spring or summer of that year when John began to preach, that is to say, computing the fifteenth year of Tiberius's proconsular empire with Suetonius from its commencement, two years before Augustus died. This difficulty however may be removed another way; for a variety of passages in Josephus have been marked to prove that Pilate was deposed from his government about a year and a half before Tiberius died. The reader who inclines to see this matter accurately handled, may look into the *Credibility*, B. ii. c. 3. To conclude, if the fifteenth of Tiberius is reckoned from the commencement of his sole empire, the objection taken from the duration of Pilate's procuratorship can have no place.

DISSERTATION V.

Of the time spent in building the temple, mentioned John ii. 20.

At the first passover, the Jews said to Christ, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" Josephus, Bell. i. 16. *initio*, tells us, that "in the fifteenth year of his reign, he (Herod) repaired the temple itself, and inclosed a space of ground about it of double the compass with that which surrounded it before." But in the Antiquities, xv. 14. *initio*, he corrects this note of time: "In the eighteenth year of his reign, Herod projected the rebuilding of the temple."—Some attempt to reconcile the passages, by supposing, that in the one, Herod's reign is dated from the decree of the senate, and in the other from the death of Antigonus; for the eighteenth year from the decree of the senate is coincident with the fifteenth from the death of Antigonus. But though this solution of the difficulty should be admitted, it cannot be refused that we have Josephus in one passage telling us Herod did that, which in the other he says he only projected to do. For which reason we may suppose, if we please, that the Jews dated the rebuilding of the temple from Herod's proposal to repair it, rather than from his actually falling about the work. The proposal was made probably at the passover, in the eighteenth year of his reign from the death of Antigonus, A. U. 734. Add 46 years, the time mentioned by

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the Jews, and it brings us to the passover, A. U. 780. A. D. 27. the year after John began his ministry, reckoning the fifteenth year of Tiberius from its commencement, two years before the death of Augustus, as Suetonius has fixed it. Or though the offer was made by Herod at any other of the great feasts that year, it will occasion a difference only of a few months.—Herod finished what he proposed in about eight or nine years time; for he reared the Ναος, or temple itself, in the space of one year and an half, that is, made it fit for the sacred ministrations in that time; and the Ιερον, or cloysters, in eight years, Antiq. xv. 11. But it seems, a number of workmen had for many years after been constantly employed in beautifying and improving the buildings of the temple; for the whole was not finished before the arrival of the procurator Florus, A. D. 65. as Josephus expressly testifies, Antiq. xx. 8. where he also informs us, that the people employed in this work amounted to 18,000, and that they were paid out of the sacred treasury. The saying therefore of the Jews to our Lord, John ii. 20. is perfectly consistent with the account which Josephus has given; for though the reparation of the temple might in so long a tract of years meet with interruptions, it is probable they were short and not worth mentioning. We have a form of expression in Pliny perfectly similar to that used by the evangelist in the passage under consideration. It is found lib. xxxvi. c. 14. where, speaking of the temple of Diana at Ephesus, he says it was two hundred and twenty years a building by all Asia, "ducentis viginti annis factum a tota Asia."

DISSERTATION VI.

Of the day whereon Jesus celebrated the last passover in his ministry.

Of all the questions pertaining to the harmony of the Gospels, this concerning the day on which Jesus celebrated the last passover is the most difficult. Toinard indeed, and Tillemont, with Harduin, Du Pin, and Lamy, easily resolve this difficulty. For they affirm that the supper which Jesus ate with his disciples the night before he suffered, and which is generally supposed to have been the passover, was not really so, but a common valedictory meal. In this notion, however, they so flatly contradict the sacred text, and particularly our Lord himself, who calls it the passover, that they need not be formally confuted. Wherefore, the point in dispute is, whether Jesus kept the last passover in his ministry on the day observed by the nation, or whether he anticipated the time, by celebrating it the day before. The fathers of the Greek church have generally espoused the latter opinion, because on supposition that Jesus anticipated the time, they imagine he must have eaten it with leavened bread, and of conse-

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quence that he instituted the sacrament of the supper in the same kind, which with them is a favourite tenet. This was the notion of Origen, Epiphanius, Chrysostom, Theophylact, Euthymius, Cedrenus, Nicephorus, and indeed of all the Greeks. On the other hand, the Latins, who make use of unleavened bread in the eucharist, do almost unanimously declare in favour of the national day, not doubting but that, as unleavened bread was used with the passover, the eucharist was given in that kind. Nor are the doctors of the reformed church better agreed in their opinions on this subject. For Broughtoun, Cloppenburgh, Bochart, Lightfoot, Burman, and others, have declared for the national day; whereas Munster, Scaliger, Casaubon, Vossius, Capel, Lang, Gerhard, Heidegger, Petavius, Cocceius, Wolf, and others, strenuously defend the anticipation.

I. In a strife of this kind, where so many great names are ranged on the one side and the other, it may seem bold to venture on a decision. Yet, if I may be allowed to give my opinion, I must acknowledge myself inclined to think with those who maintain the anticipation. For that Jesus did not keep the passover on the national day, but the day before, appears probable for the following reasons.

1. The law of the passover was this, Lev. xxiii. 5. "In the fourteenth day of the first month at even is the Lord's passover. 6. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. 7. In the first day ye shall have an holy convocation: ye shall do no servile work therein. 8. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation, ye shall do no servile work therein." See also Num. xxviii. 16,—25. The Jewish day began at sun-setting. On the fourteenth day at even, or before sun-setting, the paschal lamb was slain; and that night, i. e. in the beginning of the fifteenth day, they roasted and ate it. They began the eating of unleavened bread with the paschal supper, and continued to eat that kind of bread till the end of the twenty-first day. Hence these seven days were sometimes called *the feast of unleavened bread*, sometimes *the feast of passover*. Of this feast the first and last days, that is, the fifteenth and twenty-first, were holy convocations, in which no servile work was to be done. In the original institution, Exod. xii. 16. there is one exception, indeed, made with respect to the sanctification of these days. Such servile work might be done, as was necessary for dressing the meat used on those days of feasting. But this exception, instead of diminishing from the rigour of the sanctification of these days, rather increased it; in regard that the nature of all exceptions, from general rules, is to render them without exception, unless in the case mentioned.

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From these things it follows, that if Jesus celebrated the passover on the national day, he must have been apprehended, tried and crucified with the thieves on the first day of unleavened bread, which the law appointed to be observed as strictly as the seventh-day sabbath. But the improbability of such a supposition is great, because it implies that the whole nation, as a nation, was guilty of a gross profanation of one of their highest and holiest sabbaths, a thing not to be believed; especially when it is remembered, that at this time the Jews were remarkable for their superstitious observance of the sabbaths, as is evident from many passages in the gospels. Besides, in the history itself of our Lord's trial and crucifixion, there are circumstances mentioned which shew in the clearest manner how scrupulous the nation was in the observation of their feasts, convocations, and sabbaths. For instance, they would not suffer the bodies to hang on the cross, during the sabbath, John xix. 31.

2. No fewer than three of the evangelists have expressly affirmed or plainly insinuated, that Jesus was crucified not on the day following the paschal solemnity, which was a holy convocation, but on the preparation to that holy convocation, and before the Jews had eaten the passover. So that having himself observed this solemnity previously to his sufferings, he must have done it at least one whole day before the nation.—Matt. xxvii. 62. "Now the next day that followed the day of the preparation, (τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν), the chief priests and the Pharisees came together to Pilate, saying, Sir, we remember that that deceiver, &c." This plainly implies that Jesus was crucified not on the holy convocation, but on the day preparatory thereto. The reason is, the priests came to Pilate on the morrow after the preparation, that is, in the beginning of the holy convocation, or first day of unleavened bread, which according to the Jewish form was at sun-setting, immediately after Jesus was buried. He was crucified therefore on the preparation. And though the placing of the watch at the sepulchre might be reckoned by the Jews a violation of the holy convocation, yet, as it was done by the Romans, the people could not hinder it. The priests indeed solicited this measure, contrary to the superstitious spirit which reigned in those times. But it was the transaction of a few, a transaction managed in private, and a transaction to which they were prompted by their enmity to Jesus, which for a time, it seems, got the better of their scruples, if they had any; and therefore no objection can be raised from this circumstance, against our Lord's being crucified on the preparation of the passover.—Luke also insinuates, that Jesus was crucified on the preparation; for he tells us, chap. xxiii. 56. that when the women had viewed our Lord's sepulchre, and how his body was laid, "they returned and rested according to the commandment." It seems the sabbath

began about the time they were at the sepulchre. Wherefore, the preceding day on which Jesus was crucified was not the sabbath, but the preparation to the sabbath, that is to say, it was the holy convocation.—John's testimony is still more express. For he affirms in so many words, that Jesus was crucified on the preparation to an high sabbath, xix. 31. "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath, (for that sabbath was an high day, μεγαλη ημερα του σαββατου,) besought Pilate that their legs might be broken, and that they might be taken away." It is nothing to the purpose to reply, that in this instance, the day after the passover on which Jesus was crucified, though it was an holy convocation, might be the preparation to the ordinary seventh-day sabbath immediately following it. For though it should be granted, that the seventh-day sabbath happened on this occasion to follow the holy convocation, or first day of unleavened bread, it never could render the first day of unleavened bread no convocation or sabbath; neither could that holy convocation, with any propriety, be called the preparation to the ordinary seventh-day sabbath, which was a day much inferior to it in solemnity. But without insisting on this, John himself has put the matter out of doubt; for he tells us expressly, that the day on which Jesus was crucified, was not the preparation of the ordinary seventh-day sabbath in the passover week, but the preparation of the passover itself; that is, the preparation of the first day of unleavened bread, which began with eating the paschal supper, and was a sabbath of much greater note, and observed with much greater solemnity than the ordinary sabbaths. Chap. xix. 14. "And it was the preparation of the passover, and the sixth hour, and he saith unto the Jews, Behold your King." Accordingly, the sabbath which followed this preparation is in the passage already cited called *an high sabbath*, μεγαλη ημερα του σαββατου, the very phrase which the LXX. use in translating what in the Hebrew is termed, *a holy convocation*, Isa. i. 13.

The testimony of three of the evangelists being thus express, we must believe that Jesus was crucified not on the day of unleavened bread, the 15th of the month, which was an high sabbath, but on the 14th, the day preparatory to that sabbath. If so, he did not eat the passover on the national day, which was the 15th day, but at the beginning of the 14th, the day on which he was crucified.

3. The day after Jesus kept the passover, he was carried before the governor. But on supposition that he observed the national day, the Jews must at that time have eaten it likewise. Yet the contrary is certain. For John tells us, that the chief priests and elders, when they brought Jesus to Pilate, would not go into the palace, fearing they might touch such things in the

house of a heathen, as would defile them, and make them unfit for eating the paschal supper. John xviii. 28. "Then led they Jesus from Caiaphas unto the hall of judgement," (πραιτωριον, the prætorium or governor's palace), "and it was early, and they themselves went not into the judgment-hall, lest they should be defiled," but that they might *eat the passover*. In common language, indeed, and in a certain construction, the passover may signify the whole days of the feast; and examples may be produced from the Old Testament to prove this. But there can be no instance, wherein the phrase of *eating the passover* in the singular number, is applied to any thing but the paschal supper. Deut. xvi. 2. the passage commonly cited as an example, does not prove it. For in the original it runs thus: "Thou shalt sacrifice the passover to the Lord thy God, sheep and cattle." The copulative particle *and* is wanting here, and must be supplied. For the meaning is, "Thou shalt sacrifice the passover to the Lord thy God, and thou shalt sacrifice likewise sheep and cattle." Accordingly, the Targum expresses it thus: "You shall sacrifice the passover to the Lord your God between the evenings, and sheep and oxen on the morrow." Farther, this sense of the passage is confirmed by the subsequent context, especially the 5th, 6th, and 7th verses, which speak of the passover properly so called, and by consequence fix the meaning of the word in the second verse. Seeing therefore the expression of *eating the passover* always signifies the eating of the paschal supper, it is certain from the testimony of John, that when our Lord was crucified, the Jews had not celebrated the passover. And this being admitted, it follows, that in his solemnization of the passover he did not observe the national day.

4. From the message which Jesus sent to the master of the house where he proposed to keep the passover, it may be presumed that he did not observe the national day. Matt. xxvi. 18. "And he said, Go into the city to such a man, and say unto him, The master says, My time is at hand, I will keep the passover at thy house with my disciples." For whatever sense we put upon the words *my time is at hand*, it is undeniable that they contain a reason for our Lord's keeping the passover then. But the reader must see, that to make apology, or give reasons for eating the passover at the ordinary time was needless. It is therefore far more natural and pertinent to interpret the words thus: My time of eating the passover, in contradistinction to the time observed by the nation, is at hand; for which reason, I send this message to acquaint you, that I will keep it at your house with my disciples.

II. But the patrons of the commonly received opinion support their cause by the following passages. Matt. xxvi. 17. "Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying, Where wilt thou that we prepare for thee the passover?"

ver?"—Mark xiv. 12. "And the first day of unleavened bread, when they killed the passover, the disciples say unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?"—Luke xxii. 7. "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover that we may eat." Here, say they, we have three of the evangelists jointly testifying, that in celebrating the last passover, Jesus did not anticipate the day, but kept the solemnity as usual along with the nation.

But to this argument, the defenders of the anticipation give various answers.

1. Gerhard, in the 166th chapter of his supplement to Chemnitius' Harmony, affirms, that the Jews in latter times carefully avoided the celebration of two sabbaths in succession, for a reason mentioned in the Talmudical books, *viz.* that in those warm climates, dead bodies and boiled herbs could not be kept without spoiling. "Non facimus duo continua sabbata, propter olera et propter mortuos." As a farther proof of the Jews practice in this matter, Gerhard cites the *Sedar Olam*, from which he has translated as follows: "Rabbi Eliezer, qui reliquis omnibus major erat, ordinavit diem Sortium non observari secundo, quarto, septimo hebdomadis die; neque pascha secundo, quarto, sexto," &c. *i. e.* "Rabbi Eliezer, who was greater than all the other men of the great synagogue, ordered that the feast of Purim should not be kept on the second, fourth, and seventh days of the week, nor the passover on the second, fourth, and sixth days," &c. According to this precept of the elders, as often as two sabbaths happened to follow one another, they omitted the first, performing all the services proper to it on the second, along with the services proper to the second. But this practice, though enjoined by the elders, was directly contrary to the institutions of the law. For which reason, Gerhard thinks our Lord never complied with it, but always observed the festivals on the precise day fixed for them by the divine appointment. And as the 15th day of Nisan, on which the passion passover ought to have been celebrated, happened upon a Friday, he supposes that the Jews, to avoid two sabbaths in succession, delayed it till Saturday, the 16th of the month, notwithstanding they had taken up the lamb on the 10th, as the law prescribed. The disciples well knew that their Master never had complied with this innovation; for they spake about the preparation of the passover at the time fixed by the law. So that it is the true legal time, not the time observed by the nation, which the evangelists Matthew, Mark and Luke speak of, when they tell us, that "on the first day of unleavened bread, when the passover must be killed, the disciples came," &c. And by thus marking the true legal time, they intended to make their readers sensible, that while the nation, following

lowing the tradition of the elders, made void the commandment of God in the matter of the passover, Jesus paid the strictest regard to the law, observing this festival precisely at the time appointed.—This supposition entirely removes the seeming contradiction in the accounts which Matthew, Mark and Luke have given of the last passover, compared with the history of it in the gospel of John, where a variety of circumstances occur, leading us to conclude that Jesus celebrated the last passover in his ministry, not on the national day, but one whole day before it.

2. The difficulty under consideration may likewise be removed thus. According to the law of the passover, the lamb was to be killed the 14th day at even. This day Matthew, Mark, and Luke call "the first day of unleavened bread," particularly Mark, who, that no doubt might remain concerning his meaning, characterizes it thus: "The first day of unleavened bread, when they kill the passover." Yet it is certain, from various passages of the law, that, properly speaking, not the 14th, but the 15th day of the month, was the first day of unleavened bread. It seems the evangelists used the popular style, in which the 14th day of the month was called the first day of unleavened bread, because they purged their houses that day from leaven, and made the other preparations necessary to their eating unleavened bread during the seven days of the feast. Nor are the evangelists singular in this way of speaking. Josephus uses the same phraseology, Bell. ii. 5. where he tells us, that the feast of unleavened bread lasted eight days, though in another passage, expressing himself more accurately, he says it lasted only seven days, Bell. iii. 16.—Having thus settled what the evangelists mean by τη πρωτη των αζυμων "the first day of unleavened bread," let us next enquire whether the phrase may, according to the analogy of language, be understood in an indefinite sense. Those who are acquainted with the Greek, know that there is here an ellipsis of the governing preposition. We may therefore supply the one which best suits the passage. Let the preposition supplied be περι, and the difficulty vanishes; for περι τη πρωτη των αζυμων properly signifies, "about the first day of unleavened bread." Or if no other preposition but εν is admitted here, it may as naturally signify *nigh* in point of time as it certainly does in point of place. John xix. 41. εν τοπω, "nigh to the place where he was crucified, there was a garden." According to this sense of the preposition, the passage in Mark will run thus: "Now about the first day of unleavened bread, when they killed the passover, the disciples say unto him," &c. Nay, the common interpretation of the passage may itself be accommodated to the scheme of the anticipation. For, as the fourteenth day began according to the Jewish form at sun-setting, if the disciples at sun-setting spake to Jesus concerning the preparation of the passover, they spake of it the first day of unleavened bread, when the pas-

sover was killed. And if Jesus sent them off immediately with orders to make it ready, they might have it prepared by the time he arrived at the city with the rest; at least they might have every thing ready by eight or nine o'clock, the time they usually sat down to the paschal supper, and which in the Gospels is called (οψιας) *the evening*. According to this account of the matter, all is easy and plain. When the 14th day began, the day on which they killed the passover, the disciples asked Jesus where they should prepare it for him; he pointed out to them a particular house, and sent two of them away immediately to make it ready, following at leisure with the rest. By the time it grew dark, the lamb was roasted, and he sat down with the twelve. Thus eating the passover on the beginning of the 14th day, he anticipated the time by one whole day. This account is confirmed by Luke, who insinuates, that Jesus sent the two disciples to prepare the passover immediately on the arrival of the 14th day: ηλθε δε ημερα των αζυμων, "Then came the day of unleavened bread, when the passover must be killed; and he sent Peter and John, saying, Go, and prepare us the passover, that we may eat." To conclude, this account renders Matthew and Luke consistent with themselves; for, as has been shewn already, these evangelists have insinuated, that Jesus was crucified, not on the day following the solemnization of the passover by the nation, which according to the law was a holy convocation, but on the preparation to that holy convocation, and consequently before the Jews ate the passover.

It may be objected, that the preparation of the passover being the killing and roasting thereof, the disciples cannot be supposed to have spoken of this before the end of the 14th day, the time appointed for it by the law. To this however the answer is obvious. The question which the disciples proposed was not concerning the preparation of the passover, but the place where it was to be prepared. This every one sees the disciples would naturally think of, at the approach of the 14th day. And though Jesus, in answer to their question, not only told them the house where he intended to eat the passover, but sent two of them away immediately to prepare it before the usual time, they did not scruple to obey him, having long ago learned to submit implicitly to the will of one whom they regarded as *the Christ, the Son of the living God*. If it is objected, that however submissive the disciples might be on this occasion, the priests and Levites certainly would not kill the lamb for them sooner than the law prescribed, the answer is easy. The lambs for the passover were by far too numerous to be killed by the priests and Levites, in the short space of time appointed for this service by the law. The people therefore were allowed to perform this service for themselves. So Philo tells us, De Vita Mosis, lib. iii. "At the time of

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of the passover, the people did not, as at other times, bring their sacrifice to the altar to be killed by the priests, but according to the law the whole nation did sacrifice, every one killing the sacrifice with his own hand. At that time every man did act the part of a priest." The same author, in his book, De Decalogo, "In the native tongue of the Hebrews, it is called the passover, when every one of the people sacrifices without waiting for the priest, they themselves by divine appointment performing every year the office of the priesthood, during one day appointed for that end." We have traces of this custom likewise in the Scripture. For at the passovers celebrated by Hezekiah, 2 Chron. xxx. 17. and by Josiah, 2 Chron. xxxv. 6. we are told that the priests and Levites killed the lambs, because the people laboured under some legal impurity, incapacitating them for the office. And at the first passover, it is evident that the congregation killed the paschal lamb, Exod. xii.

Upon the whole, I think it highly probable, that in celebrating his last passover, Jesus did not observe the national day, but ate it the day before. Wherefore, as he was crucified the day after he solemnized the passover, his giving up the ghost about three o'clock in the afternoon of that day, happened just at the time when the passover was killed. By this means he who was the true passover, and who was sacrificed for us, as the apostle speaks, 1 Cor. v. 7. most exactly answered the type, as in every other particular, so in the very time also of its oblation.

JEWISH

JEWISH ANTIQUITIES.

DISCOURSE I.

OF THE SECTS OF THE JEWS.

CHAP. I. *Of the Sects in general.*

THE Jews, in matters of religion and philosophy, were divided into three sects, each of which had its proper name: the Pharisees, the Sadducees, and the Essenes. Of the two former, there is mention made in the Gospels; but the latter living according to rules, and shunning the company of all but their own sect, had no interviews with our Lord. At least he met with them so seldom, that the evangelists have not thought it worth while to mention the matter. Of this sect, however, Josephus has given a very particular account, Antiq. xviii. 2. Bell. ii. 12.

The Sadducees, it is said, were the most ancient sect; but the Pharisees were the most celebrated. The original of the latter is in a great measure unknown. Josephus, Antiq. xiii. 9. informs us, that all the three existed in the days of Jonathan the Maccabee, about one hundred years before Christ. And in other passages he represents them as very ancient. But he does not any where determine the time of their first appearance. Later writers, indeed, give some account of the rise of the Sadducees. They tell us, that in the reign of Seleucus Callinicus, king of Syria, and whilst Onias was high-priest at Jerusalem, that is, about two hundred and forty years before Christ, a Jewish doctor, named Antigonus Sochæus, broached what now-a-days are termed mystical notions in divinity. He taught that men ought to obey God, without hoping for any reward. This doctrine was carried much higher by one of his disciples named Sadoc, who affirmed that there would be no future rewards or punishments. And being fond of the notion, he was at pains to propagate it, drawing many over to his opinion. Thus a sect was formed, who from their master took the name of *Sadducees*.

But, that the reader may form a proper notion of the Jewish sects, their opinions, and their manners, it will be necessary to consider particularly what Josephus has said of them. That author, Antiq. xviii. 2. gives the following account of them.

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"The Jews of a long time have had three schemes of philosophy handed down to them from their ancestors, that of the Essenes, that of the Sadducees, and that of the Pharisees.—The Pharisees contemn luxury, and indulge themselves in nothing that is elegant. And while they believe that all things happen by fate, they do not take from the will of man its own proper power. They think God has tempered and conjoined the decrees of fate and the will of man, so as to render men accessory, whether to virtue or vice. They believe there is an immortal strength in souls; that there are rewards and punishments under the earth, to such as have attached themselves either to virtue or vice in this life; that the one are condemned to perpetual imprisonment, but that the other have an easy return into life. By such opinions as these, the Pharisees have procured themselves great authority with the common people, insomuch that all things relative to religion or the worship of God are performed according to their prescription: such a testimony do their countrymen bear to their virtue, on account of their care to behave always well, both in word and in deed. But the system of the Sadducees is, that the souls of men perish with their bodies; and that there is no other thing to be done by a man but to obey the laws. And it is reckoned with them a virtue to wrangle with the teachers of that wisdom which the others follow." He means that the Sadducees thought it meritorious to dispute against the traditions of the elders enjoined by the Pharisees. "However, this system is adopted only by a few persons of the first quality, and those have scarce any thing to say in the government. For when they obtain offices, they follow, though unwillingly, and as it were by necessity, the direction of the Pharisees, because otherwise the common people would not endure them."

The same historian, Bell. ii. 12. gives us this farther account of the sects: "The Pharisees explain, with great accuracy, the whole institutions of the law, and rejecting the fundamental heresy (of the Sadducees), they ascribe all things to fate and to God. Nevertheless, they allow that for the most part it is in mens own power to do that which is right, or to neglect it; and that fate assists all men. That every soul is incorruptible, but that the souls of the good only pass into other bodies, and that the souls of the wicked are punished with eternal punishments. But the Sadducees deny fate altogether, and place God both above the commission and inspection of evil. They affirm that good and evil is proposed to the election of men, and that one's attaching himself to either depends upon his own choice. Moreover, they deny the immortality of the soul, together with the rewards and punishments of a future state. The Pharisees are lovers of one another, and exercise benevolence towards all. The Sadducees in their manners are savage, being inhu-

man in their intercourse even with those of their own sect, as well as with strangers. Suffice it to have said thus much concerning the Jewish philosophers."

In the above descriptions it is observable that while the historian paints the Sadducees in their proper colours, the account which he gives of the Pharisees is such as will not convey any disadvantageous idea of them. And yet from the reproofs which our Lord gave this sect, it is certain that the Pharisees were generally very debauched, both in their principles and practices. This however is not to be wondered at. Josephus was himself a zealous member of the sect of the Pharisees, and therefore may be supposed in his description to have set them off to the best advantage. The truth is, whilst he displays their virtues, he altogether conceals their faults, or touches at them but slightly. Accordingly his account, as far as it goes, does not disagree with the gospels, which mention most of the particulars taken notice of by the Jewish historian. But besides these, they rip open the iniquities of the sect, and shew them in their true colours. Wherefore by joining the two accounts together, and taking what assistance can be had from later Jewish writings, we shall be able to form a pretty just notion of the men and of their doctrine.

CHAP. II. *Of the Pharisees in particular.*

§ 1. FROM the account given in the preceding chapter, it appears that the Pharisees universally were fatalists, though not in the highest sense of the word. Josephus has explained their opinion on this subject more fully, Ant. xiii. 9. "The Pharisees affirm that not all things, but only some things are the work of fate; because several things are in our own power, happening or not, as we please. The Essenes affirm that all things are subject to the government of fate, and that nothing can happen to a man otherwise than fate decrees it. But the Sadducees take away fate altogether, affirming that it is nothing; that human actions receive no determination from it; that all things are in our own power; so that we are the causes of whatever good happens to us, and that every evil thing befalling us, is owing to our own folly."

Many disputes have arisen about the meaning which the Pharisees affixed to the word *Fate*. Some imagine, that by fate they understood the influence of the planets; others, the providence of God exercised in the government of the world; others, an inevitable necessity arising from a certain concatenation of second causes originally established by God, and only intimated and confirmed by the planets. That this latter is the true meaning of the word is certain, because the Pharisees believed fate in the very sense in which the Sadducees denied it. But the Sadducees by no means denied the providence of God. On the contrary, ac-

cording to them this was so perfect, that it took exact knowledge of all the actions of men, whether good or bad, and fully rewarded or punished them in this life. Besides, Josephus every where speaks of three distinct causes of events: God, and fate, and mens wills. Fate therefore must be different from the providence of God. To conclude, the same historian in many passages of his writings, speaks of fate as imposing on men an absolute necessity, even in cases where its decrees were clearly foreseen, and therefore might have been avoided if they had not been uncontrollable.

§ 2. The Pharisees held the immateriality and immortality of the soul; consequently, its separate existence in a future state. With this was connected their belief of the existence of angels, and of future rewards and punishments. Josephus says, they placed the scene of future recompences under the earth; and that they affirmed concerning the souls of good men, that they have an easy return into life, (he means by passing into other bodies), while those of the wicked are imprisoned, and punished for their vices. In explaining this part of the Pharisees' creed, some are of opinion that the Jewish historian has endeavoured to accommodate their sentiments to the notions of the Greek philosophers. And it must be acknowledged, that he has represented them as believing something like the Pythagorean transmigration of souls. Nevertheless, in this part he deserves to be acquitted, because it appears from the gospels, that the doctrine of the transmigration, or at least of the pre-existence of the human soul in some former state of trial, was a prevailing notion among the Jews in latter times. For instance, when the disciples espied a man that was born blind, they asked, "Saying, Master, who did sin? this man or his parents? that he was born blind." John ix. 2. See the note on the passage, § 78.

§ 3. The Pharisees distinguished themselves very much by their zeal for the traditions of the elders. They contended, that besides the written law given at Sinai, God instructed Moses in a variety of doctrines and rites which he did not commit to writing, designing that they should be handed down by word of mouth to succeeding generations. Accordingly they affirmed that Joshua Moses's minister, delivered these traditions to the seventy elders, whom Moses chose by God's command, Numb. ii. 16.; that the elders delivered them to the prophets, the prophets to Ezra and his colleagues, called the men of the great synagogue, among whom were Haggai, Zechariah, Malachi, Daniel, Hananiah, Meshech, Azariah, Nehemiah, Mordecai, Zorobabel, Simeon the just, and many other wise men of great fame in their time, to the number of one hundred and twenty. Moreover they tell us, that Simeon the just delivered the traditions to Antigonus Sochæus, &c. These traditions, the number of which increased daily, the Pharisees set on a level with the laws of God, and in many instances

gave

gave them the preference, making void the essential and immutable rules of morality on their account. Which was the more absurd, as they were all of human invention, without the least shadow of divine authority to support them. This is the reason that we find our Lord, in the course of his ministry, condemning the traditions of the elders, and loudly blaming the Pharisees for the superstitious zeal which they shewed in them. Nor has Josephus omitted this part of their character, Ant. xiii. 18. "The Pharisees have delivered to the people many institutions received from the fathers, which are not written in the law of Moses. But for this reason the sect of the Sadducees deny them, affirming that these things only ought to be reckoned institutions which are written, but that the traditions of the fathers ought not to be observed. So it has happened, that they have many disputes and great contentions about these things, the Sadducees drawing over the rich only to their party, while the whole multitude of the common people dissent from them, and join the Pharisees." Farther, the same historian speaking of the Pharisees, tells us, Bell. i. 4. "That they were an order of men who seemed to live more religiously than the rest of the Jews, and to explain the law more accurately." Their religious manner of living, seems to have been no other than the mortifications which they practised, and their explaining the law accurately, refers to the *minutiæ* of tradition which they annexed to the law as fences, and the observation of which they exacted from all their votaries with rigour. It was this known character of the Pharisees which the apostle alludes to, when in his defence before king Agrippa, Acts xxv. 6. he tells, That, according to the most straitest sect of the Jewish religion, he lived a Pharisee.

§ 4. Josephus tells us, that the Pharisees were remarkable for the austerity of their lives. Agreeably to this they are represented, Matt. ix. 14. as fasting oft; which in another place we are told was twice a-week, Luke xviii. 12. In these fasts they disfigured their faces, Matt. vi. 16. and put on the appearance of the most rigid mortification. Moreover, for the greater shew of piety, they made exceeding long prayers. They distinguished themselves also by their uncommon dress, wearing long robes with great fringes, and broad phylacteries, as badges of their devotion. Nor was this all; they were immensely proud, especially the Scribes of this order, courting salutations in the market-places, and striving to obtain the chief seats in the synagogues, and the uppermost rooms at feasts, and to be called of men Rabbi; that is, when spoken to, they affected to have the high-sounding title of Rabbi given to them very frequently, because it conveyed the idea of their possessing a vast extent of understanding. They were also very assiduous in making proselytes to the Jewish religion,

gion, insomuch that their zeal and importunity were taken notice of even by the heathens themselves. For this zeal our Lord condemned them, not because he disapproved of mens being at pains to spread the knowledge of true religion, but because the Pharisees in this were animated by no regard to the honour of God, the interests of religion, or the welfare of mankind, but merely by a love of applause, and a desire of making gain of their proselytes.

Later Jewish writers tell us, that the Pharisees walked the streets with their bodies and heads bowed down. That in walking they did not lift up their feet, but shuffled them along with a great affectation of humility. That some of them fixed thorns to their garments; that others lay on very narrow planks to prevent their taking sound sleep. That the whole sect denied themselves sleep to a very great degree. And all these austerities they practised, on pretence of applying themselves with more assiduity to the study of the Scriptures and to prayer; but in reality their principal aim was to obtain an extraordinary reputation for sanctity. The Scriptures indeed have not mentioned these things; yet they will not appear improbable, when we consider that the persons to whom they are attributed, are said in the Scriptures to have done all their works to be seen of men, and in particular to have prayed long, while they were devouring widows houses; to have sounded a trumpet before them when they gave alms, and to have made a shew of exceeding piety, by praying openly in the market-places, and in the corners of the streets.

The Pharisees did not miss their mark in these things, for they brought them immense reputation with the common people, who being incapable of searching thoroughly into any matter, always consider bodily severities as the fruits of piety, and are greatly struck with them. Accordingly Josephus tells us, Ant. xiii. 18. "They had such an influence on the multitude, that if they spake any thing against a king or an high-priest, they were credited." The authority which the Pharisees had over the multitude appeared eminently at our Lord's trial. For they persuaded the people to ask Pilate to release unto them Barabbas rather than Jesus, notwithstanding the multitude had accompanied him into the city with hosannas and acclamations as the Messiah. Nor was it the common people alone who held the Pharisees in such esteem. Some of the wisest men of the nation, were carried away with the notion of their sanctity. Hence the apostle in boasting of his privileges, reckons it one, "That as touching the law he was a Pharisee."

The men of this sect, adored by the people, were so puffed up with the conceit of their own sanctity, that they shunned the company of all such as they accounted sinners, fearing forsooth to be defiled by touching them, and when they happened any how to meet

meet them, they would not eat till they had first washed; which is the reason that we find them blaming Jesus for eating with publicans and sinners, and for allowing the woman that was a sinner to touch him, and for eating with unwashen hands.—To conclude, they shewed the high conceit they had of themselves, and their contempt of others, by the very name which they assumed, PHAROUSCHIM, *separated persons*, in allusion to their manners, their opinions and their dress, by all which they were separated from the rest of mankind.

The Pharisees having such an opinion of themselves, it is evident that those of the sect who came to the baptism of John, must have done it not from any sense of their sins, but merely with a view to render themselves acceptable to the Messiah, whose harbinger they with reason believed John to be.

CHAP. III. *Of the Sadducees.*

§ 1. According to Josephus in the passages already cited, the Sadducees denied the doctrine of fate, by which we are to understand, not the providence of God, but such a concatenation of second causes, originally established by God, as imposes an inevitable necessity on every thing that happens, so that nothing can be otherwise than it is. This doctrine the Sadducees rejected, denying that God has any active direction of human wills, the freedom of which they maintained in the most extensive sense. Hence, all the good or evil which men do, they ascribed to no other cause but to themselves.

§ 2. But of all the opinions professed by the Sadducees, that which distinguished them most was their denying the immateriality and immortality of the soul, and by consequence the existence of spirits, the resurrection of the body, and a future state. Their creed in this matter is briefly represented Acts xxiii. "For the Sadducees say, that there is no resurrection, neither angel nor spirit: which is not to be so understood as if they denied the spirituality of God, or even of the human soul, at least in certain sense. But they denied that the souls of men exist after death, in a state of separation from the body, which was what they meant by spirit. Moreover, they denied that there were any such beings as angels of any order or kind. In the books of Moses indeed, whose authority the Sadducees acknowledged, there is frequent mention made of angels, particularly at the giving of the law. But the Sadducees affirmed that these beings were created for the occasion, and that having finished their work they were annihilated. At least this sentiment Justin Martyr ascribed to some Jews in his time.

§ 3. The Sadducees adhering to the Scriptures, rejected the traditions of the elders, which began under the Maccabees to be reckoned an essential part of religion. On the other hand, the Pharisees

Pharisees were zealous assertors of these traditions. Hence arose the furious and everlasting contentions between the two sects, of which Josephus so often speaks.

It is commonly alleged that the Sadducees denied the authority of all the sacred writings, except the books of Moses. But this seems to be a mistake. For though Josephus often mentions their rejecting the traditions of the elders, he no where speaks of their rejecting any of the sacred books; a thing much more blame-worthy than the other, and which, considering the ill-will he bare to this sect, he would hardly have failed to mention, could he have done it with truth. Besides, our Lord, who so severely rebukes the Sadducees for their other corruptions, did not condemn them for this. It is true, in reasoning with them concerning the resurrection, he produced an argument for that doctrine out of the books of Moses; and from this some have inferred that the Sadducees acknowledged no other Scriptures but these, because if they had received the rest, Jesus might easily out of them have proved the resurrection by many plainer arguments. Yet, as the Sadducees' objection against the resurrection was drawn from Moses's law concerning marriage, there was a great and evident propriety in confuting them out of his writings, even on the supposition that they received all the inspired books; because if the resurrection could be solidly proved by any passage out of the law, it was a demonstration that the inference which they pretended to draw from the law in opposition to the resurrection, was absolutely frivolous and groundless.

But that the Sadducees received all the books of Scripture, is evident, I think, from the expectations which they entertained concerning Messiah. They considered him as a great temporal prince, who was to erect a vast monarchy, wherein all nations were to be subjected to the Jews. This appears from their flocking to John's baptism along with the Pharisees, desiring to be prepared for Messiah's advent. For if the Sadducees had viewed his character in a different light from the rest of the nation, he could have been no object of desire to them, seeing they disbelieved a future state of rewards and punishments. But the Sadducees having this notion of the Messiah, it is plain that they drew it, not from the books of Moses, which speak of him only as a law-giver, but from the Psalms and Prophets, especially from Isaiah, who describes the Messiah in all the magnificence of the greatest of princes. The Sadducees therefore received the Psalms and Prophets as divinely inspired.

§ 4. The Sadducees were as remarkable for their luxurious way of living, as the Pharisees were for their abstinence and mortification. To this sensual course, such of the Sadducees as had a turn for speculation, were naturally led by their principles. And the rest cherishing these principles, because they were agree-

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able to their passions, justified themselves thereby in a course of life, into which they were led by fashion, inclination, and interest. They ran therefore into all manner of excess without any restraint, save what the laws of their country imposed upon them. To this agrees the character which Josephus has given of them, when he tells us their system is, "that a man has nothing to do but to "obey the laws." The Sadducean leaven however did not spread very far. Their principles, Josephus tells us, were adopted only by a few persons of the first quality.

Farther, as a natural consequence of their principles, the Sadducees were generally of a very savage temper. For when once persons have set themselves free from the restraint of a future judgment, and lie under no curb but that of the laws, they will give way to any passion that comes uppermost. Josephus adds, Antiq. xx. 8. "The Sadducees are the most cruel of all the Jews "in their judicial sentences; but the Pharisees, as oft as there "is a question of punishment, incline to the favourable side." This appears likewise from the history of the Acts, and particularly from the trial of the apostle Paul, who, when arraigned at the bar of the senate of Israel, was acquitted by the Pharisees, contrary to the opinion of the Sadducees, who it seems were the minority in that court, or durst not contradict the Pharisees, for fear of rendering themselves obnoxious to the people.

The Sadducees had often a share in the government. Even the high-priests themselves were sometimes of this sect. John Hyrcanus, who was both high-priest and prince, turned Sadducee upon some disgust which he took at the Pharisees; and to humble them, abrogated their institutions, that is, the traditions of the elders, of which they were so zealous, Antiq. xli. 10. In like manner, Ananus the younger, who possessed the high-priesthood A. D. 60, was of this sect, Antiq. xxviii. *sub initio*. In the history of the Acts, ch. v. 17. Luke speaks of an high-priest, generally thought to be Caiaphas, who was of the sect of the Sadducees. But though these men intruded themselves into the government, neither their opinions nor their persons were acceptable to the people, by which means they had little or no influence; and therefore, as Josephus informs us, in their administration, they were always obliged to yield to the counsels of the Pharisees.

CHAP. IV. *Of the Herodians and others.*

§ 1. JOSEPHUS, who has often spoken of the sects of the Jews, takes no notice of the Herodians. They are mentioned four times in the gospels, viz. Mark iii. 6. viii. 15. xii. 13. Matt. xxii. 16. Jerome, in his commentary on the last mentioned text, tells us, that some of the Latins in his time thought the Herodians were persons

persons who believed Herod the great, to be the Messiah. But he very justly laughs at that fancy, because there is not the least trace of such a notion, either in sacred or profane history. His own opinion was, that the Herodians were either the soldiers of Herod, or else such as the Pharisees in ridicule named Herodians, on account of their paying tribute to the Romans, contrary (as they fancied) to the law of God.—Leusden, Fabritius, Basnage, and others, adopting the first opinion proposed by Jerome, suppose that the persons called Herodians in the gospels were the courtiers, officers, and soldiers of Herod the tetrarch, and that the name Herodian no more denoted a sect of religion, than the names Cæsarean or Pompeian. Carpzovius is of opinion, that they were the servants, domestics, and friends of Herod; and that the leaven of Herod, which our Lord cautioned his disciples to beware of, Mark viii. 15. was not so much any particular system of religious opinions, as a neglect and contempt of all religion. But though this opinion be founded on the Syriac version, which renders the name Herodian, by the phrase *the servants of Herod*, it does not seem to agree with the character given of the Herodians in the gospels. From Matthew xvi. 12. it appears that the caution to beware of the leaven of Herod, was not a caution against the practices, but against the doctrines of the Herodians. The leaven of Herod, indeed, in this sense, will apply to the collectors of the taxes for the Romans, who no doubt inculcated the lawfulness of paying tribute to Cæsar, which is the other opinion proposed by Jerome. Nevertheless, as our Lord himself taught the lawfulness of those taxes, we cannot imagine this was the tenet he cautioned his disciples against, under the notion of the leaven of Herod.—The passage in Matthew, parallel to Mark viii. 15. will, if I am not mistaken, lead us to a better account of the Herodians. For what Mark there terms *the leaven of Herod*, is called by Matthew, chap. xvi. 6. *The leaven of the Sadducees*. Hence we learn who the Herodians were, about whom so many disputes have arisen. It seems, Herod the great endeavoured to overturn the principles of the ancient and true religion, that he might establish a system more agreeable to his tyranny. This was the doctrine of the Sadducees, which he zealously espoused, because setting men free from the dread of a future state, it left them at liberty to pursue what they took to be their interest, by any method they pleased. Herodian, therefore, was but another name for such sort of Sadducees, as maintained the expediency of submitting to the innovations introduced by Herod and the Romans. For it may easily be thought, that those who favoured Herod and the powers who supported him, were generally of this sect. At the same time, all the Sadducees were not Herodians, some of them being friends to the liberties of their country, and by consequence shewing

little

little of that complaisance towards the reigning powers, for which their brethren were so remarkable. And this accounts sufficiently for the distinction between the Herodians and Sadducees, found Matt. xxii. 16. 23. Of the nature and number of the innovations introduced by Herod, and with what temper they were received by the Jews, the reader will be able to judge who looks to Josephus, Antiq. xv. c. 11. *fine*.

§ 2. It is highly probable, therefore, that the Herodians were a subdivision or branch of the Sadducees. For to use the words of Dr Lardner, Cred. b. i. c. 4. § 4. "From the time that prophecy ceased among the Jews, new sects were continually arising. There were two disciples of Antigonus Sochæus, that were the authors of two new sects; Sadoc, of the sect of the Sadducees; Baithos, or Bathus, the author likewise of a new sect which had its name from him, and which is mentioned in the Gemara, though not in Josephus. There was likewise at this time, a division in the sect of the Pharisees, some following Hillel, and others Shammai. The followers of Judas of Galilee, were at first but a small portion of the Pharisees; in time they swallowed up almost all the other parties. Josephus, who so often says that the sects of the Jews are three, once or twice calls Judas of Galilee the leader or head of a fourth sect. The reason of his not always distinguishing these from the rest was, I imagine, because they differed from the Pharisees, only in some few particulars. So that one and the same writer, who has professedly reckoned up the Jewish sects, according to different ways of considering them, makes sometimes more and sometimes fewer. Much more may two different writers, though they write professedly of this matter, which the evangelists have not done."

Chap. V. *Reflections.*

§ 1. In the account which Josephus gives of the Jewish sects, it is observable that he all along carefully distinguishes between the members of the sects, and the people. Properly speaking, the people made no part of any sect. They only attached themselves by favour and approbation, to the sects whose principles they relished most. Generally indeed they sided with the Pharisees, being altogether at their devotion; yet, in the writings of Josephus and the evangelists, they are never dignified with the appellation of *the Pharisees*, but are always named simply, *the people*, *the multitude*, and the like. The truth is, the sects are not to be considered wholly in a religious light. They were distinguished from one another, by their tenets in philosophy as well as in religion. Nay, it is not improbable that they differed from one another in politics also. What confirms this notion is, that Josephus in speaking of them calls them always

by the name of philosophers and sophists, and represents their doctrine under the notion of a scheme or system of philosophy. Thus in the celebrated passage before cited; "The Jews (says he) have "of a long time been in possession of three schemes of philosophy "handed down to them from their fathers, that of the Essenes, "that of the Sadducees, and that of the Pharisees." The latter in particular distinguished themselves from all others by their dress, as was the custom with the Greek philosophers. The sects therefore were a kind of religious literati, who being raised above the level of the common people, by their education and their fortune, were qualified for filling the offices of the state. Accordingly, we find both from the gospels and from Josephus, that all along public offices were managed, and the nation governed, by the Pharisees and Sadducees, but especially by the Pharisees. For the Essenes living in solitude, never intermeddled in public affairs. Augustin long ago made this observation concerning the Pharisees, Serm. 106. "Pharisæi illi Judæi, erant "quasi egregii Judæorum. Nobiliores enim atque doctiores, tunc "Pharisæi vocabantur." *i. e.* "These Jewish Pharisees were the "principal persons among the Jews. For those of highest station "and most learning were at that time called Pharisees." In this description he might have comprehended the Sadducees likewise, who though fewer in number than the Pharisees, were persons of greater distinction in point of station and fortune.

§ 2. By forming a just notion of the Jewish sects, and by understanding the character of the members thereof, we shall be the better able to judge of our Lord's conduct. We find him often engaged in conversation with the Jewish philosophers. The Pharisees and Sadducees followed him from place to place, and watched him, in order that if possible they might find some matter of blame, either in his doctrine or in his life. They found fault with his conduct openly before the people. They formally required him to shew them the sign from heaven, in proof of his being the Messiah. They attended him when he rode into Jerusalem amidst the acclamations of the multitude. They put many difficult questions to him, with a design to ensnare him. They canvassed his miracles in the senate of Israel, and they examined a person on whom a signal miracle had been performed. From these things it appears, that Jesus of Nazareth by no means lived an obscure life; that his ministry was not exercised, nor his miracles done in a corner; and that he was not overlooked by the great men of his country as an insignificant person, whose character, pretensions, and actions were unworthy of notice. No. He was one who made a great noise. His sermons were attended by the rulers and the people, by the rich and the poor, the learned and the unlearned. His doctrine made a wonderful impression on those who heard

heard it. His miracles filled the whole country with his fame; nay, his fame spread itself through the neighbouring heathen countries, insomuch, that they brought their sick to him to be healed. In short, the attention of all men was turned towards him. And no less persons than the Sadducees and Pharisees, the scribes and the lawyers, the priests and elders, with their assistants, that is the chief magistrates, the nobility, and the most learned doctors of all denominations, concurred in examining an affair, which in the judgment of all was deemed of the last importance. But the effect of their scrutiny was, that no fault at all could be found either with the life, the doctrine, or the miracles of Jesus.

§ 3. When we know who the Pharisees and Sadducees were, the freedom, and boldness, and openness which Jesus used in all his encounters with them, cannot fail to raise our idea of his integrity and intrepidity to the highest pitch.

He cheerfully subjected his conduct to the examination of persons, whose learning rendered them fit to judge of his pretensions, and to detect any deceit that was in his miracles, and whose rank in the state enabled them to punish him with that infamy which he would have merited, if he had been a deceiver. Accordingly, he at no time scrupled to discharge the duties of his ministry in their presence, when any occasion offered, whether of preaching or working miracles. So that he gave them all the opportunities they could wish, of examining both with as much exactness as they pleased.

In the next place, because the Pharisees by their station, their character for learning, and that shew of sanctity which they put on, had attained an absolute dominion over the consciences of the people, while in reality they were the most flagitious of men, mere hypocrites, who altogether misled the people, and who had nothing in view but to make gain of godliness, Jesus failed not to strip them of the mask, under which they hid the odious deformities of their conduct. And his intrepidity in this particular was admirable. Their station and learning did not abash him, nor even their influence with the people. With a courage highly becoming the messenger of God, he addressed these great men personally, on the subject of their errors and vices. These he laid open to the view of all, and sharply reproved them to their faces, even in the hearing of the people, whose approbation and favour they so anxiously courted. The truth is, in the exercise of his ministry, Jesus was strictly impartial. He knew, however enraged his enemies might be, they could not hurt his character; than which, a clearer demonstration of his innocence cannot, I think, be wished for.

Lastly, the general esteem in which the Pharisees were held by the people, shews us the propriety of our Lord's conduct towards them.

them. Their errors were of the most pernicious nature; they instilled them into the people under the notion of divine commandments, and the people received them implicitly, because they had the highest veneration for their teachers. The practices which the Pharisees openly avowed, were either mere superstitions, or downright immoralities; yet they recommended them as instances of piety, and the people admired them as such. Their secret practices were of a worse nature still. Covetous, rapacious, sensual and debauched, they were not restrained by the fear of God, or a regard to their duty; but by every means, lawful and unlawful, they endeavoured to gratify their passions. All this notwithstanding, the people believed them to be the holiest of men. With persons of this character, ought Jesus not to have been angry? Persons, who were capable of corrupting the people, and who had actually done it to a great degree? If, therefore, he often made them the subjects of his public discourses; if, in the hearing of all, he loudly condemned their errors and their vices; if he cautioned the people in the most solemn manner to beware of them; if, in speaking to or of them, he used an acrimony of expression, to which on all other occasions he was a stranger, calling them blind guides, hypocrites and fools, we must certainly acknowledge that the persons themselves merited this treatment. The welfare of the people, who were deluded and ruined by the esteem which they had for them, absolutely required it; withal, the baneful influence of their doctrine and example could not be prevented, except by the sharpest correction.

§ 4. The opposition which the Pharisees and Sadducees made to our Lord's designs, their rejecting his pretensions as Messiah, and their putting him publicly to death, notwithstanding they had seen, or were credibly informed of many of his miracles, had heard many of his sermons, and were well qualified to judge of both, cannot be reckoned any just objection against either his character, his doctrine, or his miracles. Had the Pharisees and Sadducees been honest and impartial, Jesus needed not to have wished for more capable or illustrious judges. Their station, their learning, and their office, rendered them conspicuous. But Jesus had condemned the favourite notions which these men inculcated as philosophers; he had found fault with the precepts which they gave out as the will of God; but, above all, he had ripped open the hypocrisy and dissimulation of the one sect, and the impiety and profanity of the other; and by the loud appeals which he made to the common sense of mankind, and by the clear evidence of facts which he produced, he had convinced many. So that the people, hitherto intoxicated, especially with the Pharisees, began to view them in their true colours. From such persons in such circumstances, could Jesus meet with any other treatment?

treatment? John xi. 47. *Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doth many miracles.* 48. *If we let him thus alone, all men will believe on him.* —*Then from that day forth, they took counsel together to put him to death.*

DISCOURSE II.

Of the city Sychar, mentioned John iv. 5.

SYCHAR, called in latter times Neapolis, and in modern language Naplosa, was the ancient Sichem or Shechem, where Abraham first stopped upon his coming into Canaan from Haran. Here it was that God first appeared to that ancient patriarch in Canaan, and promised to give the land to his seed. Here also it was, that Abraham first built an altar to the Lord, and called upon the name of the Lord, Gen. xii. 7.

From the 6th verse of the chapter just now quoted, it appears that the ancient Sichem was built in the plain of Moreh. For it is there said, that Abraham passed through the land, unto the place of Sichem, unto the plain of Moreh. This appears likewise from Judges ix. 6. where we are told that the men of Shechem made Abimelech king, by the pillar of the plain that was in Shechem, *i. e.* the plain of Moreh, where Joshua erected the pillar mentioned chap. xxiv. 26. hard by Shechem; see on John iv. 6. § 22. By the way, the pillar here spoken of was so near to Gerizim, that Jotham made the people who gathered round it, hear his remonstrance from a summit of the mountain.—In after times, Shechem seems to have changed its situation. For Mr Maundrel, who visited it, tells us, that it now stands in a narrow valley between mount Gerizim on the south, and mount Ebal on the north, at the distance of about a mile from Jacob's well, where the valley formed by the two mountains ends, and the plain of Moreh begins. Nor is it at all improbable that Shechem should thus have changed its situation. For Abimelech we find utterly destroyed the town, Judges ix. 45. And in later times the Samaritans' temple built on mount Gerizim, occasioned the city to extend itself that way.

God's first appearance to Abraham in Canaan having been in the plain of Moreh, and Abraham's altar there being the first he erected in the promised land, were probably the reasons why God ordered the Israelites, on their entrance into Canaan, to build an altar of stone on mount Ebal, (Deut. xxvii. 4.) which is said expressly to stand beside the plain of Moreh, (Deut. ix. 29, 30.) and to write on the stones of that altar a copy of the law, that is, of the ten commandments, which were engraven on the stones in the ark. But the nature of the Jewish religion making it necessary, that the whole nation should have only one altar for sacri-

fice,

fice, it is evident that this appointment of an altar on mount Ebal, was likewise an appointment for erecting the tabernacle there. If so, Ebal was pitched upon according to God's promise, Deut. xii. 5,—7. as the place where he put his name, and to which all the tribes of Israel should resort for the solemn services of religion. It may be objected, indeed, that the place where the tabernacle was erected by Joshua, is not called Ebal, but Shiloh, (Josh. xviii. 1.); that in latter times, particularly while Samuel judged Israel, the tabernacle and altar were in Gilgal; and that when David transported the ark from Kirjathjearim, he did not carry it to Ebal, but to Sion, where it remained till Solomon placed it in the temple.

To the second of these objections, the answer is easy. The Gilgal where Samuel and Saul so often offered sacrifice, was not the Gilgal nigh to Jericho, where Joshua circumcised the people, but the Gilgal that was nigh to Ebal, the appointed place for sacrifice and worship, as is plain from Deut. xi. 29, 30. where Ebal is said expressly to be beside Gilgal. Probably the foot of the mountain, bounding the plain of Moreh, was called Gilgal. Of this Gilgal there is mention made in the history of Elijah, 2 Kings ii. 1. and of Elisha, 2 Kings iv. 38. It seems to have been the place where these prophets ordinarily resided.

As to the first objection, we can easily imagine Shiloh to have been the particular place or village in mount Ebal, where the tabernacle was set up. On any other supposition, we cannot understand how the tribes whom Joshua assembled at Shechem beside Ebal, a little before his death, could be said to have presented themselves before God, Josh. xxiv. 1. But what puts the matter out of doubt is, in the 26th verse of the chapter last mentioned, we are expressly told, that the great stone which Joshua erected at Shechem, in commemoration of the nation's having renewed the covenant there, was set up under an oak which grew hard by the sanctuary of the Lord. It is plain, therefore, that Shiloh, where Joshua erected the tabernacle, and where it continued for many ages, was in the territory of Shechem. Accordingly Shechem and Shiloh are mentioned together, Jer. xli. 5. as places nigh to each other. Both were in mount Ebal; Shiloh probably at the foot of the mountain, where the nation might most conveniently be assembled before the Lord in the plain of Moreh, which was surrounded in a circular manner by the mountains Ebal and Gerizim. Hence that part of the plain which was adjacent to the mountains was called *Gilgal*, or *the Wheel*. Hence also the propriety of the expressions in the description of Ebal, Deut. xi. 30. *In the land of the Canaanites, which dwell in the champain over against Gilgal.*

With respect to the third objection taken from David's placing the ark in Jerusalem, it should be considered, that though Ebal

was

was pitched upon as the place of sacrifice and worship on the entry of the Israelites into Canaan, God did not thereby bind himself to continue his worship there. He might have many reasons for removing the altar from Shiloh, (see Jer. vii. 12.) and for transferring it to Jerusalem. And that he actually did so, is evident from 1 Chron. xxi. 18. xxii. 1. compared with 2 Chron. iii. 1. Besides, it ought to be considered that David, who made this alteration in the place of worship, was himself a prophet. And therefore he cannot be supposed to have taken so important a step, without an express command from God. In an action of this kind, he certainly walked by divine direction. Accordingly the promise, Deut. xii. 5. is applied to David's action, 2 Kings xxiii. 27.

In the Samaritan copy of the Pentateuch, the altar which God ordered to be erected on Ebal, Deut. xxvii. 4. is appointed to be erected in Gerizim. The Jews therefore affirm, that the Samaritans have corrupted the sacred text here, to aggrandize their temple on Gerizim, set up in opposition to the temple at Jerusalem. And it must be owned, that by this interpolation they gained a pretence for asserting, that Gerizim was pointed out by God himself, as the true place of worship. This, no doubt, was the reason why the woman of Samaria so confidently proposed the question to Jesus concerning the place of worship, in full expectation, that as he was a prophet who knew the will of God, he would decide the point in favour of her nation. On the other hand, the Samaritans upbraided the Jews with vitiating the text. They pretended, that since it could not be denied that an altar was to be erected on one of the hills, it was natural to believe that God chose the one where he put the blessing, rather than the other where he ordained the curse to be pronounced. This argument has appeared so specious to many learned men, that they have fairly given the Samaritans the preference in the dispute. Nevertheless, if it is considered that the altar in question was designed for propitiatory sacrifice, it will appear that mount Ebal, on which the cursings were to be pronounced, was the only proper place for it, the propitiation naturally falling to be made where the curse was incurred. Wherefore, it is probable that the Jewish text is altogether pure here, and that the Samaritans have been guilty of a gross vitiation of the passage.

Mount Ebal being destined by God to be the place of his presence among the Jews, and of the public national worship, was fitly pitched upon, with its neighbouring mountain Gerizim, as the scene for the solemn pronunciation of the blessings and cursings; for these blessings and cursings assented to by all the people, who said Amen to them, were the covenant which the children of Israel entered into with the Lord. Accordingly, they are expressly called the covenant, Deut. xxix. 1. In the order recorded,

recorded, Deut. xxvii. 12. the six tribes who pronounced the blessing were to stand upon Gerizim, and the six who pronounced the cursings, on Ebal. But in the execution of the order recorded Josh. viii. 33. we find they stood over against these mountains: the tribes who blessed being separated from the tribes who cursed by the ark and the Levites, who were placed between them. They stood in the plain of Moreh with their faces towards the mountain. If so, the translation of Deut. xxvii. 12. should be corrected; for the Hebrew particle translated *upon*, signifies also *towards*, as Exod. ix. 23.

Farther, as the Israelites, upon their coming into Canaan, assembled in the plain of Moreh, to renew the covenant before the altar and tabernacle on mount Ebal; so for the same reason Joshua, a little before his death, gathered all the tribes to Shechem, in the plain of Moreh, over against mount Ebal, and there took them bound anew to serve God. In like manner, the tabernacle and altar on mount Ebal occasioned this captain during his wars with the Canaanites, to keep his camp at Gilgal, in the plain of Moreh, Josh. ix. 6. &c. occasioned the Israelites also to make Gilgal the place of general rendezvous for several ages after, when they had any great national business to transact. For example, the confirmation of Saul in the kingdom, which happened here, 1 Sam. xi. 14.

By the neighbourhood of the tabernacle and altar, and by reason of the national assemblies held in Gilgal, Shechem became the principal city in the possession of the Israelites, till David conquered Jerusalem, and made it the seat both of government and religion. It was the capital of the whole land for many ages. Accordingly we find, that after Gideon's death, his son Abimelech aspired to the sovereign power, by persuading the inhabitants of Shechem to make him king; and when they raised him to that dignity, he is said to have reigned over Israel, that is, over the whole tribes, Judges ix. 22.

In Eli's days, the people took a very extraordinary step. Being unable to bear the oppression of the Philistines, they took arms and carried the ark from Shiloh down to their camp at Ebenezer. But their presumption was severely chastised: they were defeated in a great battle, the ark was taken, and Eli the high priest died of grief. When the ark was sent back by the Philistines, it was placed in the house of Abinadab at Kirjathjearim, where it remained twenty years. In the latter part of Saul's reign, the house of the Lord, that is, the tabernacle with its appurtenances, was at Nob, 1 Sam. xxi. 1. But the slaughter of the priests at Nob, forcing Abiathar to fly to David in Keilah, he carried with him the ephod, by which responses were given. So that David was enabled after this, in all difficult cases, to inquire of the Lord. When David took Jerusalem and Sion, he

carried

carried the ark thither, and there it remained till Solomon placed it in the temple. In David and Solomon's time, the tabernacle and altar were in Gibeon, 1 Chron. xxi. 29. 2 Chron. i. 34. 1 Kings iii. 4. It seems to have been carried thither in the end of Saul's reign. For when David delivered to the Gibeonites the seven sons of Saul, we are told, 2 Sam. xxi. 9. *that they hanged them on the hill before the Lord*, i. e. on the high place of Gibeah, where the tabernacle stood. For it would appear, that after Samuel's death, Saul removed the tabernacle and altar from Gilgal or Shiloh to Nob. But the priests at Nob incurring his displeasure, he removed them to Gibeah, or Gibeon, as it is called in the passages cited above. Solomon, upon his accession to the kingdom, offering here a great sacrifice, the Lord appeared to him, and bade him ask what he should give him. He chose wisdom to govern his kingdom, preferably to all other blessings. This God bestowed upon him, and added beside great wealth and honour. When the temple was built, Solomon removed the ark thither, and brought the tabernacle and all the holy vessels from Gibeon to Jerusalem, 2 Chron. v. 5. and made a new brazen altar for the service, 2 Chron. iv. 1.

After the tabernacle and the altar were removed from Shiloh, Shechem decayed apace, till Jeroboam built a palace in it, Joseph. Ant. viii. 3. In the time of Antiochus Epiphanes, Shechem was the chief city of the Samaritans. According to the old Jerusalem itinerary, it was forty miles from Jerusalem. In our Lord's days, its name was changed into Sychar. This we are told the Jews did out of contempt to the Samaritans who inhabited it, the word signifying a drunkard and a liar. But it is more reasonable to believe, that the change happened according to the mutability of human language, which is always fluctuating. After our Lord's days, Sychar was called Neapolis, *the new town*, which, in process of time was changed into Naplosa, its present name; being so called, probably, because it was rebuilt on a different situation from the ancient Sychem or Sychar. The town is now in a mean condition, in comparison of what it is represented to have been anciently. It consists chiefly of two streets, lying parallel to one another, at the foot of mount Gerizim, and is full of people, being the seat of a Bassa.

DISCOURSE III.

Of the Samaritans.

THE revolt of the ten tribes under Jeroboam, was accompanied with a schism in religion. For that crafty prince soon became sensible, that if his subjects went regularly to Jerusalem to worship, and offer sacrifice as formerly, the majesty of the services of religion performed there, the address of the priests, the

flatteries or threatenings of the prince, and the discourses of the people who remained loyal to the family of David, would soon induce them to return to their rightful sovereign. He therefore set up calves at Dan the northern, and Bethel the southern extremities of his kingdom, giving out that these images were emblems of the divine presence; for though in our translation they are called calves, they were like the cherubims in the sanctuary. Moreover, he instituted priests to attend these idols, and to offer sacrifice there; requiring all his subjects to worship there, and to abstain from the worship at Jerusalem.

Jeroboam's schism in religion was directly contrary to the law; yet God did not altogether cast off this part of the nation, for he raised up many prophets among them, particularly Elijah and Elisha, who, during the persecutions of Ahab and Jezebel, wrought many miracles in support of the true religion. At length the ten schismatic tribes having filled up the measure of their iniquity, God sent Shalmaneser, who took Samaria * their capital, transplanted the tribes into the plains of Chaldea, and repeopled the country with different nations, particularly with the Cutheans. This mixed colony brought their idols into the land of Israel, and set up their worship there. But to punish them, God brought up wild beasts, which destroyed numbers of them. This

* Samaria, the imperial city of the ten tribes, took its name from Shemir, to whom the hill belonged on which it was built. This mountain Shemir sold to Omri the sixth king of Israel, who built Samaria, 1 Kings xvi. 24. Here Ahab, Omri's son, and the succeeding kings of Israel, fixed their residence. The presence of these princes, with the retinue that attended them, soon made Samaria a flourishing city, and occasioned it to be strongly fortified. Accordingly, in process of time, it sustained several sieges from the kings of Syria. After the captivity of the ten tribes, the country out of which they were carried, seems to have taken the name of Samaria from the city; and such of the people as were left in the land, together with the nations who were brought from Babylon to supply the place of the ancient inhabitants, were called by the common appellation of Samaritans from the new named country. These names subsisted long; for in our Saviour's time we find mention made of the country of Samaria as distinct from Judea, John iii. 4, 5. and of the Samaritans, as a different people from the Jews, ver. 9.

After Alexander the great's death, the city and country of Samaria fell under the dominion of the kings of Egypt. But Antiochus the great conquering the provinces which bordered on Syria, the kings of Syria his successors continued in possession of Samaria, till Hyrcanus razed the city from the very foundation. He likewise burnt the temple, which the Samaritans had built on mount Gerizim, in opposition to the temple of Jerusalem. At length Herod the first raised Samaria from its ruins, named it Sebaste in honour of Augustus, and peopled it with a colony, consisting chiefly of the auxiliary troops, which he maintained to keep the Jews in awe. Here likewise he built a fine temple, to supply the place of that which had been demolished on Gerizim. But he could never prevail with the Samaritans to worship in it; for they continued their sacrifices in Gerizim. Samaria still subsists under the name of Sebaste. Mr Maundrel, who visited it, tells us, it is two hours journey from Sychem.

This great calamity was by these strangers imputed to their having neglected to worship the God of the country. Wherefore at their request the king of Assyria sent them one of the Jewish priests whom he had carried away captive to teach them the religion and sacrifices of Moses. This priest settled at Bethel, and taught the idolatrous nations *how they should fear the Lord. Howbeit every nation made gods of their own*, 2 Kings xvii. 28. From this time forth, there was a confused mixture of religions in the land; for the heathens who came from Chaldea, joined the worship of their different idols to the worship of the true God, which no doubt they performed after the manner of the schismatic tribes. The remnant of the tribes behaved as their fathers had done, and served God after the manner of the schism. Others walked in the statutes of the heathens, whom the Lord cast out before the children of Israel, 2 Kings xvii. 8.

The greatest part of the Samaritans being thus idolaters and strangers, it is evident that they intruded themselves into the covenant and previleges of the Israelites. Such of them as were not strangers, were schismatics, who set up a different worship from the true worship established at Jerusalem by David and Solomon; princes whose persons and writings they for that reason abhorred. With respect to the prophets, whom God raised up in the two tribes after the separation, the Samaritans were obliged to deny their authority, otherwise they could not have persisted in the schism. Nay they do not seem to have acknowledged the authority of the prophets, raised up by God in the ten tribes. For they rejected the writings of the two, who have left their prophecies in writing, *viz.* Hosea and Amos. Probably this might be owing to the imperfect manner in which the Samaritans had been instructed by the priest, whom the king of Assyria sent them; or to their settling in the country after the prophets were dead; so that having never prophesied unto them, they were unacquainted with their character. Whatever was the reason, it is certain that the Samaritans, even in latter times, acknowledged the authority of none of the Jewish scriptures but the five books of Moses, which they preserved still in their own character, affirming it to be the true genuine copy of the law. Their boast however is without foundation. For the Samaritan pentateuch having all the additions found in the Jewish copy, it is plain that they received it from the Jews, probably before the canon was settled by Ezra. For in his days, and ever after, the rancour which subsisted between the two nations was so great, that neither can be supposed to have received any thing relative to religion from the other. Perhaps the copies of the law were spread among the Samaritans, more especially when they came up to Josiah's passover, 2 Chron. xxv. 18. For it was one of the exer-

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cises of that pious prince's zeal, to spread copies of the law among the people.

Considering the original of the Samaritan schism, and the subsequent corruption of their religion, by the coming in of the idolatrous nations from Chaldea, the Samaritans could not avoid being very odious to the Jews. The latter, to express their contempt of the Samaritans, affected on all occasions to call the whole nation Cutheans, thereby upbraiding them with their idolatrous extraction, 2 Kings xvii. 24. The hatred which the Jews bare towards the Samaritans, was greatly heightened by the manner in which they behaved, after the Jews returned from the captivity. Under the pretence of friendship, they did the Jews all the mischief they could, Neh. ii. 10. Ezra iv. 1. They perceived that the rebuilding of Jerusalem would perpetuate the reproach of their original, by preserving the two tribes distinct from them, in respect both of religion and government. Wherefore, pretending friendship, they assured the Jews that they worshipped the same God with them, and offered to assist them in the work, probably with a design to ruin it, Ezra iv. 2. But the Jews, unwilling to receive them into their commonwealth, rejected the offer. Upon which, the Samaritans throwing off the mask, accused them to Artaxerxes of rebellion, Ezra iv. 11. obtained an order to stop the work, and when it was afterwards renewed, conspired to come and fight against the builders, Neh. iv. 8.

The breach between the Jews and the Samaritans, became still wider in the reign of Alexander the great. Manasseh, brother to Jaddus the Jewish high-priest, having married Sanballet the governor of Samaria's daughter, was required by the Jewish elders to put her away because she was an alien. This Manasseh refused to do, being encouraged by his father-in law, who promised to build a temple upon the hill above Samaria, equal to that at Jerusalem, and to make him high-priest thereof. Accordingly Manasseh retained his wife, and was, for that transgression of the law, banished both from the temple and altar of the Jews. He retired therefore to Samaria, and dwelt with his father-in-law, who soon after obtained leave of Alexander the great to build a temple for him, Joseph. Antiq. ii. *cap. ult.* This was the famous temple of the Samaritans on Gerizim, which so long rivalled the temple at Jerusalem. Of this temple, Sanballet made Manasseh the high-priest. And to him resorted every one that was in debt, or disappointed, or in distress, or who fled from the rigour of the law, or was any way uneasy, at Jerusalem. This new temple the Samaritans pretended was more holy and acceptable to God, than that which was at Jerusalem. Nay, they affirmed, that it was erected on the very spot which God himself chose for his worship. Thus, the preference which they gave to their temple, and the numbers who apostatised to them, rendered

rendered the hatred between the two nations more implacable than ever.

But that which most exasperated the Jews against the Samaritans, was the letter which they wrote to Antiochus Epiphanes, whilst he was persecuting the Jews in the most barbarous manner, on account of their religion. This letter the Samaritans began with the basest flattery, for they had the impudence to call Antiochus a god. Next, they expressly disclaimed their having any relation to the Jews, either in point of extraction or religion. Their ancestors, they said, were Sidonians, who to remove certain plagues incident to the country, observed the festival which the Jews called the Sabbath *. That they had a temple on mount Gerizim, dedicated to the nameless God, in which they performed sacrifice. That as their temple had hitherto the name of no God, they begged leave of him to dedicate it to the Grecian Jupiter, Antiq. xii. 7. A letter of this kind, wrote whilst the Jews were under the greatest hardships for the sake of their religion, could not fail to enrage them exceedingly against the Samaritans; and the remembrance of the injury, in all ages afterwards, continued fresh in their minds.

The character and conduct of the Samaritans rendering them entirely obnoxious to the Jews, the name itself became odious to them. It was reckoned the highest contumely when given to a Jew. Hence, in their quarrels they branded one another therewith, as the most provoking epithet they could devise. The reason was, in the name of Samaritan they comprehended the idea of apostasy, drunkenness, uncleanness, fraud, idolatry, and every evil thing. Accordingly we find the Jews, in the fury of their passion, calling our blessed Lord, more than once, a Samaritan, and affirming that he had a devil. In like manner, the son of Sirach has this virulent expression, Ecclesiastic. l. 26. *Two nations my soul hateth, the Samaritans and the Philistines.* On the other hand, the Samaritans prosecuted their quarrel with equal rancour. The effect of which was, that neither would do the other the smallest good office. This was the reason that the woman of Samaria, who met our Lord at Jacob's well, was so exceedingly surprised when our Lord asked water to drink from her who was a Samaritan.

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* From the above mentioned circumstance, it appears, that the article of religion, which the idolatrous nations had failed most in the observation of, when they settled in Canaan, and which the Jewish priest sent them by the king of Assyria, 2 Kings xvii. taught them with the greatest care and assiduity, was the observation of the Sabbath.

DISCOURSE IV.

Concerning the Eastern Buildings.

[N. B. This discourse is taken from Dr Shaw's *Travels into Barbary and the Levant*, Ann. 1722. Quarto, London, 1757.*]

"As there is a near relation between the buildings in this country, and those that are occasionally mentioned in the Holy Scriptures, it may be presumed, that a particular account of the structure and contrivance of the one, will not a little contribute to the clearing up such doubts and difficulties as have arisen from not rightly comprehending the fashion of the other.

"Now the general method of building, both in Barbary and the Levant, seems to have continued the same from the earliest ages down to this time, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloistered courts, with fountains sometimes playing in the midst, are certainly conveniences very well adapted to the circumstances of these climates, where the summer heats are generally so intense. The jealousy likewise of these people is less apt to be alarmed, whilst, if we except a small latticed window or balcony which sometimes looks into the street, all the other windows open into their respective courts or quadrangles. It is during the celebration only of some *zeenah*, as they call it, or public festival, that these houses, and their windows and latticed balconies are left open. For this being a time of great liberty, revelling and extravagance, each family is ambitious of adorning both the inside and outside of their houses with their richest furniture; whilst crowds of both sexes, dressed in their best apparel, and laying aside all modesty, ceremony and restraint, go in and out where they please. The account we have, 2 Kings ix. 30. of Jezebel's painting her face, and tiring her hair, and looking out at a window on Jehu's public entrance, gives us a lively idea of an eastern lady at one of these *zeenah's* or solemnities.

"The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from those we enter into any of the principal houses, we shall first pass through a porch or gateway, with benches on each side, where the master of the family receives visits, and dispatches business; few persons, not even the nearest relations, having admission any farther, except upon extraordinary occasions. From hence

* As in this and the three following discourses, a variety of matters of fact are related tending to illustrate the antiquities of Palestine, I judged it proper to lay them before the reader in the words of the authors, upon whose testimony, as eye-witnesses, we receive them. And therefore any inaccuracies of style, or mistakes in facts, or misapplications of Scripture that may be found in these discourses, are to be charged upon their respective authors.

hence we are received into the court, which lying open to the weather, is according to the ability of the owner paved with marble, or such proper materials as will carry off the water into the common sewers. There is something very analogous between this open space in these buildings, and the *impluvium*, or *cava ædium* of the Romans, both of them being alike exposed to the weather, and giving light to the house. When much people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of the like nature, the company is seldom or never admitted into one of the chambers. The court is the usual place of their reception, which is strewed accordingly with mats or carpets for their more commodious entertainment; and as this is called *el wosst*, or the middle of the house, literally answering to the τὸ μέσον of St Luke v. 19. it is probable that the place where our Saviour and the apostles were frequently accustomed to give their instructions, might have been in the like situation, *i. e.* in the area or quadrangle of one of these houses. In the summer season, and upon all occasions when a large company is to be received, the court is commonly sheltered from the heat and inclemencies of the weather, by a vellum umbrella or veil, which being expanded upon ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude either to the tents of the Bedoweens, or to some covering of this kind, in that beautiful expression, *Of spreading out the heavens like a veil or curtain*, Psal. civ. 2. See also Isa. xl. 22.

"The court is for the most part surrounded with a cloister, as the *cava ædium* of the Romans was, with a peristylium or colonade, over which, when the house has one or more stories, (and I have seen them with two or three) there is a gallery erected of the same dimensions with the cloister, having a balustrade, or else a piece of carved or latticed work going round about it, to prevent people from falling from it into the court. From the cloisters and galleries we are conducted into large spacious chambers of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family, particularly when a father indulges his married children to live with him, or when several persons join in the rent of the same house. From whence it is that the cities of these countries, which are generally much inferior in bigness to those of Europe, are so exceedingly populous, that great numbers of the inhabitants are swept away with the plague, or any other contagious distemper.

"In houses of better fashion, these chambers from the middle of the wall downwards, are covered and adorned with velvet or damask hangings, of white, blue, red, green, or other colours, Esth. i. 6. suspended upon hooks, or taken down at pleasure.

But

But the upper part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices in stucco and fret-work. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of pannels, with gilded mouldings and scrolls of their Koran intermixed. The prophet Jeremiah, xxii. 14. exclaims against the eastern houses that were ceiled with cedar, and painted with vermilion. The floors are laid with painted tiles, or plaster of terrace. But as these people make little or no use of chairs, (either sitting cross-legged, or lying at length) they always cover or spread them over with carpets, which for the most part are of the richest materials. Along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and for their farther ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses — indulgences that seem to be alluded to by *their stretching themselves upon couches*, and by *the sewing of pillows to the arm-holes*, as we have it expressed, Amos vi. 4. Ezek. xiii. 8. At one end of each chamber there is a little gallery, raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds; a situation frequently alluded to in the Holy Scriptures, which may likewise illustrate the circumstance of Hezekiah's *turning his face when he prayed towards the wall*, i. e. from his attendants, 2 Kings xx. 2. that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab, 1 Kings xxi. 4. though probably not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment.

"The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery to the top of the house, whither they conduct us through a door that is constantly kept shut to prevent their domestic animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung not with hinges, but by having the jamb formed at each end into an axle-tree or pivot, whereof the uppermost, which is the longest, is to be received into a correspondent socket in the lintel, whilst the other falls into a cavity of the like fashion in the threshold.

"I do not remember ever to have observed the stair-case conducted along the outside of the house, neither indeed will the contiguity and relation which these houses bear to the street and to each other, (exclusive of the supposed privacy of them) admit of any such contrivance. However, we may go up or come down by the stair I have described, without entering into any of the offices

offices or apartments, and consequently without interfering with the business of the house.

"The top of the house, which is always flat, is covered with a strong plaster of terrace, from whence in the Frank language it has obtained the name of *the terrace*. This is usually surrounded by two walls, the outermost whereof is partly built over the street, partly makes the partition with the contiguous houses, being frequently so low that one may easily climb over it. The other, which I shall call the parapet wall, hangs immediately over the court, being always breast high, and answers to the פעקה or *lorica*, Deut. xxii. 8. which we render *the battlements*. Instead of this parapet wall, some terraces are guarded like the galleries with ballustrades only, or latticed work; in which fashion probably, as the name seems to import, was the שבכה, or net or lattice as we render it, that Ahaziah (2 Kings i. 2.) might be carelessly leaning over, when he fell down from thence into the court. For upon those terraces several offices of the family are performed, such as the drying of linen and flax, Josh. ii. 6. the preparing of figs or raisins, where likewise they enjoy the cool refreshing breezes of the evening, converse with one another, and offer up their devotions. In the feast of tabernacles, booths were erected upon them, Nehem. viii. 16. As these terraces are thus frequently used and trampled upon, not to mention the solidity of the materials wherewith they are made, they will not easily permit any vegetable substances to take root or thrive upon them; which perhaps may illustrate the comparison, Isa. xxxvii. 27. of the Assyrians, and Psal. cxxix. 6. of the wicked, to *the grass upon the house tops, which withereth before it is grown up.*

"When any of these cities are built upon level ground, one may pass along the tops of the houses from one end of it to the other, without coming down into the street. Such in general is the manner and contrivance of these houses. If then it may be presumed, that our Saviour at the healing of the paralytic was preaching in a house of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance of that history, which has lately given great offence to some unbelievers. For among other pretended difficulties and absurdities relating to this fact, it has been urged, that as *the uncovering or breaking up of the roof*, Mark ii. 4. or *the letting a person down through it*, Luke v. 19. supposes the breaking up of tiles, spars, rafters, &c. so it was well if Jesus and his disciples escaped with only a broken pate, by the falling of the tiles, and if the rest were not smothered with dust. But that nothing of this nature happened will appear probable from a different construction that may be put upon the words in the original. For it may be observed with relation to the words of St Mark, αποστεγασαν την στεγην ὅπου ἦν, και ἐξορυξαντες, &c. that as στεγη, no less perhaps than *tatile*, the

the correspondent word in the Syriac version, will denote with propriety enough any kind of covering, the vail which I have mentioned, as well as a roof or ceiling properly so called; so for the same reason, ἀποστέγασι may signify the undoing, or the removal only of such a covering. Ἐξορύξαντες, which we render *breaking up*, is omitted in the Cambridge MS. and not regarded in the Syriac and some other versions; the translators perhaps either not rightly comprehending the meaning of it, or finding the context clear without it. In St Jerome's translation, the correspondent word is *patefacientes*, as if ἐξορύξαντες was farther explanatory of ἀποστέγασαν. The same in the Persian version is expressed by *quatuor angulis lectuli lateribus annexis*; as if ἐξορύξαντες related either to the letting down of the bed, or preparatory thereto to the making holes in it for the cords to pass through. According to this explication, therefore, the context may run thus: *When they could not come at Jesus for the press, they got upon the roof of the house, and drew back the vail where he was*: or they laid open and uncovered that part of it especially which was spread over the place, ὅπου ἦν, where he was sitting; and having removed and plucked away, according to St Jerome, whatever might incommode them in their intended good office; or having tied, according to the Persian version, the four corners of the bed or bedstead with cords, *where the sick of the palsy lay, they let it down before Jesus*.

"For that there was not the least force or violence offered to the roof, and consequently that ἐξορύξαντες, no less than ἀποστέγασαν will admit of some other interpretations than what have been given to them in our version, appears from the parallel place in Luke, where διὰ τῶν κεράμων καθῆκαν αὐτὸν, *per tegulas demiserunt illum*, which we translate, *they let him down through the tiling*, as if that had been actually broken up already, should be rendered, *they let him down over, along the side, or by the way of the roof*. For as κέραμος or *tegula*, which originally denoted a roof of tiles, like those of the northern nations, were afterwards applied to the *tectum* or δῶμα in general, of what nature or structure soever they were; so the meaning of letting down a person into the house, *per tegulas*, or διὰ τῶν κεράμων, can depend only on the use of the preposition διὰ. Now both in Acts ix. 25. καθῆκαν διὰ τοῦ τείχους, and 2 Cor. xi. 33. ἐχαλάσθην διὰ τοῦ τείχους, where the like phraseology is observed as in St Luke, διὰ is rendered in both places *by*, that is, *along the side*, or *by the way of the wall*. By interpreting, therefore, διὰ in this sense, διὰ τῶν κεράμων καθῆκαν αὐτὸν will be rendered as above, *they let him down over*, or *by the way of the wall*, just as we may suppose M. Antony to have been agreeable to a noted passage in Tully. An action of the same nature seems to be implied in what is related of Jupiter, Ter. Eun. iii. 5. 37. where he is said, *se in hominem convertisse at-*

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que per alienas tegulas venisse clanculum per impluvium. And of the snake, which we learn, Ter. Phorm. iv. 4. 47. *per impluvium decidisse de tegulis.* What Dr Lightfoot also observes out of the Talmud upon Mark ii. 4. will, by an alteration only of the preposition which answers to διὰ, farther vouch for this interpretation. For, as it is there cited, when *Rabbi Honna was dead, and his bier could not be carried out through the door, which was too strait and narrow, therefore they thought good to let it down* (not through the roof, or through the way of the roof, as the Doctor renders it, but as in διὰ κεράμων, or διὰ τοίχου), *by the way*, or *over the roof*, viz. by taking it upon the terrace, and letting it down by the wall that way into the street. We have a passage in A. Gellius x. 15. exactly of the same purport, where it is said, that if *any person in chains should make his escape into the house of the Flamen Dialis, he should be forthwith loosed, and that his fetters should be drawn up through the impluvium upon the roof or terrace, and from thence be let down into the highway or the street.*

"When the use then of these phrases, and the fashion of these houses, are rightly considered, there will be no reason to suppose that any breach was actually made in the *tegulæ* or κεράμων, since all that was to be done in the case of the paralytic, was to carry him up to the top of the house, either by forcing their way through the crowd up the stair-case, or else by conveying him over some of the neighbouring terraces, and there, after they had drawn away the στέγη or veil, to let him down along the side of the roof through the opening or impluvium into the midst of the court before Jesus." See another account of this transaction, Paraph. and Comment. § 33.

"To most of these houses there is a smaller one annexed, which sometimes rises one story higher than the house, at other times it consists of one or two rooms only, and a terrace; whilst others that are built (as they frequently are) over the porch or gate-way, have (if we except the ground floor, which they have not) all the conveniences that belong to the house. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family, besides another door which opens immediately from a privy stairs down into the porch or street, without giving the least disturbance to the house. Their back-houses, as we may call them, are known by the name of *Alee* or *Oleah*, (for the house properly so called is *Dar* or *Beet*), and in them strangers are usually lodged and entertained. In them the sons of the family are permitted to keep their concubines; whither likewise the men are wont to retire from the hurry and noise of their families, to be more at leisure for meditation or devotion, besides the use they are at other times put to, in serving for wardrobes and magazines.

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"The עליה of the Holy Scriptures being literally the same appellation with the Arabic Oleah, is accordingly so rendered in the Arabic version. We may suppose it then to have been a structure of the like contrivance. The little chamber, consequently, that was built by the Shunamite for Elisha, 2 Kings iv. 10. whither, as the text instructs us, he retired at his pleasure, without breaking in upon the private affairs of the family, or being in his turn interrupted in his devotions; the summer chamber of Eglon, which, in the same manner with these, seems to have had privy stairs belonging to it, through which Ehud escaped, after he had revenged Israel upon the king of Moab, Judg. iii. 20.; the chamber over the gate, whither for the greater privacy king David withdrew himself to weep for Absalom, 2 Sam. xviii. 33.; and that upon whose terrace Ahaz for the same reason erected his altars, 2 Kings xxiii. 12.; the inner chamber likewise, (or, as it is better expressed in the original, 2 Kings ix. 2. *a chamber within a chamber*) where the young man the prophet anointed Jehu, seem to have been all of them structures of the like nature and contrivance with these *olees*.

"Besides, as עליה or עליית in the Hebrew text, and *olee* in the Arabic version, are expressed by ὑπερῳον in the LXX. it may be presumed that the same word ὑπερῳον, where it occurs in the New Testament, implieth the same thing. The upper chamber, therefore, or ὑπερῳον, where Tabitha was laid after her death, Acts ix. 36. and where Eutychus also fell down from the third loft, Acts xx. 8, 9. were so many back-houses or *olees*, as they are indeed so called in the Arabic version.

"That ὑπερῳον denotes such a private apartment as one of these *olees*, (for garrets from the flatness of the roofs are not known in these climates) seems likewise probable from the use of the word among the classic authors. For the ὑπερῳον where Mercury and Mars carried on their amours, (Iliad H. ver. 184. B. ver. 514.) and where Penelope kept herself with the young virgins at a distance from the solicitations of their wooers, (Odyss. O. ver. 515.) appear to carry along with them circumstances of greater privacy and retirement than are consistent with chambers in any other situation. Nay farther, that עליה, *olee*, or ὑπερῳον, cannot barely signify a single chamber, cœnaculum, or dining-room, but one of these contiguous or back-houses, divided into several apartments, seems to appear from the circumstance of the altars which Ahaz erected upon the top of his עליה. For besides the supposed privacy of his idolatry, which, upon account of the perpetual view and observation of the family, could not have been carried on undiscovered in any apartment of the house; I say, if this his *olee* had been only one single chamber of the (בית) house, the roof of it would have been ascribed to the house, and not to the *olees* which on this supposition could only make one chamber of it.

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A circumstance of the like nature may probably be collected from the Arabic version of ὑπερῳον, Acts ix. 39. where it is not rendered *olee*, as in ver. 37. but *girfat*; intimating, perhaps, that particular chamber of the *olee* where the damsel was laid. The falling likewise of Eutychus from the third loft (as the context seems to imply) of the ὑπερῳον, there being no mention made of an house, may likewise be received as a farther proof of what I have been endeavouring to explain. For it has been already observed, that these *olees* are built in the same manner, and with the like conveniences, as the house itself; consequently, what position soever the ὑπερῳον may be supposed to have, from the seeming etymology of the name, will be applicable to the *olee*, as well as to the house.

"The word ὑπερῳον will likewise admit of another interpretation in our favour, inasmuch as it denoteth, not so much a chamber, remarkable for the high situation of it, (as Eustathius and others after him give into) but such a building as is erected *upon* or *beyond* the walls or borders of another; just as these *olees* are actually contrived with regard to the בית or house. Neither will this interpretation interfere with the high situation that ὑπερῳον may be supposed to have, in being frequently joined with the words αναβαινειν or καταβαινειν. Because the going out or in of the בית or house, whose ground-floor lies upon the same level with the street, could not be expressed by words of such import, whereas the *olees* being usually situated over the porch or gate-way, a small stair-case is to be previously mounted, before we can be said properly to enter them, and, consequently, αναβαινειν and καταβαινειν are more applicable to structures in such a situation, than toth e house properly so called.

"This method of building may farther assist us in accounting for the particular structure of the temple or house of Dagon, Judg. xvi. and the great number of people that were buried in the ruins of it by pulling down the two principal pillars that supported it. We read, ver. 27. that *about three thousand persons were upon the roof to behold while Samson made sport*, viz. to the scoffing and deriding Philistines. Samson therefore must have been in a court or area below; and consequently the temple will be of the same kind with the ancient τεμενη, or sacred inclosures, which were only surrounded either in part or on all sides with some plain or cloistered buildings.

"Several palaces and dow-wanas, as the courts of justice are called in these countries, are built in this fashion; where, upon their public festivals and rejoicings, a great quantity of sand is strewed upon the area for the pellowanes or wrestlers to fall upon, whilst the roofs of these cloisters are crowded with spectators to admire their strength and activity. I have often seen numbers of people diverted in this manner, upon the roof of the dey's palace

palace at Algiers, which, like many more of the same quality and denomination, has an advanced cloister *over against the gate of the palace*, Esth. v. 1. made in the fashion of a large pent-house, supported only by one or two contiguous pillars in the front, or else in the centre. In such open structures as these, the bashaws, kadees, and other great officers, distribute justice, and transact the public affairs of their provinces. Here likewise they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition therefore, that in the house of Dagon there was a cloistered building of this kind, the pulling down the front or centre pillars, which supported it, would alone be attended with the like catastrophe that happened to the Philistines."

Pag. 220. "Having thus described the several buildings peculiar to the cities and towns of this country, let us now take a view of the habitations of the bedoweens and kabyles. Now the bedoweens, as their great ancestors the Arabians did before them, Isa. xiii. 20. live in tents called *Hhymas*, from the shelter which they afford the inhabitants; and *Beet el Shaar*, i. e. *Houses of hair*, from the materials or webs of goats hair whereof they are made. They are the very same which the ancients called *Mapalia*; and being then, as they are to this day, secured from the weather by a covering only of such hair-cloth as our coal-sacks are made of, might very justly be described by Virgil to have (rara tecta) *thin roofs*. The colour of them is beautifully alluded to, Cant. i. 5. *I am black, but comely as the tents of Kedar*. For nothing certainly can afford a more delightful prospect, than a large extensive plain, whether in its verdure, or even scorched up by the sun-beams, with these moveable habitations pitched in circles upon it. When we find any number of these tents together, (and I have seen from three to three hundred), they are usually placed in a circle, and constitute a *Douwar*. The fashion of each tent is of an oblong figure, not unlike the bottom of a ship turned upside down, as Sallust has long ago described them, Bell. Jugurth. § 21. However they differ in bigness according to the number of people who live in them; and are accordingly supported, some with one pillar, others with two or three; whilst a curtain or carpet, let down upon occasion from each of these divisions, turns the whole into so many separate apartments. These tents are kept firm and steady, by bracing or stretching down their eves with cords tied to crooked pins well pointed, which they drive into the ground with a mallet; one of these pins answering to the nail, as the mallet does to the hammer, which Jael used in fastening to the ground the temples of Sisera, Judges iv. 21. The pillars which I have mentioned are strait poles, eight or ten feet high, and three or four inches in thickness, serving not only to support the tent itself, but being

full

full of hooks fixed there for the purpose, the Arabs hang upon them their clothes, baskets, saddles, and accoutrements of war. Holofernes, as we read Judith xiii. 16. made the like use of the pillar of his tent, by hanging his faulchion upon it; where it is called the *pillar of the bed*, from the custom perhaps that has always prevailed in these countries, of having the upper end of the carpet, mattrass, or whatever else they lie upon, turned from the skirts of the tent towards the centre of it. But κωνωπειον, *the canopy*, as we render it ver. 9. should, I presume, be rather called the *gnat*, or *muskeeta net*, which is a close curtain of gauze, or fine linen, used all over the East by people of better fashion, to keep out the flies. But the Arabs have nothing of this kind; who, in taking their rest, lie stretched out upon the ground, without bed, mattrass, or pillow, wrapping themselves up only in their hykes, and lying as they find room upon a mat or carpet in the middle or in the corner of the tent. Those indeed who are married, have each of them a portion of the tent to themselves, cantoned off with a curtain; the rest accommodate themselves as conveniently as they can in the manner I have described. The descriptions which Mela and Virgil have left us of the manner of living, and of the decampments among the Libyan shepherds, even to the circumstance of carrying along with them their faithful domestic animals, are as justly drawn up, as if they had made their observations at this time.

Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata mapalia tectis?
Sæpe diem, noctemque, et totum ex ordine mensem
Pascitur, itque pecus longa in deserta sine ullis
Hospitiis: tantum campi jacet: omnia secum
Armentarius Afer agit, tectumque, laremque,
Armaque, Amyclæumque canem, Cressamque pharetram.
GEORG. iii. ver. 339.

"From the Dou-wars of the Bedoweens, who live chiefly in the plains, we are to ascend to the mountainous Dashkras of the Kabyles, which consist of a number of Gurbies, as the Dou-wars do of Hhymas or tents. These Gurbies are generally raised either with hurdles daubed over with mud, or else they are built out of the materials of some adjacent ruins, or else with square cakes of clay baked in the sun. The roofs are covered with straw or turf, supported by reeds or branches of trees. There is rarely more than one chamber in the largest of them, which serves for a kitchen, dining-room, and bed-chamber; besides one corner of it which is reserved, as I should have mentioned also in the Hhymas, for their foals, calves, and kids. As these hovels are always fixed and immoveable, they are undoubtedly what the ancients called Magalia. And therefore Carthage itself, before

before the time of Dido, was nothing more than one of these Dashkras.

"Miratur molem Æneas, magalia quondam. ÆNEID. i. 425."

DISCOURSE V.

Concerning the Eastern Habits.

[This discourse likewise is taken from Dr Shaw's Travels, &c.]

"DR SHAW (Travels, p. 224.) having observed that the Barbary women are employed in making of hykes or blankets, as Andromache and Penelope were of old, and that they do not use the shuttle, but conduct every thread of the woof with their fingers, adds, that the usual size of the hyke is six yards long, and five or six feet broad, serving the Kabyle and Arab for a complete dress in the day; and as *they sleep in their raiment*, as the Israelites did of old, Deut. xxiv. 13. it serves likewise for his bed and covering in the night. It is a loose, but troublesome kind of garment, being frequently disconcerted and falling to the ground, so that the person who wears it is every moment obliged to tuck it up, and fold it anew around his body. This shews the great use there is for a girdle whenever they are concerned in any active employment, and in consequence thereof, the force of the scripture injunction alluding thereto, *of having our loins girded*, in order to set about it. The method of wearing these garments, with the use they are at other times put to in serving for cover lids to their beds, should induce us to take the finer sort of them at least, such as are worn by the ladies and persons of distinction, to be the peplus of the ancients. Ruth's veil, which held six measures of barley, Ruth iii. 15. might be of the like fashion, a[illegible]e served extraordinarily for the same use; as were also the clothes (τα ἱματια, the upper garments) of the Israelites, Exod. xii. 13. wherein they folded up their kneading-troughs; as the Moors, Arabs, and Kabyles do to this day, things of the like burden and incumbrance in their hykes. Their burnooses also are often used upon these occasions. It is very probable likewise, that the loose folding garment, the toga of the Romans, was of this kind. For if the drapery of their statues is to instruct us, this is actually no other than the dress of the Arabs when they appear in their hykes. The plaid of the Highlanders in Scotland is the very same.

"Instead of the fibula that was used by the Romans, the Arabs join together with thread or a wooden bodkin the two upper corners of this garment; and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The outer fold serves them frequently instead of an apron, wherein they carry herbs, loaves, corn, &c. and may illustrate

illustrate several allusions made thereto in scripture; as gathering the lap full of wild gourds, 2 Kings iv. 19. rendering seven-fold, giving good measure into the bosom, Psal. cxxix. 12. Luke vi. 38. shaking the lap, Neh. v. 13, &c. &c.

"The Burnoose, which answers to our cloak, is often for warmth worn over these hykes. It is wove in one piece, and shaped exactly like the garment of the little god Telesphorus, viz. strait about the neck, with a cape or Hippocrates' sleeve for a cover to the head, and wide below like a cloak. Some of them likewise are fringed round the bottom, like Parthenaspa's and Trajan's garment upon the basso-relievos of Constantine's arch. The Burnoose without the cape, seems to answer to the Roman Pallium; and with it, to the Bardocucullus.

"If we except the cape of the Burnoose, which is only occasionally used during a shower of rain, or in very cold weather, several Arabs and Kabyles go bare-headed all the year long, as Massinissa did of old, binding their temples only with a narrow fillet, to prevent their locks from being troublesome. As the ancient Diadema might originally serve for this purpose, so it appears from busts and medals to have been of no other fashion. But the Moors and Turks, with some of the principal Arabs, wear upon the crown of the head a small hemispherical cap of scarlet cloth. The turbant, as they call a long narrow web of linen, silk or muslin, is folded round the bottom of these caps, and very properly distinguishes, by the number and fashion of the folds, the several orders and degrees of soldiers, and sometimes of citizens, one from another. We find the same dress and ornament of the head, the tiara, as it was called, upon a number of medals, statues, and basso-relievos of the ancients.

"Under the hyke, some wear a close-bodied frock or tunic, Jillebba they call it, either with, or without sleeves, which differs little from the Roman tunica or habit, in which the constellation Bootes is usually painted. The χιτων, or coat of our Saviour, *which was woven without seam, from top throughout*, John xix. 23. might be of the like fashion. This too, no less than the hyke, is to be girded about their bodies, especially when they are engaged in any labour, exercise, or employment, at which time they usually throw off their burnooses and hykes, and remain only in these tunics; and of this kind probably was the habit wherewith our Saviour might still be clothed, when he is said to *lay aside his garments* (ιματια, *Pallium scilicet et peplum*, or burnoose and hyke) and *to take a towel and gird himself*, John xiii. 4. As was likewise the fisher's coat which St Peter girded about him, when he is said to be naked, John xxi. 7. This also was what the same Peter, at the command of the angel, might have girded upon him, before he is enjoined to cast his (ιματιον) garment about him. Now the hyke or burnoose, or both, being

probably at that time (ἱματιον or ἱματια) the proper dress, clothing or habit of the Eastern nations, as they still continue to be of the Kabyles and Arabs; when they laid them aside, or appeared without the one or the other, they might very properly be said to be undressed or naked, according to the Eastern manner of expression. This same convenient and uniform shape of these garments, that are made to fit all persons, may well illustrate a variety of expressions and occurrences in scripture, which to ignorant persons, too much misled by our fashions, may seem difficult to account for. Thus, among many other instances, we read that *the goodly raiment of Esau was put upon Jacob*, that *Jonathan stript himself of his garments*; that *the best robe was brought out and put upon the* prodigal son; and that *raiment and changes of raiment* were often given, and immediately put on, (as they still continue to be in these Eastern nations), without such previous and occasional alterations, as would be required amongst us in the like distribution or exchange of garments.

"The girdles of these people are usually of worsted, very artfully woven into a variety of figures, such as the rich girdles of the virtuous virgins may be supposed to have been, Prov. xxxi. 24. They are made to fold several times about the body; one end of which being doubled back and sewn along the edges serves them for a purse, agreeable to the acceptation of the *Zone* in the scriptures. The Turks make a farther use of these girdles, by fixing therein their knives and poinards; whilst the hejias, *i. e.* the writers and secretaries, suspend in the same their ink-horns, a custom as old as the prophet Ezekiel, who mentions (ix. 2.) a *person clothed in white linen, with an ink-horn upon his loins*.

"It is customary for the Turks and Moors to wear shirts of linen, or cotton, or gauze, underneath the tunics. But the Arabs wear nothing but woollen. There is a ceremony, indeed, in some Dou-wars, which obliges the bridegroom and the bride to wear each of them a shirt at the celebration of their nuptials; but these out of a strange kind of superstition, they are not afterwards to wash them or put them off, whilst one piece hangs to another. The sleeves of these shirts are wide and open, without folds at the neck or wrists as ours have, thereby preventing the flea and the louse from being commodiously lodged; those particularly of the women, are oftentimes of the richest gauze, adorned with different coloured ribbands, interchangeably sewed to each other.

"Neither are the Bedoweens accustomed to wear drawers; a habit, notwithstanding, which the citizens of both sexes constantly appear in, especially when they go abroad, or receive visits. The virgins are distinguished from the matrons, in having their drawers made of needle-work, striped silk or linen; just as Tamar's garment is described, 2 Sam. xiii. 18. But when the women are at home

home and in private, then their hykes are laid aside, and sometimes their tunics; and instead of drawers, they bind only a towel about their loins. A Barbary matron, in her undress, appears exactly in the same manner that Silanus does in the Admiranda.

"When these ladies appear in public, they always fold themselves up so closely in their hykes, that, even without their veils, we could discover very little of their faces. But in the summer months, when they retire to their country-seats, they walk abroad with less caution, though even then, upon the approach of a stranger, they always drop their veils, as Rebekah did upon the sight of Isaac, Gen. xxiv. 65. They all affect to have their hair, the instrument of their pride, Isa. xxii. 12. hang down to the ground, which after they have collected into one lock, they bind and plait it with ribbands; a piece of finery disapproved of by the apostle, 1 Pet. iii. 3. Where nature hath been less liberal in this ornament, there the defect is supplied by art, and foreign hair is procured to be interwoven with the natural. Absalom's hair, which was sold for 200 shekels, 2 Sam. xiv. 26. might have been applied to this use. After the hair is thus plaited, they proceed to dress their heads, by tying above the lock I have described, a triangular piece of linen, adorned with various figures in needlework. This, among persons of better fashion, is covered with a sarmah, as they call it (of the like sound with השהרנים, Isa. iii. 18.) which is made in the same triangular shape, of thin flexible plates of gold or silver, artfully cut through and engraven in imitation of lace, and might therefore answer to the moon-like ornament mentioned above. A handkerchief of crape, gauze, silk, or painted linen, bound close over the sarmah, and falling afterwards carelessly upon the favourite lock, completes the head-dress of the Moorish ladies.

"But none of these ladies think themselves completely dressed till they have tinged their eye-lids with * al ka-hol, i. e. *the powder of lead-ore*. Now, as this is performed by first dipping into this powder a small wooden bodkin of the thickness of a quill, and

* This word is rendered by Gelius and others, *Stibium*, *Antimonii species*, and sometimes *collyrium*; the Hebrew כחל *cahol* hath the same interpretation; and the verb בחלת joined with עיניך, Ezek. xxiii. 40. is rendered, *Thou paintest thine eyes*. פיר is taken in the like signification, being rendered *antimonium*, *stibium* quo ad tingenda nigrore cilia, seu ad venustandos oculos, peculiariter utebantur; color subniger ex *pulveribus stibii* confectus. Schindl. Lex. St Jerome likewise upon these words אכניר כפור Isa. liv. 11. which we render, (*I will lay*) *thy stones with fair colours*, takes notice, Quod omnes præter, LXX. similiter transtulerunt, viz. (*sternam*) *in stibio lapides tuos* in similitudinem comptæ mulieris, quæ *oculos pingit stibio*, ut pulchritudinem significet civitatis. פור therefore and כחל and *al-kahol* denoting the same mineral substance or collyrium, it may be presumed, that what is called to this day *ka-hol*, which is a rich lead ore pounded to an impalpable powder, was the mineral which they always made use of for painting the eyes.

and then drawing it afterwards through the eye-lids, over the ball of the eye, we have a lively image of what the prophet Jeremiah (iv. 30.) may be supposed to mean by *renting the eyes* (not as we render it, *with painting*, but) *with* פיד *lead-ore*. The sooty colour which in this manner is communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of great antiquity. For besides the instances already taken notice of, we find that when Jezebel is said to have painted her face, 2 Kings ix. 30. the original words are, תשם בפיד עיניה, i. e. *she adjusted* or *set off her eyes with the powder of lead-ore*. So likewise Ezek. xxiii. 40. is to be understood. Karan-happuc, i. e. *the horn of pouk* or *lead-ore*, the name of Job's youngest daughter, was relative to this custom and practice. The Latin appellation fucus, is a derivative also from the same. Neither was this custom used only by the other Eastern nations, but by the Greeks and Romans also, as appears from ancient authors. Thus Cyropæd. lib. i. § 11. Ὁρᾶν δὲ (Cyrus) αυτον κεκοσμημενον και οφθαλμων ὑπογραφη, και χρωματος εντριψει, και κομαις προθετοις, &c. Clem. Alex. Pæd. lib. iii. c. 2. Ταυτη μοι δοκουσιν αι χρυσοφορουσαι γυναικες, των πλοκαμων τους ενωλισμους ασκουσαι, χρισματα τε παρειων και ὑπογραφας οφθαλμων, και βαφας μετιουσαι τριχων. Among other curiosities likewise, that were taken out of the Catacombs at Sahara, relating to the Egyptian women, I saw a joint of the common reed or donax, which contained one of these bodkins, and an ounce or more of this powder, agreeable to the fashion and practice of these times."

DISCOURSE VI.

Of the Soil of Palestine.

I. Mr Maundrell, in his Travels, gives the following account of Palestine.

Page 64. "From Kane Leban to Beer, and also as far as we could see round, the country discovered a quite different face from what it had before; presenting nothing to the view in most places, but naked rocks, mountains and precipices. At sight of which, pilgrims are apt to be much astonished and baulked in their expectations, finding that country in such an inhospitable condition, concerning whose pleasantness and plenty they had before formed in their minds such high ideas from the description given of it in the word of God; insomuch that it almost startles their faith, when they reflect how it could be possible for a land like this to supply food for so prodigious a number of inhabitants as are said to have been polled in the twelve tribes at one time; the sum given in by Joab, 2 Sam. xxiv. amounting to no less than thirteen hundred thousand fighting men, besides women and children. But it is certain, that any man who is not a little bias-

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sed to infidelity before, may see, as he passes along, arguments enough to support his faith against such scruples.

"For it is obvious for any one to observe, that these rocks and hills must have been anciently covered with earth and cultivated, and made to contribute to the maintenance of the inhabitants, no less than if the country had been all plain, nay, perhaps much more; forasmuch as such a mountainous and uneven surface affords a larger space of ground for cultivation, than this country would amount to if it were all reduced to a perfect level.

"For the husbanding of these mountains, their manner was to gather up the stones, and place them in several lines, along the sides of the hills in form of a wall. By such borders they supported the mould from tumbling or being washed down, and formed many beds of excellent soil, rising gradually one above another, from the bottom to the top of the mountains.

"Of this form of culture you see evident footsteps wherever you go, in all the mountains of Palestine. Thus the very rocks are made fruitful. And perhaps there is no spot of ground in this whole land that was not formerly improved to the production of something or other, ministering to the sustenance of human life. For than the plain countries nothing can be more fruitful, whether for the production of corn or cattle, and consequently of milk. The hills, though improper for all cattle except goats, yet being disposed into such beds as are before described, served very well to bear corn, melons, gourds, cucumbers, and such like garden-stuff, which makes the principal food of these for several months in the year. The most rocky parts of all, which could not well be adjusted in that manner for the production of corn, might yet serve for the production of vines and olive-trees, which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places. And the great plain joining to the dead sea, which by reason of its saltness might be thought unserviceable both for cattle, corn, olives and vines, had yet its proper usefulness for the nourishment of bees, and for the fabric of honey; of which Josephus gives us his testimony, De Bell. Jud. lib. v. cap. 4. And I have reason to believe it, because when I was there, I perceived in many places a smell of honey and wax, as strong as if one had been in an apiary. Why then might not this country very well maintain the vast number of its inhabitants, being in every part so productive of either milk, corn, wine, oil or honey, which are the principal food of these eastern nations? the constitution of their bodies, and the nature of their clime, inclining them to a more abstemious diet than we use in England and other colder regions." Thus far Mr Maundrell.

II. Dr Shaw, in his Travels, gives the following account of the soil of Palestine.

Page 336. "The soil both of the maritime and inland parts of

Syria

Syria and Phœnice, is of a light loamy nature, little different from that of Barbary, and rarely requires more than one pair of beeves to plow it." A little after he adds, "The Holy land, were it as well inhabited and cultivated as formerly, would still be more fruitful than the very best part of the coast of Syria or Phœnice. For the soil itself is generally much richer, and all things considered, yields a more preferable crop. Thus the cotton that is gathered in the plains of Ramah, Esdraelon, and Zabulon, is in greater esteem than what is cultivated near Sidon and Tripoly; neither is it possible for pulse, wheat, or any sort of grain, to be richer or better tasted than what is commonly sold at Jerusalem. The barrenness, or scarcity rather, which some authors may either ignorantly or maliciously complain of, does not proceed from the incapacity, or natural unfruitfulness of the country, but from the want of inhabitants, and from the great aversion likewise there is to labour and industry in those few who possess it. There are besides, such perpetual discords and depredations among the petty princes who share this fine country, that allowing it was better peopled, yet there would be small encouragement to sow, when it was uncertain who should gather in the harvest. Otherwise the land is a good land, and still capable of affording its neighbours the like supplies of corn and oil, which it is known to have done in the time of Solomon; see 1 Kings v. 11.

"The parts particularly about Jerusalem, as they have been described to be, and indeed as they actually are, rocky and mountainous, have been therefore supposed to be barren and unfruitful. Yet granting this conclusion, which however is far from being just, a kingdom is not to be denominated barren or unfruitful from one single portion of it, but from the whole. And besides, the blessing that was given to Judah, was not of the same kind with the blessing of Asher or of Issachar, that "his bread should be fat, or his land should be pleasant, but that his eyes should be red with wine, and his teeth should be white with milk," Gen. lxix. 12. Moses also maketh milk and honey (the chief dainties and subsistence of the earlier ages, as they still continue to be of the Bedoween Arabs) to be * *the glory of all lands*; all which productions are either actually enjoyed, or at least

* Moses indeed often mentions it as one of the excellencies of the land of Canaan, that it flowed with milk and honey; but he no where, as far as I remember, calls milk and honey the glory of all lands. We find the expression, Ezek. xx. 6. "In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands." However, it is not certain whether the clause, *which is the glory of all lands*, should be referred to the words *milk and honey* alone, or to the clause, *a land flowing with milk and honey*. According to the latter construction, the land flowing with milk and honey, the land of Canaan, is called *the glory of all lands*. See also ver. 15.

least might be obtained by proper care and application. The plenty of wine alone is wanting at present; yet from the goodness of that little which is still made at Jerusalem and Hebron, we find that these barren rocks (as they are called) would yield a much greater quantity if the abstemious Turk and Arab should permit the vine to be farther propagated and improved.

"Wild honey, which was part of St John Baptist's food in the wilderness, may insinuate to us the great plenty of it in those deserts; and that consequently by taking the hint from nature, and enticing the bees into hives and larger colonies, a much greater increase might be made of it. Accordingly Josephus, Bell. Jud. lib. v. cap. 4. calls Jericho, μελιττοτροφον χωραν. We find moreover that wild honey was often mentioned in Scripture. "And all they of the land came to a wood, and there was honey upon the ground; and when the people were come to the wood, behold the honey dropped," 1 Sam. xiv. 25, 26. "He made him to suck honey out of the rock," Deut. xxxii. 14. "With honey out of the stony rock have I satisfied thee," Psalm lxxxi. 16. Diodorus Siculus, lib. xix. speaks of the μελι αγριον that dropped from bees; which some have taken perhaps too hastily for a honey-dew only or some liquid kind of manna. Whereas bees are known to swarm as well in the hollow trunks and in the branches of trees as in the clefts of rocks; honey therefore may be equally expected from both places." See the note, § 14.

"As the mountains likewise of this country abound in some places with thyme, rosemary, sage, and aromatic plants of the like nature, which the bee chiefly looks after, so they are no less stocked in others with shrubs and a delicate short grass, which the cattle are more fond of than of such as is common to fallow ground and meadows. Neither is the grazing and feeding of cattle peculiar to Judea. It is still practised all over Mount Libanus, the Castravan mountains, and Barbary, where the higher grounds are appropriated to this use, as the plains and valleys are reserved for tillage. For besides the good management and œconomy, there is this farther advantage in it, that the milk of cattle fed in this manner, is far more rich and delicious, at the same time their flesh is more sweet and nourishing.

"But even laying aside the profits that might arise from grazing, by the sale of butter, milk, wool, and the great number of cattle that were to be daily disposed of, particularly at Jerusalem for common food and sacrifices, these mountainous districts would be highly valuable, even upon other considerations, especially if they were planted with olive-trees, one acre of which is of more value than twice the extent of arable ground. It may be presumed likewise that the vine was not neglected in a soil and exposition so proper for it to thrive in; but, indeed, as it is not of so durable a nature as the olive-tree, and requires moreover a continual

tinual culture and attendance, the scruple likewise which the Mahometans entertain, of propagating a fruit that may be applied to purposes forbidden by their religion, are reasons, perhaps, why there are not many tokens to be met with, except at Jerusalem and Hebron, of the ancient vineyards. Whereas the general benefit arising from the olive-tree, the longevity and hardiness of it, have continued down to this time several thousands of them together, to mark out to us the possibility, as they are undoubtedly the traces of greater plantations. Now if to these productions we join several large plats of arable ground, that lie scattered all over the valleys and windings of the mountains of Judah and Benjamin, we shall find that the lot (even of these tribes which are supposed to have had the most barren part of the country) fell to them in a fair ground, and that theirs was a goodly heritage.

"The mountainous parts therefore of the Holy Land were so far from being inhospitable, unfruitful, or the refuse of the land of Canaan, that in the division of this country, the mountain of Hebron was granted to Caleb as a particular favour, Josh. xiv. 12. We read likewise that in the time of Asa, this hill-country of Judah, 2 Chron. xiv. 8. mustered five hundred and eighty thousand men of valour; an argument beyond dispute that the land was able to maintain them. Even at present, notwithstanding the want there has been for many ages of a proper culture and improvement, yet the plains and valleys, though as fruitful as ever, lie almost entirely neglected, whilst every little hill is crowded with inhabitants. If this part therefore of the Holy Land was made up only, as some object, of naked rocks and precipices, how comes it to pass, that it should be more frequented than the plains of Esdraelon, Ramah, Zabulon, or Acre, which are all of them very delightful and fertile beyond imagination? It cannot be urged that the inhabitants live with more safety here than in the plain country; inasmuch as there are neither walls nor fortifications to secure their villages or encampments; there are likewise few or no places of difficult access, so that both of them lie equally exposed to the insults and outrages of an enemy. But the reason is plain and obvious; inasmuch as they find here sufficient conveniences for themselves, and much greater for their cattle. For they themselves have here bread to the full, whilst their cattle browze upon richer herbage, and both of them are refreshed by springs of excellent water, too much wanted especially in the summer season, not only in the plains of this, but of other countries in the same climate. This fertility of the Holy Land, which I have been describing is confirmed from authors of great repute, whose partiality cannot in the least be suspected in this account. Thus Tacitus, lib. v. cap. 6. calls it *uber solum*. And

And Justin, Hist. lib. xxxvi. cap. 3. *Sed non minor loci ejus asperitatis quam ubertatis admiratio est.*"

An account of the mountains and plains in Judea, see in the note on Luke iii. 3. § 14. An account of Perea, see in the note on John x. 40. An account of the country about Jericho, see in the first note of § 107. An account of Galilee, see in the note on Luke i. 26. § 4. An account of Idumea, see in the note on Mark iii. 8. § 47. An account of Samaria, see in the note on Jewish Antiquities, disc. iii.

DISCOURSE VII.

Of the Climate and Vegetables of Syria.

I. Of the climate and vegetables of Syria, Dr Shaw gives the following account.

Travels, p. 335. "The first rains in these countries usually fall about the beginning of November, the latter sometimes in the middle, sometimes towards the end of April. It is an observation at or near Jerusalem, that, provided a moderate quantity of snow falls in the beginning of February, whereby the fountains are made to flow a little afterwards, there is the prospect of a fruitful and plentiful year; the inhabitants making upon these occasions, the like rejoicings with the Egyptians upon the cutting of the Nile. But during the summer season, these countries are rarely refreshed with rain, enjoying the like serenity of air that has been mentioned in Barbary.

"Barley, all over the Holy Land, was in full ear in the beginning of April, and about the middle of the month it began to turn yellow, particularly in the southern districts, being as forward near Jericho (see for a description of the country around Jericho, the note on § 107.) in the latter end of March, as it was in the plains of Acre, a fortnight afterwards. But wheat was very little of it in ear at one or other of those places; and in the fields near Bethlehem and Jerusalem, the stalk was little more than a foot high. The boccores likewise, or first ripe figs, were hard, and no bigger than common plumbs; though they have then a method of making them soft and palatable, by steeping them in oil. According therefore to the quality of the season, in the year 1722, the first fruits could not have been offered at the time appointed; and would therefore have required the intercalating of the (ודר) veadar, and postponing thereby the passover, for at least the space of a month."

Page 336. "Though the corn which is produced near Latikea, is the best and the most early of that part of Syria, yet of late the inhabitants have neglected this branch of husbandry, together with that of the vine, for both which it was formerly famous, and employ themselves chiefly in the more profitable cul-

ture of tobacco. This is a very considerable, and indeed the only profitable article of trade, which has in a few years so greatly enriched this city and the country round about it. For there is shipped off every year, from hence to Dami-ata and Alexandria, more than twenty thousand bales, to the no small diminution of that branch of trade at Salonica."

Page 138. "Oats are not cultivated at all by the Arabs, the horses of this country feeding altogether upon barley and straw, the latter of which, as their grass is never made into hay, is the usual fodder in the Holy Land. This we learn from 1 Kings iv. 24. where it is said, *They brought barley and straw for the horses and dromedaries. Like an ox that eateth hay*, Psalm cvi. should be, *Like a beeve that eateth grass.*

"These nations continue to tread out their corn after the primitive custom of the east. Instead of beeves, they frequently make use of mules and horses, by tying in like manner by the neck, three or four of them together, and whipping them afterwards round about the *nedders*, (so they call the treading-floors, the *Libycæ areæ*, Hor.) where the sheaves lie open and expanded, in the same manner as they are placed and prepared with us for threshing. This indeed is a much quicker way than ours, though less cleanly. For as it is performed in the open air, Hos. xii. 3. upon any round level plat of ground, daubed over with cow's dung, to prevent as much as possible the earth, sand or gravel from rising, a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain; at the same time the straw, which has been taken notice of as their chief and only fodder, is hereby shattered to pieces; a circumstance very pertinently alluded to, 2 Kings xiii. 7. where the king of Syria is said *to have made the Israelites like dust by threshing.*

"After the grain is trodden out, they winnow it, by throwing it up against the wind with a shovel. The τὸ πτύον, Matt. iii. 12. Luke iii. 17. there rendered a *fan*, too cumbersome a machine to be thought of; whereas, the text should rather run, Whose *shovel* or *fork*, (the ὀργανον ὀθεντικον, as my learned friend Mr Merrick rather takes it to be, which is a portable instrument), *is in his hand*; agreeable to the practice that is recorded, Isa. xxx. 24. where both the shovel and the fan are mentioned; as *the chaff* that is thereby *carried away before the wind*, is oftener alluded to, Job xxi. 18. Psalm i. 4. Isaiah xxix. 5. xxxv. 5. Hosea xiii. 3. The broken pieces of Nebuchadnezzar's image particularly, are very beautifully compared, Dan. ii. 25. *to the chaff of the summer threshing-floor, carried away by the wind.*

"After the grain is winnowed, they lodge it in *mattamores* or subterraneous magazines, as the custom was formerly of other nations;

nations; two or three hundred of which are sometimes together, the smallest holding four hundred bushels."

Page 140. "Beans, lentils, kidney-beans, and garvanços (the cicer or chich-pea) are the chiefest of their pulse kind. Pease, which till of late were known in the gardens only of the several Christian merchants, are sown with the first rains, and blossom in the latter end of February, or in the beginning of March. Beans are usually full podded at that time, and continue during the whole spring; which, after they are boiled and stewed with oil and garlic, are the principal food of persons of all distinctions. After them, lentils, kidney-beans and garvanços, begin to be gathered; the first of which are dressed in the same manner with beans, dissolving easily into a mass, and making a pottage of a chocolate colour. This we find was the red pottage which Esau, from thence called Edom, exchanged for his birth-right. But garvanços are prepared in a different manner; neither do they grow soft like other pulse by boiling, and therefore never constitute a dish by themselves, but are strewed singly as a garnish over cuscasowe, pillowe, and other dishes. They are, besides, in the greatest repute, after they are parched in pans and ovens; then assuming the name of *leb-lebby*. This seems to be of the greatest antiquity; for Plautus speaks of it as a thing very common in his time. In Bach. IV. v. ver. 7. *Tum frictum ego illum reddam quam frictum est cicer.* The like observation we meet with in Aristophanes; neither is there, as far as I have been informed, any other pulse prepared in this manner. The leb-lebby therefore of these times, may probably be the (קלי kali) *parched pulse* of the holy scripture; as Cassianus supposes them to be the τραγηλια of the Greek authors. They have likewise been taken (by Bochart. Hieroz. par. post. l. i. c. 7.) for the pigeon's dung, mentioned at the siege of Samaria. And indeed as the cicer is pointed at one end, and acquires an ash colour in parching, the first of which circumstances answers to the figure, the other to the usual colour of pigeon's dung, the supposition is by no means to be disregarded."

Page 141. "Of the palm tree, there are several large plantations, in the maritime as well as in the inland parts of this country, (Barbary) though such only as grow in the Sahara, viz. in Getulia and the Jereeda, bring their fruit to perfection. They are propagated chiefly from young roots, taken from the roots of full grown trees; which if well transplanted, and taken care of, will yield their fruit in their sixth or seventh year; whereas, these that are immediately raised from the kernels will not bear till about their sixteenth. This method of raising the φοινιξ, or *palm*, and what may be farther observed, that when the old trunk dies, there is never wanting one or other of these offsprings to succeed

succeed it, may have given occasion to the fable, of the bird of that name dying, and another arising from it."

Page 142. "I was informed that the palm tree arrives to its greatest vigour about thirty years after transplantation, and continues so seventy years afterwards; bearing yearly fifteen or twenty clusters of dates, each of them weighing fifteen or twenty pounds. After this period it begins gradually to decline, and usually falls about the latter end of its second century. *Cui placet curas agere sæculorum*, says Palladius, Oct. 12. *de palmis cogitet conserendis.*

"This φιλυδρον φυτον requires no other culture nor attendance, than to be well watered once in four or five days, and to have a few of the lower boughs lopt off, whenever they begin to droop or wither. Those (whose stumps or pollices in being thus gradually left upon the trunk, serve like so many rounds of a ladder to climb up the tree) are quickly supplied with others, which gradually hang down from the top or crown, contributing not only to the regular and uniform growth of this tall, knotless, beautiful tree, but likewise to its perpetual and most delightful verdure. *To be exalted*, Eccl. xxiv. 14. or *to flourish like the palm-tree*, are as just and proper expressions, suitable to the nature of this plant, as to *spread abroad like a cedar*, Psal. xcii. 11."

Pag. 343. "Several parts of the Holy Land, no less than of Idumea that lay contiguous to it, are described by the ancients to abound with date-trees. Judea particularly is typified in several coins of Vespasian, by a disconsolate woman sitting under a palm-tree.—It may be presumed, therefore, that the palm-tree was very much cultivated in the Holy Land. There are indeed several of them at Jericho, where there is the convenience they require, of being often watered; where likewise the climate is warm, and the soil sandy, or such as they thrive and delight in." See § 107. first note. "But at Jerusalem, Sichem, and other places to the northward, I rarely saw above two or three of them together. And even these, as their fruit rarely or ever comes to maturity, are of no farther service, than like the palm-tree of Deborah to shade the retreats or sanctuaries of their *Shekks*, as they might formerly have been sufficient to supply the solemn processions (such as are recorded John xii. 13.) with branches. From the present condition and quality therefore of the palm-trees, it is very probable (provided the climate and the sea-air should, contrary to experience, be favourable to their increase) that they could never be either numerous or fruitful." See however the note on John x. 40. § 84. "The opinion then that Phœnice is the same with a country of date-trees, does not appear probable; for provided such an useful and beneficial plant had ever been cultivated here to advantage, it would have still

still continued to be kept up and propagated, as in Egypt and Barbary."

Pag. 143. "After the palm we are to describe the *Lotus*, whose fruit is frequently mentioned in history. The Lotophagi, a considerable people of these and the adjacent countries, received their name from the eating of it. Herodotus informs us that the fruit was sweet like the date; Pliny, that it was of the bigness of a bean; and Theophrastus, that it grew (thick) like the fruit of the myrtle-tree. From which circumstances, the Lotus Arbor of the ancients appears to be the same plant with the Seedra of the Arabs. This shrub, which is very common in the Jereede and other parts of Barbary, has the leaves, prickles, flowers and fruit of the Ziziphus or Jujeb; only with this difference, that the fruit is here round, smaller, and more luscious, at the same time the branches like those of the Paliurus are neither so much jointed nor crooked. This fruit is still in great repute, tastes something like ginger-bread, and is sold in the markets all over the southern districts of these kingdoms. The Arabs call it, *Aneb enta el Seedra*, or the *Jujeb of the Seedra*, which Olavus Celsius had so great an opinion of, that he has described it as the Dudaim (Mandrakes) of the sacred Scriptures."

Pag. 144. "The black and white Boccore, or early fig, (the same as we have in England, and which in Spain is called Breba, *quasi breve*, as continuing only a short time) is produced in June, though the Kermez or Karmouse, the fig properly so called, which they preserve and make up into cakes, is rarely ripe before August. I have also seen a long dark-coloured kermouse, that sometimes hangs upon the trees all the winter. For the kermouse in general continue a long time upon the tree before they fall off; whereas the boccores drop as soon as they are ripe, and according to the beautiful allusion of the prophet Nahum, iii. 12. *fall into the mouth of the eater upon being shaken*. We may observe farther, that these trees do not properly blossom or send out flowers, as we render הפרת, Hab. iii. 17. They may rather be said to *shoot out their fruit*, which they do like so many little buttons, with their flowers, small and imperfect as they are, inclosed within them."

Pag. 342. "The Boccore was far from being in a state of maturity (in Palestine) in the latter end of March; for in the Scripture expression, *the time of figs was not yet*, Mark xi. 13. or not till the middle or latter end of June. The καιρος, or *time* here mentioned, is supposed by some authors, quoted by F. Clusius in his Hierobotanicon, to be the third year; in which the fruit of a particular kind of fig-tree comes to perfection. But this species, if there is any such, wants to be farther known and described. Dionysius Syrus, as he is translated by Dr Loftus, is more to the purpose. It was not the time of figs, because, says he, it was the

the month Nisan, when trees yielded blossoms, and not fruit. However, it frequently falls out in Barbary, and we need not doubt of the like in this hotter climate, that according to the quality of the preceding season, some of the more forward and vigorous trees will now and then yield a few ripe figs, six weeks or more before the full season. Something like this may be alluded to by the prophet Hosea, when he says, ix. 10. *He saw their fathers, as* (boccores) *the first ripe in the fig-tree, at her first time.*

"When the Boccore draws nearer to perfection, then the Karmouse, summer-fig or Caricæ (the same that are preserved) begin to be formed, though they rarely ripen before August, at which time there appears a third crop, or the winter-fig, as we may call it. This is usually of a much longer shape and darker complexion than the karmouse, hanging and ripening upon the tree, even after the leaves are shed; and provided the winter proves mild and temperate, is gathered as a delicious morsel in the spring. We learn from Pliny, lib. xvi. c. 26. that the fig-tree was *bifera*, or bore two crops of figs, viz. the boccore, as we may imagine, and the karmouse; though what he relates afterward should insinuate, that there was also a winter crop. *Sed fructus per himem in arbore manent, et æstate inter novas frondes et folia maturescunt.—Ficus alteram edit fructum*, (says Columella de Arb. 21.) *et in hiemem seram differet maturitatem.* It is well known, that the fruit of these prolific trees always precedes the leaves; and, consequently, when our Saviour saw one of them in full vigour, *having leaves*, Mark xi. 13. he might, according to the common course of nature, very justly *look for fruit*, and haply find some boccores, if not some winter-figs likewise upon it." See on Mark xi. 13. § 112.

Pag. 340. "I travelled in Syria and Phœnice in December and January. However the whole country looked verdant and cheerful, and the woods particularly, which are chiefly planted with the gall-bearing oak, (Gallæ Syriacæ are taken notice of by Vegetius, de Re Rustica, ii. 62.) were strewed all over with a variety of anemonies, ranunculus's, colchicas and mandrakes. In the beginning of March the plains, particularly between Jaffa and Ramah, were every where planted with a beautiful variety of fritillaries and tulips, and other plants of that, and of different classes."

Pag. 41. "The whole scene of vegetables, with the soil that supports them, has not those particular differences and varieties that might be expected in two such distant climates (Britain and Judea); neither do I remember to have seen or heard of any plants but such as were natives of other places. For the balsam-tree no longer subsists; and the Musa, which some authors have supposed to be the Dudaim or Mandrakes, as we interpret it, is equally

equally wanting. Neither could it, I presume, from the very nature and quality of it, ever grow wild and uncultivated, as the Dudaim must certainly have done."

II. Of the climate and vegetables of Syria, Plaisted gives the following account, in his Journey from Busserah to Aleppo.

"At Aleppo or Haleb, the metropolis of Syria, the seasons are so regular, and the air is so healthy, pure, and free from damps, that all the inhabitants sup and sleep in the court-yards, or on the house tops, from the end of May to the middle of September. The severity of winter continues only from the 12th of December to the 20th of January, and then the air is excessively piercing; and yet the ice, even in shady places, is seldom strong enough to bear a man, and the snow very seldom lies above a day. Narcissus's, hyacinths, and violets, blow during this winter. In February the fields are clothed with an agreeable verdure, to which the springing up of the latter grain greatly contributes. The almond-tree blossoms in February, and the trees begin to have leaves at the beginning of March. During this month and April, nature assumes a gay and delightful appearance. But before the end of May, all the fields appear parched and barren. Only some robust plants are capable of bearing the heat. From this period there is no rain till about the middle of September, at which time a little generally falls, which refreshes the air, and bestows a more agreeable aspect upon the country. For twenty or thirty days after this, the air becomes serene and temperate. The trees retain their leaves till the middle of November. Some begin to make fires at the end of this month, and some have none all the year. The cold winds in the winter blow from between the north-west and the east; though those nearest the east are most sharp. But from the beginning of May to the end of September, the same winds are as hot as if they came out of an oven. And yet the water is so much cooler than when there is a westerly wind, which is the coldest in the hot months, and is much more frequent; for the hot winds blow very seldom. But when they do, they bring on a fainting, attended with difficulty of breathing, which obliges the inhabitants to close their doors and windows. They seem to partake of the nature of the Samael, a hot wind in the desert; only they do not kill like that.

"They begin to plow at the latter end of September, and sow their earliest wheats about the middle of October. And they continue to plow and sow all sorts of grain till the end of January, and barley sometimes after the middle of February. They plow the land over again to cover the seed, for they have no harrows. The plow is so light, that it may be carried with one hand. And one little cow, or at most two, or an ass, is sufficient to draw it in plowing; and it is managed so easily by one man, that he generally smokes his pipe at the same time. They sow

the fields with wheat, barley, cotton, cicers, lentiles, beans, everlasting pease, small vetches, sesamum, ricinus (or greater spurge), a green kidney bean called mash, hemp, musk-melon, watermelon, a small sort of cucumber, fænugreek, and Turkey millet. They sow few or no oats, the horses being fed with barley. In the gardens they plant tobacco, and ten or fifteen miles off, they plant it in the fields. And all the hills from Shogle to Latachia produce such plenty, that they trade with it to Egypt. The barley and wheat are generally all in by the 20th of May. They commonly pluck up the corn by the roots, and carry it to a hard spot of ground, where with a machine like a sledge, which runs on rollers, and in which are small irons notched like a saw, they cut the straw, and separate the grain. It is drawn by horses, cows or asses. Their granaries are subterranean cavities, with a narrow mouth like a well, which are commonly left open, and renders riding dangerous near the villages in the night-time. The cotton is not gathered till October. They have but few olives near Aleppo. But at Edlib, thirty miles to the south-west, and the adjacent country, they have plenty of the oil of olives, and make a soap of it, and the ashes brought out of the desert. The ricinus, or greater spurge, furnishes the common people with oil for their lamps. The oil of sesamum is chiefly consumed by the Jews. The vineyard produces good grapes, of which the Christians and the Jews are allowed to make wine for their own use, paying a certain tax. But the grapes are brought from some distance. Their white wines are poor, and their red without flavour, and heady, making however the drinkers rather stupid than merry. From raisins mixed with a few aniseeds, they draw a spirit which they call arrack, which is drank liberally by the Jews and Christians. The inspissated juice of the grape, called here *Dibbs*, is brought in skins, and sold in the public market. It looks like honey, is sweet, and much used by all sorts. They have variety of fruits common to Europe, but they have very little flavour, and the apples are bad. They have pistachio nuts and sumach, which is used as a relisher. Their fruit trees are all standards, and are little cultivated; and their other trees are the same as the European, but they have neither gooseberries nor currants. The pot herbs have nothing peculiar, but the season in which they are most plenty. It would take up too much room to describe the vast variety of fine flowers, herbs and plants, to be met with in those parts; and a catalogue of their names only would be tedious, for which reason we shall omit them."

DIS-

DISCOURSE VIII.

Of the Manners and Customs, &c. of the Easterns.

[From Dr Shaw's Travels, before quoted.]

Pag. 237. "The Arabs retain a great many of those manners and customs which we read of in sacred as well as profane history. For, if we except their religion, they are the very same people that they were two or three thousand years ago, without having ever embraced any of those novelties in dress or behaviour, which have had so many revolutions among the Turks and Moors. Upon meeting one another, they still use the primitive salutation of *Salem alekum* *, *Peace be unto you*; though by their art or superstition they have made it a religious compliment, as if they said, *Be in a state of salvation*. Before the Mahometan conquests, the expression was, *Allah heekha*, or *God prolong your life*, the same with *Havo adoni*, the Punic compliment in Plautus. Inferiors out of deference and respect kiss the feet, the knees, or the garments of their superiors; but children and the nearest relations kiss the head only. The posture they observe in giving one another the *Asslem-mah* †, is to lay their right hand upon their breast, whilst others, who are more intimately acquainted, or are of equal age and dignity, mutually kiss the hand, the head, or shoulder of each other. At the feast of their Byram, and upon other great solemnities, the wife compliments her husband by kissing his hand.

"It is no disgrace here for persons of the highest character to busy themselves in what we should reckon menial employments. The greatest prince, like Gideon or Araunah of old, assists in the most laborious actions of husbandry; neither is he ashamed to fetch a lamb from his herd and kill it, (as Abraham did, Gen. xviii. 7.) whilst the princess his wife is impatient till she has prepared her fire and her kettle to seeth and dress it. The custom that still prevails, of walking either barefoot ‡, or with

 slippers,

"* *And he* (Joseph) *said*, שלום לכם, (the same with the Arab *Salem alekum*) *Peace be unto you*, Gen. xliii. 23. Judg. vi. 23. xix. 20. 1 Sam. xxv. 6. John xx. 19. *Peace be unto you.*

"† In Gen. xxvii. 4. it is said, when Joseph's brethren saw that their father loved him more than all his brethren, that they hated him, and "could not speak peaceably unto him;" whereas these last words should be rendered thus, "they would not give him the Asslem-mah, or the compliment of peace."

"‡ The feet being thus unguarded, were every moment liable to be hurt or injured, and from thence perhaps the danger, without the divine assistance, which even protects us from the smallest misfortunes, of "dashing them against a stone," Psal. xci. 12. which perhaps may further illustrate that difficult text, Job v. 23. of "being in league with the stones of the field. By attending so often as I have done to this custom of walking barefoot, I am induced to imagine, that לא בצקה רגלך, Deut. viii. 4. which we render, *thy foot did not swell*, should rather be, *thy foot did not wear away*, (*attrita*, Hieron.) by the exercising of it in Arabia Petræa for forty years.

slippers, requires the ancient compliment of bringing water upon the arrival of a stranger, to wash his feet *. And who is the person that presents himself first to do this office, and to give the Mar-habbah, or welcome, but the master himself of the family? who always distinguishes himself by being the most officious; and after his entertainment is prepared, accounts it a breach of respect to sit down with his guests, but stands up all the time and serves them. Thus *Abraham* (as we read Gen. xviii. 8.) *took butter and milk, and the calf which he had dressed, and set it before the angels; and he stood by them under the tree, and they did eat.*

"Yet this outward behaviour of the Arab, is frequently the very reverse of his inward temper and inclination, for he is naturally false, thievish and treacherous; and it sometimes happens that those very persons are overtaken and pillaged in the morning, who were entertained the night before with the greatest hospitality. The prophet Jeremiah has well described them: *In the ways* (says he, iii. 2.) *hast thou sat for them, as the Arabian in the wilderness.*

"Neither are they to be accused for plundering strangers only, or whomsoever they may find unarmed, but for those many implacable hereditary animosities which continually subsist among themselves, literally fulfilling to this day the prophecy of the angel to Hagar, Gen. xvi. 12. that *Ishmael should be a wild man: his hand should be against every man, and every man's hand against his.* The greatest as well as the smallest tribes, are perpetually at variance with one another, frequently occasioned upon the most trivial account, as if they were, from the very days of their great ancestor, naturally prone to discord and contention. Even under the Turkish governments, where they have so often suffered by their untimely revolts, yet upon the least disturbance, or prospect of a revolution, they are the first in arms, in hopes of getting rid of their dependency, though they are sure that in the end their chains are thereby to be more strongly rivetted."

Pag. 239. "The custom of the Nasamones of plighting their troth by drinking out of each others hands, is at this time the only ceremony which the Algerines use in marriage. But the contract is previously made betwixt the parents, wherein express mention is made, not only of the *Saddeck*, as they call that particular sum of money which the bridegroom settles upon the bride, but likewise, as it was in the time of Abraham, of the several changes of raiment, the quantity of jewels, Gen. xxiv. 22. 53. and the number of slaves, Gen. xvi. 3. xxiv. 59. 61. xxix. 24. 29. that the bride is to be attended with, when she first wait-

* Thus Gen. xviii. 4. Let a little water, I pray you, be fetched, and wash your feet. Judg. xix. 21. Luke vii. 44. I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears.

waits upon her husband. These likewise are her property ever afterwards. The parties never see one another till the marriage is to be consummated; at which time the relations being withdrawn, the bridegroom proceeds first to unveil his bride, and then *(zonam solvere)* to undress her. Upon forfeiture of the Saddock, the husband may put away his wife when he pleases, though he cannot take her again, till she is married and bedded to another.

"The civility and respect which the politer nations of Europe pay to the weaker sex, are looked upon here as extravagances, and as so many infringements of that law of nature which assigns to man the pre-eminence. For the matrons of this country, though they are considered as servants indeed of better fashion, yet they have the greatest share of toil and business upon their hands. Whilst the lazy husband reposes himself under some neighbouring shade, and the young men and the maidens, as we read of Rachel *, attend the flocks, the wives are all the day taken up, as the custom was likewise in ancient Greece, either in attending their looms, or in grinding at the mill, or in making of *bread*, *cuscassowe*, *dweeda*, and such like farinacious food, so far corresponding with the γυναικες σιτοποιουσαι or σιτοποιοι. Neither is this all; for to finish the day, *at the time of the evening*, *even the time that women go out* (ὑδρευουσαι, Hom. Odyss. X. ver. 105.) *to draw water*, Gen. xxiv. 11. they are still to fit themselves out with a pitcher, or a goat's skin, and tying their sucking children behind them, trudge it in this manner two or three miles to fetch water. Yet in the midst of all these labours and incumbrances, not one of these country ladies, in imitation no doubt of those of better fashion in cities, will lay aside any of their ornaments; neither their nose jewels, Isa. iii. 22. Ezek. xvi. 10. used still by the Levant Arabs; neither their bracelets, or their shackles, the tinkling ornaments of their feet, Isa. iii. 16. neither their earrings, or looking-glasses, which among the Hebrew women were of polished brass, Exod. xxxviii. 8. which they hang upon their breasts; neither the tinging their eye-lids with lead-ore: so prevalent is custom even in the most civilized parts of Barbary, and so very zealous are these homely creatures to appear in the mode and fashion."

Page 242. "At all their principal entertainments, and to shew mirth and gladness upon other occasions, the women welcome the arrival of each guest, by squalling out for several times together, *Loo*, *Loo*, *Loo*, a corruption, as it seems to be, of Hallelujah. Αλαλη, a word of the like sound, was used by an army, either before they gave the onset, or when they had obtained the victory. The

"* It is customary, even to this day, for the children of the greatest Emeer to attend their flocks, as we find, Gen. xxix. 9. *Rachel kept the sheep of her father Laban.* The same is related of the seven children of the kings of Thebes, Iliad. vi. ver. 424. of Antiphus the son of Priam, Iliad. xi. ver. 106. of Anchises, Ænea's father, Iliad i. ver. 313.

Allah, *Allah*, *Allah*, upon the The Turks to this day call ollow to, and upon other melancholy like occasion. At their funerals a like (*Loo*), only they make it occasions, they repeat the same word with some ventrilo- more deep and hollow, and end each period *wailing greatly* (as our quous sighs. The αλαλαζοντας πολλα, or *wailing*, ith of Jairus's version expresses it, Mark v. 38.) upon the dead For there daughter, was probably performed in this manner. xviii. 8. are several women hired to act * upon these lugubrious occasion who, like the *Præfica*, or mourning women of old, are *skilful* *lamentation*, Amos v. 16. and great mistresses of these melancho- expressions; and indeed they perform their pe- per sounds, gestures and commotions, that they rarely fail work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were in the neighbouring houses.

"No nation in the world is so much given to superstition the Arabs, or even as the Mahometans in general. They about their childrens necks, the figure of an open hand, usually the right, which the Turks and Moors paint likewise upon their ships and houses, as a counter-charm to an evil eye; for *five* with them an unlucky number. And *five* (meaning their fingers) *in your eyes*, is their proverb of cursing and defiance. Those riper years carry with them some paragraphs of their Koran, which, as the Jews did their phylacteries, Exod. xiii. 16. Numb. xv. 38. they place upon their breast, or sew under their caps, to prevent fascination or witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed likewise to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden. They place great faith and confidence in magicians and sorcerers, as the Egyptians and Moabites did, who in old time were their neighbours; and upon some extraordinary occasions, particularly in a lingering distemper, they use several superstitious ceremonies in the sacrificing of a cock, a sheep, or a goat,

* "*Call for the mourning women that they may come—and take up a wailing for us, that our eyes may run down with tears, and our eye lids gush out with water*, Jer. ix. 17. 18. Such extraordinary demonstrations of sorrow we have related Ps. vi. 6. *Every night wash I my bed*, or *make I my bed to swim. I water my couch with my tears.* Ps. cxix. 136. *Rivers of waters run down my eyes.* Jer. ix. 1. *O that my head were waters, and mine eyes a fountain of tears.* Lament. iii. 48. *Mine eye runneth down with rivers of waters. The drawing of water at Mizpeh* (1 Sam. vii. 6.) *and pouring it out before the Lord, and fasting*, may likewise denote, in the Eastern manner of expression, some higher degree of grief and contrition. *Effuderunt cor suum in pœnitentia ut aquas ante Deum*, as the Chaldee Paraphrase interprets it; or as Vatablus, *Hauserunt aquas a puteo cordis sui, et abunde lachrymati sunt coram Domino, respicientes. Aqua effusa lachrymas significat*, says Grotius in loc."

goat, by burying the whole carcase under ground, by drinking a part of the blood, or by burning or dispersing the feathers. For it is a prevailing opinion all over this country, that a great many diseases proceed from some offence or other that has been given to the Jenoune, a class of beings placed by them betwixt angels and devils. These, like the fairies of our forefathers, are supposed to frequent shades and fountains, and to assume the bodies of toads, worms, and other little animals, which being always in our way, are liable every moment to be hurt or molested by us. When any person, therefore, is lame or sickly, he fancies that he has injured one or other of these beings; upon which the women, who, like the ancient *Veneficæ*, are dextrous in these ceremonies, are sent for, and go, as I have seen them upon a Wednesday, with frankincense and other perfumes, to some neighbouring spring, where they sacrifice a hen or a cock, an ewe or a ram, &c. according to the sex and quality of the patient, and the nature of the disease."

Page 230. "Provisions of all kinds are very cheap. A large piece of bread, a bundle of turnips, and a small basket of fruit, may each of them be purchased for an asper, *i. e.* for the six hundred and ninety-sixth part of a dollar; which is not the quarter of one of our farthings. Fowls are frequently bought for a penny or three half-pence a-piece; and a full grown sheep for three shillings and sixpence; and a cow and a calf for half a guinea. A bushel of the best wheat likewise is usually sold for fifteen, seldom so dear as eighteen pence, which is a great blessing and advantage, inasmuch as they, no less than the Eastern nations in general, are great eaters of bread, it being computed that three persons in four live entirely upon it, or else of such compositions as are made of barley or wheat flour. Frequent mention is made of this simple diet in the holy scriptures, Gen. xviii. 5. xxi. 14. xxxvii. 25. xliii. 31. Exod. ii. 20. xvi. 3. Deut. ix. 9. 1 Sam. xxviii. 20, 22. where the flesh of animals, though sometimes indeed it may be included in the eating of bread, or making a meal, is not often recorded.

"In cities and villages, where there are public ovens, the bread is usually leavened; but among the Bedoweens and Kabyles, as soon as the dough is kneaded, it is made into thin cakes, either to be baked immediately upon the coals, or else in a *ta-jen*, or shallow earthen vessel like a frying pan, Lev. ii. 5. Such were the unleavened cakes which we so often read of in scripture; such likewise were the cakes which *Sarah made quickly upon the hearth*, Gen. xviii. 6.

"Most families grind their wheat and barley at home, having two portable mill-stones for that purpose, the uppermost whereof is turned round by a small handle of wood or iron, that is placed in the rim. When this stone is large, or expedition is required, then

then a second person is called in to assist. And as it is usual for the women alone to be concerned in this employment, who seat themselves over against each other with the mill-stones between them, we may see not only the propriety of the expression, Exod. xi. 5. of sitting *behind the mill*, but the force of another, Matt. xxiv. 40. that *two women shall be grinding at the mill, the one shall be taken, and the other left.* The custom which these women have of singing during the time they are thus employed, is the same with what is related in an expression of Aristophanes, *τὸν πτισσουσων αλλη τις ωδη*, as is preserved by Athenæus Deipn. p. 619. Edit. Casaub.

" Besides several different sorts of fricassees, and of roasted, boiled, and forced meats, the first and last of which are always high seasoned, and very savoury, Gen. xxvii. 4. the richer part of the Turks and Moors mix up a variety of dishes with almonds, dates, sweet-meats, milk and honey. which it would be too tedious to enumerate. I have seen at some of their festivals more than two hundred dishes, whereof forty at least were of different kinds. But among the Bedoweens and Kabyles, there are neither utensils nor conveniences for such entertainments; two or three wooden bowls, with a pot and a kettle, being the whole kitchen furniture of the greatest prince or emeer.

" All the several orders and degrees of these people, from the bedoween to the bashaw, eat in the same manner; first washing their hands, and then sitting themselves down cross-legged, their usual posture of sitting, round about a mat, Ps. cxxviii. 3. 1 Sam. xvi. 11. or a low table where their dishes are placed. No use is made of a table-cloth; each person contenting himself with a share of a long towel, that is carelessly laid round about the mat or table. Knives and spoons likewise are of little service; for their animal food being always well roasted or boiled, requires no carving. The cuscassowe, pilloe, and other dishes also, which we should reckon among spoon-meats, are served up in the same manner, in a degree of heat little better than lukewarm; whereby the whole company eat of it greedily, without the least danger of burning or scalding their fingers. The flesh they tear into morsels, and the cuscassowe they make into pellets, squeezing as much of them both together, as will make a mouthful. When their food is of a more liquid nature, such as oil and vinegar, robb, hatted milk honey, &c. then after they have broken their bread or cakes into little bits, (*ψωμια*, or *sops*,) they fall on as before, dipping their hands and their morsels together therein, Matt. xxvi. 23. Ruth ii. 14. John xiii. 26. At all these meals, they feed themselves with their right hand, the left being reserved for more ignoble uses.

" As soon as any person is satisfied, he rises up and washes his hands, his arms, and his beard, without taking the least notice of

of the remaining part of the company; whilst another takes instantly his place, the servant sometimes (for there is no distinction of tables) succeeding his master.

"At all these festivals and entertainments, the men are treated in separate apartments from the women, Esth. i. 9. not the least intercourse or communication being ever allowed betwixt the two sexes.

"When they sit down to these meals, or when they eat or drink at other times, and indeed when they enter upon their daily employments, or any other action, they always use the word Bismillah, i. e. *in the name of God*. With the like seriousness and reverence also they pronounce the word Alhandillah, i. e. *God be praised*, when nature is satisfied, or when their affairs are attended with success."

DISCOURSE IX.

Of the Animals mentioned in Scripture.

[From Dr Shaw's Travels, formerly quoted.]

Page 165. "THE horse, formerly the glory and distinguishing badge of Numidia, has of late years very much degenerated; or rather, the Arabs have been discouraged from keeping up a fine breed, which the Turkish officers were sure at one time or another to be masters of. At present, therefore, the Tingitanians and Egyptians have justly the reputation of preserving the best; which no longer than a century ago, they had only in common with their neighbours. Now, a valuable and well taught Barbary horse is never to lie down; he is to stand still and be quiet, whenever the rider quits him and drops the bridle. He is besides to have a long pace, and to stop short if required in a full career; the first of which qualities shews the goodness and perfection of the horse; the proper management of the latter, shews the dexterity and address of the rider. No other motions are either practised or admired in these countries, where it is accounted very impolite to trot or to amble. But the Egyptian horses have deservedly the preference of all others, both for size and beauty, the smallest being usually sixteen hands high, and shaped, according to their phrase, like the antelope. The usual price of the best Barbary horse is from three to four hundred dollars, i. e. from fifty to sixty or seventy pounds of our money; whereas, in the days of Solomon, as indeed silver was then nothing accounted of, a horse came out of Egypt for an hundred and fifty shekels, which amount to little more than seventeen pounds.

"The ass, the ζορκ ανθρωπος, and the mule, which deserves the like appellation, are their most hardy and useful creatures, requiring little or no attendance. The first is not so generally trained

up

up for the saddle at Algiers as at Tunis, where they are frequently of a much larger size. But the mule is in general demand at both places, and preferred to the horse for common use and fatigue. It is certainly surer footed, and vastly stronger in proportion to its bulk. I could never learn that the mule was prolific; which notion Pliny and some other authors seem to have entertained."—Page 427. "The riding on mules seems to have been of no less antiquity in Egypt, than in other eastern countries; as appears from one of them with a rider upon it under the walls of Memphis."—Page 441. "The more early ages, in all probability, were not acquainted with mules. The first mention that is made of mules (פְּרָדִים) is in the time of David, asses having served them to ride upon before. Anah's memory might be well transmitted to posterity, for finding in the wilderness some source or collection of waters, (a thing rarely to be met with), till then undiscovered, as הַיֵּמִים Gen. xxxvi. 24. perhaps may be better rendered than *finding the mules*. In the midland road betwixt Cairo and mount Sinai, I do not remember to have heard or tasted of more than five such wells or sources, which were all of them brakish or sulphureous."

Page 166. "Yet all these species are vastly inferior to the camel for labour and fatigue. For this creature travels four or five days without water; whilst half a gallon of beans and barley, or else a few balls made of the flour, will nourish it for a whole day. Pliny's observation of their disturbing the water with their feet before they drink it, is very just; and it may be farther observed, that they are a long time in drinking, first of all thrusting their heads a great way above their nostrils into the water, and then making several successive draughts, in the like manner with pigeons. In travelling over the deserts of Arabia to Mount Sinai, each of our camels carried a burden of at least seven quintals. And what farther shews the great strength of this animal, a day's journey consisted sometimes of ten, sometimes of fifteen hours, at the rate of two miles and an half an hour. These extraordinary qualities are, without doubt, sufficient encouragements for the Arabs of all countries, that are not rocky or mountainous, to keep up and multiply the breed.

"The species of the camel-kind, which is known to us by the name of the dromas or dromedary, is here called Maihary or Ashaary, though it is much rarer in Barbary than in Arabia. It is chiefly remarkable for its prodigious swiftness, the *swift dromedary*, as the prophet calls it, Jer. ii. 23.; the Arabs affirming that it will run over as much ground in one day, as one of their best horses will perform in eight or ten. For which reason, those messages which require haste, are in Getulia, and the more southern parts, dispatched upon dromedaries, as in Esth. viii. 10. The Sheikh, who conducted us to mount Sinai, rode upon a camel

mel of this kind, and would frequently divert us with a token of its great abilities. For he would depart from our caravan, reconnoitre another just in view, and return to us again in less than a quarter of an hour. It differs from the common camel in being of a finer and rounder shape, and in having upon its back a lesser protuberance. This species, for the former, as rarely deviating from the beaten road, travels with its head at liberty, is governed by a bridle, which being usually fastened to a ring fixed to its nostrils, may very well illustrate that expression, 2 Kings xix. 28. *of putting a hook in his nose*, as is recorded of Sennacherib, and may be farther applicable to his swift retreat."

Page 168. "After the beasts of burden, we are to describe the black cattle, which are generally small and slender, the fattest of them, when brought from the stall, rarely weighing above five or six quintals. Neither is their milk in proportion to their size; for notwithstanding the rich herbage of this country, from December to July, a cow rarely gives above a quart of milk at a time; whilst the butter has neither the substance, nor the richness of taste with what our English dairies afford us in the depth of winter. The Barbary cows have another imperfection, as they lose their calves and their milk together. Here the sheep and the goats contribute also to the dairies, particularly in the making of cheese. Instead of runnet, especially in the summer season, they turn the milk with the flowers of the great headed thistle or wild artichoke; and putting the curds afterwards into small baskets made with rushes, or with the dwarf palm, they bind them up close and press them. These cheeses are rarely above two or three pounds in weight, and in shape and size like our penny loaves; such perhaps as David (1 Sam. xvii. 18.) carried to the camp of Saul. Their method of making butter, is by putting the milk or cream into a goat's skin turned inside out, which they suspend from one side of the tent to the other, and then pressing it to and fro in one uniform direction, they quickly occasion the separation of the unctuous and wheyey parts. A great quantity of butter is made in several parts of these kingdoms, which, after it is boiled with salt, in order to precipitate the hairs and other nastinesses occasioned in the churning, they put into jars, and preserve it for use. Fresh butter soon grows sour and rancid."

Page 171. "Among the quadrupeds of a less tameable nature, we must give the first place to the lion, and then to the panther; for the tiger is not a native of Barbary. The females of both species, have two rows of nipples like a bitch, which give suck to three, sometimes to four or five whelps. Mr Ray (De Quadr. p. 166.) must have been misinformed in giving two nipples only to the lioness. When the little ones breed their teeth, they are usually seized with fevers, which carry off three in four of them;

and this is the reason, as the Arabs inform us, why their numbers are so inconsiderable. But whether this is owing to such diseases, or to the great dispersion rather of the Arabs, Exod. xxiii. 29. Deut. i. 22. or perhaps to the much easier way of killing them, since the invention of fire arms; whatever, I say, may be the cause, it is certain there would be great difficulty at present to procure a fiftieth part of those lions and panthers, which Africa contributed formerly to the diversions of Rome.

"I have read in some descriptions of this country, that women can be familiar with lions; and that upon taking up a stick and speaking boldly to them, they will immediately lose their fierceness and leave their prey. Something of this kind perhaps may happen, when they have been well satiated with food, at which time the lions are supposed to lose their courage, and that they therefore suffer their prey to be seized, and rescued out of their jaws. But these instances are very rare; it oftener falling out that persons of riper age, as well as children, have been, for want of other food, torn to pieces and eat up by this devourer, as he is emphatically called in scripture, Judges xiv. 14. Fire is what they are most afraid of; yet notwithstanding all the precautions of the Arabs in this respect, notwithstanding the barking of their dogs, and their own repeated cries and exclamations, during the whole night when they are suspected to be upon the prey, it frequently happens that these ravenous beasts, out-braving all these terrors, will leap into the midst of a dowar, where the cattle are inclosed, and drag from thence a sheep or a goat. If these ravages are repeated, then the Arabs dig a pit where they are observed to enter; and covering it over slightly with reeds, or small branches of trees, they frequently decoy and catch them. Pliny has taken notice of the same practice; which is likewise alluded to, Ezek. xix. 20. Psalm ix. 15. and in other places of scripture. The flesh of the lion is in great esteem, having no small affinity with veal, both in colour, taste, and flavour."

Page 174. "The deeb is of a darker colour than a fox, though near the same bigness; it yelps every night about the gardens and villages, feeding, as the dubbah (hyæna) does, upon roots, fruits, and carrion. Mr Ray supposes it to be the Lupus aureus of the ancients, though what Oppian describes by that name is larger, and of a much fiercer nature. The deeb is the same with the jackall, or the chathal of the more Eastern countries, not differing much in sound from the Hebrew (שׁוּעָל) *shual*, which is rendered *the fox*, in several places of scripture. And as we have before observed, that this animal feeds upon fruit and dead carcases, we may see the propriety of Isaiah lxiii. 10. where *they that shall fall by the sword*, are said *to be* (to become) *a portion* (or provision) *for the Shualim*; and of Cant. ii. 15. where *the*

the little Shualim are described *to spoil the vines*, and, as we may farther suppose, *to eat the tender grapes*. Bochart has made it probable, that the jackalls were the Θως of the Greeks, the Beni-awi of the Arabians, and the (אִיִּים) Ijim or Iim (Isa. xiii. 22. xxxiii. 14. Jer. l. 39.) which we render *the beasts of the islands*; an expression very vague and undetermined. Some Jewish commentators make it the plural of אִי, which we render the Kite, Lev. xi. 14. Deut. xiv. 13. Of the like nature also is (צִיִּים) Tziim, or Ziim (ibid.), which we call in general, *the wild beasts of the desert*, instead of some particular well known species, as may be rather supposed, that frequents it. Whereas, by fixing the latter to the Black Cat, and the Ijim to the Jackall, both of them noted animals, frequenting no less the uncultivated than the cultivated parts of these countries, and making all the night long a perpetual howling, yelping, or squalling noise, we may have a proper notion, as is there related, of their meeting together and crying out in their desolate places. The Jackalls also, as they are creatures by far the most common and familiar, as well as the most numerous of those countries, several of them feeding often together, so we may well perceive the great possibility there was for Samson to take, or cause to be taken, three hundred of them. The fox, properly so called, is rarely met with; neither is it gregarious."

Page 187. "I never observed the mantes (a kind of locusts) to be gregarious; but the locusts, properly so called, which are so frequently mentioned by sacred as well as profane authors, are sometimes so beyond expression. Those which I saw anno 1724 and 1725, were much bigger than our common grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March, the wind having been [illegible] some time from the south. In the middle of April their numbers were so vastly increased, that in the heat of the day they formed themselves into large and numerous swarms, flew in the air like a succession of clouds, and as the prophet Joel (ii. 10.) expresses it, *they darkened the sun*. When the wind blew briskly, so that these swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the Psalmist, Ps. cix. 23. of being *tossed up and down as the locust*. In the month of May, when the ovaries of those insects were ripe and turgid, each of these swarms began gradually to disappear, and retired into the Metijah, and other adjacent plains, where they deposited their eggs. These were no sooner hatched in June, than each of the broods collected itself into a compact body of a furlong or more in square, and marching afterwards directly forward towards the sea, they let nothing escape them; eating up every thing that was green and juicy, not only the lesser kinds of vegetables, but

the vine likewise, *the fig tree, the pomegranate, the palm, and the apple tree, even all the trees of the field*, Joel i. 12. In doing which, they keep their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bed-chambers like so many thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. A day or two after one of these broods were in motion, others were already hatched to march and glean after them, gnawing off the very bark, and the young branches of such trees, as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet Joel (ii. 3.) to *a great army*; who farther observes, that *the land is as the garden of Eden before them, and behind them a desolate wilderness.*

"Having lived near a month in this manner, (like a μυριστομον ξιφος, or *sword with ten thousand edges*, to which they have been compared) upon the ruin and destruction of every vegetable substance that came in their way, they arrived at their full growth, and threw off their nympha state, by casting their outward skin. To prepare themselves for this change, they clung by their hinder feet to some bush, twig, or corner of a stone; and immediately by using an undulating motion, their heads would first break out, and then the rest of their bodies. The whole transformation was performed in seven or eight minutes; after which they lay for a small time in a torpid, and seemingly in a languishing condition; but as soon as the sun and the air had hardened their wings, by drying up the moisture that remained upon them after casting their sloughs, they re-assumed their former voracity with an addition both of strength and agility. Yet they continued not long in this state before they were entirely dispersed, as their parents were before, after they had laid their eggs; and as the direction of the marches and flights of them both was always to the northward, and not having strength, as they have sometimes had, to reach the opposite shores of Italy, France, or Spain, it is probable they perished in the sea; a grave which, according to these people, they have in common with other winged creatures. The locust, I conjecture, was the *noisome beast*, or the pernicious *destructive animal*, as the original words may be interpreted, which with the *sword* and *famine*, and the *pestilence*, made the *four sore judgments* [illegible] were threatened against Jerusalem,

Jerusalem, Ezek. xiv. 21. The Jews were allowed to eat them. And, indeed, when sprinkled with salt and fried, they were not unlike in taste to our fresh water cray fish. The Acridophagi, no doubt, were fond of eating them; insomuch as they received their name from thence. Ludolphus has endeavoured to prove, that the (שלנים) *Shellowim*, or *Quails*, as we render the word, which the Israelites fed upon in the wilderness, were a species only of locusts. The same opinion is embraced by the learned Bishop of Clogher, Chronol. pag. 379. who urges in defence of it, Wisd. xvi. 3. where the food of the Israelites (or *the things that were sent* τα επαπεσταλμενα) there supposed to be referred unto, is said to have had ειδεχθειαν, an *ugly*, odious, or disagreeable sight or appearance; an expression, says he, by no means applicable to the quail, which is a beautiful bird, but very much so to a locust. But not to dispute whether any of God's creatures can properly be called ugly, the ugly sight there recorded, refers to the frogs, lice, &c. that were sent among the Egyptians, as will appear by comparing the different cases and afflictions of the Egyptians and Israelites, which are all along described in contrast with each other, throughout the context; *they*, especially, who are spoken of ver. 3. being no other than the Egyptians. Moreover, the quails, (ορτυγομητρα, or *land-rails*) birds of the finest taste, are particularly mentioned, ver. 2. to have been their food; and also ch. xix. 12. where quails (ορτυγομητρα) are said to have *come up unto them from the sea for their contentment* or comfort. And besides, the Holy Psalmist, in describing this particular food of the Israelites, or the shellowim, by calling them *feathered fowls*, which the locusts certainly are not, having only membranaceous wings, entirely confutes all the suppositions of this kind; as indeed the admitting them would be to confound all scripture names. It would be to make Arbah, as the locusts are always called, and Shellowim, names undoubtedly very different, to be one and the same.

"Neither has any authority been hitherto produced for taking ακριδες, according to the Greek appellation, for the fruit of the locust-tree, or the tops of plants; the name itself being rather derived from the desire or appetite which this insect has in particular of living upon such food. And besides, the ακριδες described by Aristotle and other historians, are the locusts I am speaking of. The LXX. likewise always interpret *arbah* by the same word; consequently the writers of the New Testament may be supposed to have taken it in the same signification. The ακριδες then, which St John Baptist fed upon in the wilderness, were properly locusts. And provided they appeared in the Holy Land during the spring, as they did in Barbary, it may be presumed that St John entered upon his mission, and that *the day of his shewing* himself to Israel, Luke i. 80. was at that season."

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Page 149. "The Ostrich, called in these countries Naamah, is the grand ranger and ubiquitarian of the deserts, from the Atlantic ocean to the very outmost skirts of Arabia, and perhaps far beyond it to the east."——Page 150. It is described "in the following verses of the xxxixth chapter of the book of Job. Ver. 13. Gavest thou *the goodly wings unto the peacock? or wings and feathers unto the ostrich?* which may be rendered thus from the original: *The wing of the ostrich is* (quivering or) *expanded: the very feathers and plumage of the stork.* 14. *Which leaveth* (deposits or trusts) *her eggs in the earth, and warmeth them* (viz. by incubation) *in the* (sand) *dust,* 15. *And forgetteth that the foot may crush them, or that the wild beast may break them.* 16. *She is hardened against her young ones, as though* they were *not hers: her labour is in vain without fear.* 17. *Because God hath deprived her of wisdom, neither hath he imparted to her understanding.* 18. *What time she lifteth herself on high;* or, as it may otherwise be translated, *When she raiseth herself up to run away,* viz. from her pursuers, *she laughs* (or laughs at) *the horse and his rider.* In commenting, [illegible], upon these texts, it may be observed, that when the ostrich is full grown, the neck, particularly of the male, which before is almost naked, is now very beautifully covered with red feathers. The plumage likewise upon the shoulders, the back, and the parts of the wings, from [illegible] hitherto of a dark greyish colour, becomes now as black as [illegible]; whilst the rest of the feathers retain an exquisite white. *They are,* as described at ver. 13. *the very feathers and plumage of the stork,* i. e. they consist of such black and white feathers as the stork, called from thence [illegible], is known to have. But the belly, the thighs, and the breast, do not partake of this covering, being usually naked, and when touched, are of the same warmth as the flesh of quadrupeds.

"Under the joint of the great pinion, and sometimes upon the lesser, there is a strong pointed excrescence, like a cock's spur, with which it is said to prick and stimulate itself, and thereby acquire fresh strength and vigour whenever it is pursued. But nature seems rather to have intended, that in order to prevent the suffocating effects of too great a plethora, a loss of blood should be consequent thereupon, especially as the ostrich appears to be of a hot constitution, with lungs always confined, and consequently liable to be preternaturally inflamed upon these occasions.

"When these birds are surprised by coming suddenly upon them, whilst they are feeding in some [illegible] or behind some rocky or sandy eminence in the desert, they do not stay to be curiously viewed and examined. Neither [illegible] the Arabs ever dexterous enough to overtake them, even [illegible] they are mounted upon their Jinne, or horses, as they are called, of that family. They, when they raise themselves up for flight, ver. 18. *laugh at the horse*

horse and his rider. They afford him an opportunity only of admiring at a distance, the extraordinary agility, and the stateliness likewise of their motions, the richness of their plumage, and the great propriety there was of ascribing to them, ver. 13. *an expanded, quivering wing*. Nothing certainly can be more beautiful and entertaining than such a sight. The wings, by their repeated though unwearied vibrations, serving them for sails and oars; whilst their feet, no less assisting in carrying them out of sight, are no less insensible of fatigue.

"By the repeated accounts which I have had from my conductors, as well as from Arabs of different places, I have been informed, that the ostrich lays from thirty to fifty eggs. Ælian mentions more than eighty; but I never heard of so large a number. The first egg is deposited in the centre; the rest are placed, as conveniently as possible, round about it. In this manner it is said to *lay*, deposit or trust, ver. 14, *her eggs in the earth, and to warm them in the sand, and forgetteth* (as they are not placed like those of some other birds, upon trees, or in the clefts of rocks, &c.) *that the foot* (of the traveller) *may crush them, or that the wild beast may break them*.

"Yet, notwithstanding the ample provision which is hereby made for a numerous offspring, scarce one quarter of these eggs is ever supposed to be hatched; and of those that are, no small share of the young ones may perish with hunger, from being left too early by their dams to shift for themselves. For in these, the most barren and desolate recesses of the *Sahara*, where the ostrich chuses to make her nest, it would not be enough to lay eggs and hatch them, unless some proper food were near at hand, and already prepared for their nourishment. And accordingly we are not to consider this large collection of eggs, as if they were all intended for a brood; they are the greatest part of them reserved for food, which the dam breaks and disposes of, according to the number and cravings of her young ones.

"But yet, for all this, a very little share of that *care*, or natural affection, which so strongly exerts itself in most other creatures, is observable in the ostrich. For upon the least distant noise or trivial occasion, she forsakes her eggs or her young ones, to which perhaps she never returns; or if she does, it may be too late either to restore life to the one, or to preserve the lives of the other. Agreeably to this account, the Arabs meet sometimes with whole nests of these eggs undisturbed; some of which are sweet and good, others are addle and corrupted; others again have their young ones of different growths, according to the time, it may be presumed, they have been forsaken by the dam. They oftener meet a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans, for their mother. And in this manner the ostrich

ostrich may be said, ver. 16. *to be hardened against her young ones, as though they were not hers; her labour* (in hatching and attending them so far) *being in vain, without fear*, or the least concern of what becomes of them afterwards. This want of affection is also recorded Lam. iv. 3. *The daughter of my people*, says the prophet, *is cruel, like the ostriches in the wilderness.*

"Neither is this the only reproach that may be due to the ostrich; she is likewise inconsiderate and foolish in her private capacity, particularly in the choice of food, which is frequently highly detrimental and pernicious to it; for she swallows every thing greedily and indiscriminately, whether it be pieces of rags, leather, wood, stone or iron. When I was at Oran I saw one of these birds swallow, without any seeming uneasiness or inconveniency, several leaden bullets, as they were thrown upon the floor scorching hot from the mould; the inward coats of the œsophagus and stomach being probably better stocked with glands and juices than in other animals with shorter necks. They are particularly fond of their own excrement, which they greedily eat up as soon as it is voided. No less fond are they of the dung of hens and other poultry. It seems as if their optic, as well as their olfactory nerves, were less adequate and conducive to their safety and preservation than in other creatures. The divine Providence in this, no less than in other respects, ver. 17. *having deprived them of wisdom, neither hath it imparted to them understanding.*

"Those parts of the Sahara which these birds chiefly frequent, are destitute of all manner of food and herbage; except it be some few tufts of coarse grass, or else a few other solitary plants of the Laureola, Apocynum, and some other kinds, each of which is equally destitute of nourishment, and in the Psalmist's phrase, cxxix. 6. *even withereth afore it be plucked up.* Yet these herbs, notwithstanding this dryness and want of moisture in their temperature, will sometimes have both their leaves and their stalks studded all over with a great variety of land-snails, which may afford them some little refreshment. It is very probable, likewise, that they may sometimes seize upon lizards, serpents, together with insects and reptiles of various kinds. Yet still considering the great voracity and size of this camel-bird, it is wonderful not only how the little ones, after they are weaned from the provisions I have mentioned, should be brought up and nourished, but even how those of fuller growth, and much better qualified to look out for themselves, are able to subsist.

"Their organs of digestion, and particularly the gizzards (which by their strong friction will wear away even iron itself) shew them indeed to be granivorous; but they have scarce ever an opportunity to exercise them in this way, unless when they chance to stray (which is very seldom) towards those parts of the

the country which are sown and cultivated. For these, as they are much frequented by the Arabs at the several seasons of grazing, plowing, and gathering in the harvest, so they are little visited by, as indeed they would be an improper abode for this shy, timorous bird, *a lover* (φιλέρημος) *of the deserts*. This last circumstance in the behaviour of the ostrich, is frequently alluded to in the holy Scriptures, particularly Isa. xiii. 21. and xxxiv. 13. and xliii. 20. Jer. l. 39. where the word (יַעֲנָה) *Jaanah*, instead of being rendered, *the Ostrich*, as it is rightly put in the margin, is called *the Owl*; a word used likewise instead of Jaanah or the Ostrich, Lev. xi. 16 Deut. xiv. 15.

"Whilst I was abroad, I had several opportunities of amusing myself with the actions and behaviour of the ostrich. It was very diverting to observe with what dexterity and equipoise of body it would play and frisk about on all occasions. In the heat of the day particularly, it would strut along the sunny side of the house with great majesty. It would be perpetually fanning and priding itself with its quivering expanded wings, and seem at every turn to admire and be in love with its shadow. Even at other times, whether walking about, or resting itself upon the ground, the wings would continue these fanning vibrating motions, as if they were designed to mitigate and assuage that extraordinary heat wherewith their bodies seem to be naturally affected.

"Notwithstanding these birds appear tame and tractable to such persons of the family as were more known and familiar to them, yet they were often very rude and fierce to strangers, especially the poorer sort, whom they would not only endeavour to push down, by running furiously upon them, but would not cease to peck at them violently with their bills, and to strike at them with their feet, whereby they were frequently very mischievous. For the inward claw, or hoof rather, as we may call it, of this *avis bisulca*, being exceedingly strong-pointed and angular, I once saw an unfortunate person who had his belly ripped open by one of these strokes.

"Whilst they are engaged in these combats and assaults, they sometimes make a fierce, angry, and hissing noise, with their throats inflated, and their mouths open; at other times, when less resistance is made, they have a chuckling or cackling voice, as in the poultry kind, and thereby seem to rejoice and laugh, as it were, at the timorousness of their adversary. But during the lonesome part of the night, (as if their organs of voice had then attained a quite different tone) they often made a very doleful and hideous noise, which would sometimes be like the roaring of a lion; at other times it would bear a nearer resemblance to the hoarser voices of other quadrupeds, particularly of the bull and the ox. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to by the pro-

phet Micah, i. 8. where it is said, *I will make a mourning like the Jaanah or Ostrich.* *Jaanah*, therefore, and (יענים) *Rinonem*, the names by which the ostrich is known in the holy Scriptures, may very properly be deduced from (ענח) *Onah*, and (רנן) *Renan*, words which the Lexicographi explain by *exclamare*, or *clamare fortiter*. For the noise made by the ostrich being loud and sonorous, *exclamare*, or *clamare fortiter*, may with propriety enough be attributed to it; especially as those words do not seem to denote any certain or determined mode of voice or sound peculiar to any one species of animals, but such as may be applicable to them all, to birds as well as to quadrupeds and other creatures."

ESSAY on the DEMONIACS mentioned in the GOSPELS.

IT has been much disputed, whether the demoniacs mentioned in the Gospels were really possessed with evil spirits, or whether they were only persons afflicted with natural distempers.

I. To prove that they were really possessed with evil spirits, the following arguments are offered.

1. The evangelists have affirmed that the demoniacs were possessed with devils. They tell us also, that Jesus spake to the demons as to persons; that they made replies to him; that they acknowledged him for the Messiah; that they talked with dread of being judged before the time: all which, they say, cannot, without the greatest violence, be applied to natural diseases.

2. Our Lord himself, in the charge which he gave to the twelve, expressly distinguishes between the casting out of devils, and the healing of diseases. In like manner, Matt. viii. 16. Mark i. 32. 34. Luke vii. 21. Acts x. 38. the diseased are distinguished from those who were possessed, and in particular lunatics are so distinguished, Matt. iv. 24. which, say they, is absurd, on supposition that demonism was nothing but a natural distemper.

3. Luke, iv. 35. giving an account of the ejection of a demon, tells us, that he came out of him, and hurt him not. This, say the defenders of the real possession, being taken notice of as a memorable circumstance by an evangelist, who was a physician, proves that there was here a real possession; because, whatever the vulgar might think or speak of the matter, one who knew the truth of the case, would not say that the demon did not hurt a man by leaving him.

4. Matt.

4. Matt. xii. 28. our Lord, in answer to the calumny of the Pharisees, who affirmed that he cast out the devils by Beelzebub their prince, reasons in this manner: *If Satan cast out Satan*, &c. Now, say they, the curing of a distemper could in no sense be called the casting out of Satan, unless Satan had had some hand or other in the bringing of it on, or in the continuing of it. Besides, our Lord's reasoning plainly implies, that the ejection of demons was more than the curing of a natural distemper. For he affirms, that he was at enmity with the beings whom he cast out; that their interest was different from and opposite to his; that he waged war with them; and that he was stronger than their prince: all which particulars, say they, would have been impertinent, if there was no foundation for them in fact.

5. In our Lord's discourse last cited, he represents an evil spirit, after being cast out, as walking through desert places, seeking rest, and finding none. But this notion, applied to a disease, is altogether unintelligible. We may therefore, say they, affirm with safety, that our Lord considered possessions as real, otherwise he would not have spoken in this manner.

6. Acts x. 38. Peter tells Cornelius and his companions, *that Jesus went about doing good, and healing all who were oppressed of the devil*, παντας τους καταδυναστευομενους υπο του διαβολου; which plainly implies some real power, exercised by the devil in hurting the bodies of men.

7. In the history of the demoniacs of Gadara, we are told, that at the approach of Jesus they cried out, *Art thou come to torment us before the time?* that when he commanded them to come out, they begged him to allow them to enter into a herd of swine that was hard by; that upon Jesus's giving them leave, they entered into the swine; and that the whole herd, to the number of two thousand, ran immediately down the mountain where they were feeding, into the sea, and perished: which circumstances, they think, prove the reality of the possession in the plainest manner.

II. But in answer to these arguments it is observed, that the Jews believed evil spirits had power given them to bring certain diseases on men, sometimes by concurring with natural causes, and sometimes without them. This they think clear from the history of Job and of Saul, and from the practice of exorcism which prevailed among the Jews, Matt. xii. 27. Acts xvi. 16. and from the account which Josephus has given of Saul's distemper, Antiq. vi. 1. They observe farther, that the Scriptures being designed for mankind in general, were written in the language of men; that all language being formed on popular and received opinions, must contain [illegible] old allusions to these opinions; that though these opinions [illegible] times false in fact, wise men do not scruple

scruple to make use of the phrases which allude to them; and that phrases of this kind are found even in the Scriptures themselves. Nor does this derogate in the least from the perfection of the inspired books, because revelation being intended to teach men, not natural philosophy, but religion, it was not at all necessary, that the opinions of the vulgar, in matters of natural philosophy, though false, should be corrected. It was rather necessary that they should be left to speak of these things as they were wont to do, lest to have corrected their phraseology might have introduced into revelation a language altogether unintelligible to the vulgar. From these premises they infer, that as the Jews believed evil spirits were permitted to afflict the bodies of men with certain distempers, the language of Christ and his apostles, as well as of Moses and the prophets, being the common language of the country, must needs suppose it, though in reality no such power was possessed by the devil. And so with the help of this key they propose to open the whole mystery. Jesus, in speaking to the diseased persons whom he had a mind to cure, makes use of the language of the country; and the evangelists, in giving the history of these cures, use the same language, wherein the diseases are termed *possessions*, and the persons afflicted with them *demoniacs*, δαιμονιζομενοι. They describe the symptoms of the distempers, and the effects of the cures, in the same language. Sometimes, however, they explain themselves to their readers. As for instance, when they represent demonism and madness to be the same thing; or when one of them calls that a natural distemper, which another describes as a possession. Farther, the diseased persons, strongly impressed with the common opinion about possessions, speak of themselves as possessed, and sometimes personate the demons by whom they fancied themselves actuated; and having heard of the fame and character of Jesus, they salute him as Messiah and the Son of God. And with respect to our Lord's permitting the devils to enter into the herd of swine, they observe that this can be well enough understood on their scheme, there being nothing more surprising in the madness of these demoniacs seizing the swine, than in the leprosy of Naaman cleaving to Gehazi. And that Jesus should have thus permitted the swine to be seized with the madness of the demoniacs, was very fit, as it shewed, in a manner highly becoming, the meekness of Jesus, that he could not only cure men of all distempers whatever, but likewise afflict them with the most grievous maladies, if it so pleased him. Besides, it was a solemn warning to the Gadarenes to beware of despising, rejecting, and provoking a prophet clothed with such powers; an end much more reasonable than that which is commonly assigned, namely, to prove the reality of the possession, and to shew what a number of evil spirits had haunted these miserable men out of whom they were compelled.—In this manner

ner do the opposers of the real possession answer the arguments which are brought to support it. They add farther, that it is a strong presumption against these possessions, that the like have never been known to happen in the world, either before or since.

III. But the defenders of the real possession observe,

1. That in the foregoing answer, their second, third, and fourth arguments are entirely overlooked, together with the better half of the first argument. For, say they, though it should be allowed, not only that the Jewish language without any foundation supposes certain diseases to flow from possession, but that both our Lord in curing these diseases, and his disciples in writing the history of his cures, used the vulgar language, this will never account for the possessed persons speaking in the manner we find them doing. Fancying themselves to be possessed, they might indeed talk as such; and those who were afflicted with melancholy or madness, might even personate the demons, and feign a dread of being tormented before the time. Nay, it may be said, though with no great degree of probability, that they might express a horror of being relieved from the possession, and beg Jesus not to restore them to their natural state. But in cases where the possessed persons laboured under no disease which disturbed their reason, can it be imagined that they would be unwilling to be relieved, or that they would express a dread at the thought thereof? No; to suppose this would be to carry matters beyond all bounds. If so, what shall we think of the manm entioned Luke iv. 33. who had a spirit of an unclean devil? This person was neither melancholic nor mad. For the distemper under which he laboured was an epilepsy, as is plain from ver. 35. where we are told that the spirit convulsed him. This the opposers of the real possession will not deny. But they will deny that the distemper arose from any agency of evil spirits. Nevertheless, if there was nothing in the case but an epilepsy arising from natural causes, how came the patient to cry out, ver. 34. *Saying, Let us alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy One of God.* Supposing that the man, strongly tinctured with the notions of his country, really imagined himself possessed with a devil, is it natural to think, that being in his right senses, he would dread the ejection of the devil who possessed him, or look upon it as his own destruction? The truth is, this and the like speeches can by no interpretation, far less by the one mentioned, be made consistent with common sense, on the supposition contended for, namely, that the diseased persons cured by our Lord only imagined themselves possessed. Wherefore, some better solution of the difficulty must be attempted.

2. In the second place they observe, that the solution offered by the opposers of the real possession, will not account properly

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even for the phraseology used by our Lord, and by the evangelist, which is the thing it is chiefly calculated to explain. That the language of a country must contain many allusions to the popular notions, no body will deny. Yet it does not at all follow, that Jesus, consistently with goodness, could use phrases which alluded to such popular notions as were false, especially if they had a pernicious tendency, unless the language in which he spake afforded no phrases by which he might have expressed the matter clearly. This indeed was the case with Joshua, in that noted saying, chap. x. 13. *Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon.* But it was by no means the case with Jesus in the matter of the demoniacs. For it is allowed on all hands, that the Jewish language afforded abundance of phrases by which the truth of the fact might have been plainly expressed, on supposition there was no real possession in the case. They had proper names for all the distempers incident to the human body, and among the rest for the epilepsy, for lunacy, and for madness; diseases which are supposed more especially to have obtained the name of demonism. Nay, these distempers were as often called by their proper names, as by the figurative appellation of demonism. Wherefore, seeing the Jewish language was such, that in all his miracles of healing our Lord could have expressed himself in terms perfectly free from error, it is contrary to the perfection of his character to suppose, that he rather chose such a way of speaking as he knew would confirm the vulgar in their delusion; and the rather, that the particular delusion supported by the phraseology contended for, was of a most pernicious nature. For the opinion of the real possession, if it was a false belief, could not fail to fill the minds of mankind with such a fantastic dread of evil spirits, as must have distressed them exceedingly, through the whole course of their lives, and have laid in their way an unnecessary temptation, leading them to the worship of evil spirits. Not to mention that it gave occasion to many magical practices, which had the most pernicious influence upon the morals of men. Besides, it ought to be considered, that whatever reasons may be pretended for our Lord's using the common phraseology in performing his miraculous cures, this cannot be urged with regard to the evangelists, who wrote histories which they knew were to be of general use in all ages. And therefore, if they were acquainted with the supposed truth of the case, some reason should be assigned for their expressing themselves in a way which could not but lead their readers into a most hurtful error. If it is alleged, that with the rest of their countrymen they believed the possessions to be real, and spake of them as such, this error must be reconciled with the notion of their inspiration, seeing their avoiding so dangerous a phraseology was a matter of

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great importance, and very worthy of the direction of the Spirit, by whose inspiration they composed their histories.

3. With respect to the argument which the opposers of the real possession lay so much stress upon, namely, that demonism hath never been known in the world, either before or since Christ's time, the patrons of the real possession reply, First, That though demonism should be acknowledged peculiar to the age and country wherein our Lord lived, it was wisely ordered, that the devil at that time, should give some unusual proofs of his existence, power and malice, by frequently attacking men's bodies, because it tended to shew them what a dangerous enemy he is, and what need they had of the patronage of Christ. As, on the other hand, the dispossession of the demons was both a proof to the senses, and a specimen of that complete victory over the devil and his confederates, in which our Lord's mediatory kingdom is to end. See Truth of the Gospel History, p. 169. And, therefore, no kind of wonder could be more proper for attesting Christ's mission, or for promoting the interests of piety than these. Hence, they are more frequently and more minutely described than his other miracles. Secondly, The defenders of the real possession say, it is far from being certain that demonism was a matter peculiar to our Lord's time. The practice of exorcism, which all along prevailed among the Jews, is a proof of the contrary. See to this purpose, Joseph. Ant. lib. viii. c. 2. It is certain likewise that the Jews practised exorcism in the heathen countries. For we find the sons of Sceva, a Jewish priest, exorcising a demoniac at Ephesus, Acts xix. 13,—17. Demonism therefore was by no means peculiar to Judea. That it was common among the heathens we learn from the gospels, where we are told, that a Syrophenician damsel was possessed with a demon. We learn it likewise from Plutarch, who tells us, Sympos. lib. i. quæst. 5. that the exorcists of most nations advised those who were possessed to repeat the Ephesian letters. The same thing appears still more clearly from the case of the damsel, who had a spirit of Python, mentioned Acts xvi. 16. This spirit is that wherewith the priestesses of Apollo are said to have been inspired. For by the help of it she practised soothsaying and divination; that is, she revealed secrets to those who consulted her; perhaps also she pretended to foretel things future; and by these practices she brought much gain to her masters. But happening to fall in the way of the apostle Paul at Philippi, he dispossessed her by ordering the spirit to come out of her, ver. 18. The opposers of the real possession pretend, that the matter of her inspiration was mere artifice, and that by often hearing the apostle's sermons, she was convinced of the wickedness of the course of life she was engaged in, and reformed; so that there was here neither evil spirit nor miracle. But to this it is replied, that it by no means

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agrees with the truth of the case. The text says expressly that she was dispossessed by Paul's commanding the evil spirit to come out of her; and that the dispossession was visible by some alteration produced in her body, upon the departure of the spirit. For, 18. *He came out of her the same hour.* 19. *And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, &c.* If there was nothing here but mere imposture, how came the damsel to change her conduct upon Paul's saying to the evil spirit, *I command thee, in the name of Jesus Christ, to come out of her?* or what efficacy was there in these words to persuade her? As to the supposition, that this young woman was under the power of some distemper, which the apostle cured miraculously, no stress can be laid upon it, till the persons who make it point out a mere natural distemper, by the power of which they who labour under it are enabled to divine things secret, and to foretel things future. If the feats performed by the ancient pretenders to divination, were not the effects of imposture, they had no relation to distempers, either of the body or of the mind. The method in which the apostle treated the Pythoness at Philippi, shews that such of the heathen priests or priestesses as really possessed a spirit of divination, were under the influence of evil spirits, who in the course of the providence of God, are for the wisest reasons permitted to delude those who will not attend to the dictates of reason. The story of the witch of Endor, is the same in kind with that of the Pythoness in the Acts, and with the inspirations and divinations of the heathen priests, and shews beyond contradiction, that mankind have had communication with evil spirits. Wherefore, say the patrons of the real possession, though these instances are not mentioned in the gospels, yet, being found in the sacred records and other credible histories, they are undeniable examples of real possessions, and add great strength to the arguments offered to prove, that the possessions spoken of in the gospels were not figurative but real. This species indeed, which shewed itself by divinations and soothsayings, was much more rare than those mentioned in the gospels. Nevertheless, if credit can be given to history sacred and prophane, it cannot be doubted that this species hath really existed. Much fraud and imposture may have been used to support false pretensions of this kind. Nevertheless, to give rise to them, and to support their credit in all the heathen countries, through such a course of years, some instances of true divination must have happened, however rare we may suppose them to have been.

If modern instances of possession are demanded, the physician Oribasius, born in the beginning of the fourth century at Pergamus, will furnish what is required, in the eighth and tenth books of his collections, wrote about the year of our Lord 360, as these are cited by Dr Hilary, Method of improving Medical Knowledge,

ledge, p. 114. Hilary's words are, "He (Oribasius) also first describes a peculiar kind of madness, which he calls Λυκανθρωπια, which probably was more frequent in those warmer countries, or in that age, than it is in ours; as it is also mentioned by Ætius, Paulus, Actuarius, and some others, who lived and wrote soon after him; and it most probably is the same disease which is called Demoniac in the Scripture, from its Arabian name, and has been also described by some more modern authors, Donatus ab alto Mari, and Forrestus, though it is seldom or never seen now. Meric Casaubon, in his treatise of Enthusiasm, offers particular examples. For, chap. 2. p. 36. he writes as follows: First then, we shall observe a concurrence of natural causes. This is granted by all physicians and naturalists. Melancholici, maniaci, ecstatici, phrenetici, epileptici, hystericæ mulieres:—To all these natural diseases and distempers, enthusiastic divinatory fits are incidental. I do not say, that it doth happen very often; that is not material, whether often or seldom. But when it doth happen, as the disease is cured by natural means, so the enthusiasms go away, I will not say by the same means, but at the same time. —Those men and women, which, when they were sick of those diseases, did foretel divers things which came to pass accordingly, and some of them (which I think more wonderful, as more remote from natural causes) had spoke some Latin, some Greek, some Hebrew, or any other language whereof before they had no use nor skill, when once cured of these diseases, they return to their former ignorance and simplicity. This is granted by all." Next, he mentions one Levinus Lemnius, who endeavoured to prove that these things proceed from natural causes. "But his reasons (says he) are no ways satisfactory. And that these extraordinary operations do rather proceed from the devil, to me is a great argument, besides other reasons, because the very self same things are known to happen to divers that are immediately possessed, without any bodily distemper, other than the very possession, which must needs affect the body more or less. To pass by divers relations of latter times, I shall content myself with the testimony of one, a man of exquisite learning, and a curious sifter of truth in doubtful points, and a man of that integrity," &c. In proof of his integrity, he mentions his making open recantation of, and writing against judicial astrology. "Georgius Ragusæius is the man, whose words in his second book, De Divinatione, Epist. de Oraculis, are, 'Novi ego Venetiis, &c. I have known at Venice, a certain poor woman which was possessed; sometimes she would be stupid and sottish, sometimes she did speak with divers tongues, and discourse of things belonging to the mathematics and philosophy; yea, and to divinity. I do not write here what I have heard from others, but myself have disputed with her more than once.' As for them,

who in those distempers are reported to have spoken languages before unknown to them, because I see that some are not very prone to believe it, it being a thing, in very deed, liable to much imposture; although I do not see what can be excepted or objected against this one, were there no other, this one example, I say, which we have here out of Raguseius; yet to give the reader, in a matter of such importance, some farther satisfaction: to let that pass, which, durst I trust my memory when I was so young, I could say of a woman possessed, in Sedan, where I then lived and went to school, that spake Hebrew, and familiarly discoursed in her fits with some skilful in that language; to let that pass, I say, because I dare not trust my memory: what can any man rational and discreet, answer to that which Fernelius, a man so learned and religious, and by profession a physician, &c. doth relate of his own knowledge and experience, *De abditis rerum causis*, lib. ii. c. 16. of one that was his patient, and not his patient only, but of divers other learned physicians, who were entertained about him at the same time, and all joined in the cure; by all whom he was heard to speak Greek in his fits, which otherwise was altogether unknown to him." Casaubon mentions other examples, and among the rest, Psellus, a very learned man and philosopher, in a treatise of his περὶ ἐνεργείας δαιμόνων, of the power of demons, hath a very particular relation of a woman that was possessed, and in her fits spake the Armenian tongue very readily, to which being a Grecian, she was otherwise altogether a stranger. The above acknowledgment, concerning the influence of demons in enthusiastic divination, is the more remarkable, that Casaubon wrote his treatise to shew, that the effects of enthusiasm, commonly ascribed to the operation of superior powers upon the human mind, may all be accounted for by natural causes.

IV. Thus have I represented fairly the arguments on the one side and the other, in this important question. To attempt the decision of a point, about which the learned have been so much divided, may appear arduous. Yet it may be worth while to consider, whether what follows does not approach nearer to the truth in this matter, than either of the opinions illustrated above.

From the accounts given by the evangelists, it appears, that all the possessed persons laboured under the oppression of some violent bodily distemper or other, such as the epilepsy, the palsy, lunacy, madness, and the like. It is evident likewise, that these diseases are ascribed expressly to the operation of Demons; but whether they produced them by natural causes, or without them, is not said. Thus, John x. 20. *And many of them said, He hath a devil and is mad.* Matt. ix. 32. *Then was brought unto him one possessed with a devil, blind and dumb.* Matt. xvii. 15. *Lord,*

15. *Lord, have mercy on my son, for he is lunatic.* 18. *And Jesus rebuked the devil.* See also Mark ix. 25. And particularly Luke xiii. 11,—16. where an uncommon distemper is expressly ascribed to the operation of Satan, by our Lord himself. A woman who had a spirit of infirmity, and was bowed down, is said by him to have been bound by Satan eighteen years. So likewise the apostle Peter, in his speech to Cornelius, ascribes the diseases which our Lord cured, to the operation of Satan. Acts x. 38. *Jesus of Nazareth who went about doing good, and healing all that were oppressed of the devil.* Moreover, the reader must have observed, that though the demons, upon falling in our Lord's way confessed their presence by speech; yet to others they manifested themselves chiefly by the uncommon operation of the distempers which they occasioned. The case of the sons of Sceva, is the only instance I remember, where the demon confessed his presence by speech to any but to our Lord and his apostles. Do not these things make it probable, that the possessions mentioned in the gospels, were diseases carried to an uncommon height by the presence and agency of demons? And if this is allowed to have been the true nature of these possessions, there will be found, without doubt, abundant examples of the like possessions in all ages. For there is nothing absurd in supposing that there always have been, and still are in the world, many incurable diseases, which, though commonly attributed to natural causes, are really the effect of the invisible operation of devils, who have power given them for that purpose. The possibility of the thing will not be disputed, when it is remembered, that in Scripture extraordinary natural evils are ascribed to the agency of evil spirits; and that on this very account, Satan is thrice by our Lord himself, styled, *the prince of this world*, John xii. 31. xiv. 30. xvi. 11. And by Paul, *the prince of the power of the air*, Eph. ii. 2. And his angels, *The rulers of the darkness of this world*, Eph. vi. 12. On the other hand, extraordinary blessings are attributed to the ministry of good angels, Psal. xxxiv. 7. xlviii. 16. who for that reason are called *ministering spirits, sent forth to minister unto them who shall be heirs of salvation*, Heb. i. 14. If therefore the operation of demons upon the bodies of men is allowed to be a thing possible, I see no reason why it should not be admitted in fact, especially as the scripture seems to assert it. The only circumstance that can leave any manner of doubt is, that in our Saviour's time the demons confessed their presence to him and his apostles by speech; whereas, either before or since, no such thing is known to have happened. Yet we may suppose, that nothing but the presence and power of the Son of God, and of his immediate messengers acting by his authority, extorted this confession from the devils, constraining them to appear, contrary to their inclination, to their

common method of acting, and to their interest; their influence, whether by temptation upon the mind, or by operation upon the bodies of men, being always most certain when they themselves are most concealed. To conclude, this notion of possession does not necessarily imply, that evil spirits constantly inhabit and govern the bodies of the persons possessed by them, far less that they act upon and influence their minds; but only that they are often present with them, occasioning the distempers under which they labour, and in some rare instances, that they speak as from the persons possessed, who on all these accounts are properly enough called demoniacs, and said to be possessed with devils.

AN

EXPLANATION

OF THE

HARMONY.

THAT the reader may understand the method according to which the several texts are disposed in the following Harmony, let him turn to page 188. where about the middle he will find in the fourth column on the margin, the names Mark, Luke, Matthew; and opposite to these names, passages of their several gospels. These passages are included between two short black lines; the intention of which is to signify, that the passages are parallel to each other, and that they are compared together. The first and second lines of the evangelist Mark being printed so as to range with the second and third lines of Luke, and with the second and third lines of Matthew, it signifies that these lines of the several evangelists, contain parallel expressions of the same sentiment, as any one will see by reading them. The third line of Mark being printed so as to range with the first line of Luke, and with the first line of Matthew, it signifies that they also are parallel expressions. The fourth line of Mark being printed so as to range with the fourth line of Luke, and with the fourth line of Matthew, it signifies that they likewise are parallel expressions. With the fourth line of Matthew, this particular comparison ends; as is signified by the short black line drawn below it. And therefore a new comparison of parallel expressions begins in the immediately subsequent passage.

If the reader will cast his eye on the comparison immediately preceding that in pag. 188. which I have been explaining, he will find only one line of Mark's gospel, and that printed so as to range with the third line of Luke immediately above it. This signifies that these two are parallel expressions. And the first and second lines of Luke having nothing corresponding to them in Mark, are therefore singular, and peculiar to Luke.

If the reader will turn his eye upwards to the passage, which, in the same page of the Harmony, immediately precedes the last mentioned comparison, he will find in the fourth marginal column,

lumn, between the lines of comparison, the name of Luke only. This signifies that the passage between these lines is singular, and peculiar to Luke; or that there is nothing corresponding to it in the other gospels.

The end of a section is marked by the last line of comparison in the section running quite across the page. Thus, p. 188. the section from which the above examples are taken, ends a little from the bottom of the page with Luke iii. 20. as is signified by the line of comparison being drawn quite across the page to the inside margin.

The chapters and verses of the several evangelists to which every passage in this harmony belongs, are distinctly marked in three or four columns on the margin; the chapters for the most part only once in each column, namely, opposite to the passage of that particular evangelist first occurring in the page; but the verses in their order opposite to the passages as they come in. The first column contains the chapters and verses of Matthew, the second those of Mark, the third those of Luke, and the fourth, when it occurs, those of John. For as John does not relate many of the particulars found in the rest, the column peculiar to him is frequently dropt; and the passage of his gospel last mentioned in the Harmony, is marked at the top of the columns, with a reference to the page where it comes in. See an example at the top of the columns in p. 188. But that the reader may more distinctly understand how the chapters and verses are marked in the marginal columns, let him look to the before mentioned 188th page of the Harmony, about the middle; where, opposite to the name Matthew, in the fourth column, and to the words, *I indeed baptize you with water unto repentance*, is found in the first column, the number 11, and at the top of the same column, towards the left hand, the figure 3. to signify that the words *I indeed baptize you*, &c. are the beginning of the 11th verse of the third chapter of Matthew. So likewise opposite to the words of the text which are marked in the fourth column with the name Mark, and which run thus, *I indeed have baptized you with water*, is found in the second marginal column the figure 8; and a little above it in the same column, but towards the left hand, the figure 1, to signify that these words, *I indeed have baptized you with water*, are the beginning of the 8th verse of the first chapter of Mark. The words in the Harmony immediately preceding those last mentioned, viz. *There cometh one mightier than I*, &c. having no figure opposite to them, make part of the 7th verse of Mark, as is intimated by a black stroke found in the verse's place in the column of Mark. The design therefore of those black strokes in the columns, is to direct the reader's eye upward to the number of the verse, and with the help of the verses to enable

enable him, by casting his eye along the column, readily to find the scattered members of any particular evangelist, whose account he chuses to consider separately. A point below a verse in the column signifies, that it is the last verse of that particular chapter; yet the ending of the chapters is not always thus marked.

In the preface, there is mention made of three transpositions. These are distinctly pointed out in the Harmony by double lines in the marginal columns of the evangelist to whom these transpositions belong. Thus, pag. 190. the first transposition is made from Luke, and comes in after chap. iv. 4. of that evangelist. Accordingly it is marked with a double line in the marginal column belonging to Luke. The beginning and ending of the transposition is marked by a black stroke crossing the marginal column at the place where the transposition begins and ends. Also the place from whence the transposition is taken, see p. 191. after Luke iv. 8. is marked in the column of Luke by a cross in this form +, with a reference opposite to it in Italic characters, directing to the page where it is inserted.

To conclude, that the Harmony might not swell to too great a bulk, the singular passages are not printed where they happen to be long see pag. 192. opposite to John iv. 46. In like manner, if a singular passage makes a complete section, the first line of it only is printed, with a reference signifying where it ends. Thus, p. 185. the first section being a passage peculiar to Luke, the first line of it only with its reference is printed, and the end of the section is marked by the line of comparison which runs across the page. And so of all the rest.

The

THE following is a SCHEME of that part of the HARMONY which comprehends the two transpositions. It consists of three columns only, John being dropt, because he does not mention the particulars transposed. In the first column, the facts mentioned by Matthew are represented in the order wherein he has related them; in the second, the facts mentioned by Mark are represented in the order which they hold in his history; in the third, the facts mentioned by Luke are represented in his order. The corresponding facts in the several gospels are distinguished by their being placed opposite to each other. The facts transposed into their true place, are printed in Italic letters, to signify that they are transposed. But the numbers which mark the order wherein they are related by the evangelists, are added at the end; and the reader, by looking to these numbers, will find the places which they actually hold in the gospels.

Matthew's order.	*Mark's order.*	*Luke's order.*
1 John Baptist's ministry.	1. John Baptist's ministry.	1. John Baptist's ministry.
2. Jesus is baptized.	2. Jesus is baptized.	2. Jesus is baptized.
3. Jesus is tempted.	3. Jesus is tempted.	3. Jesus is tempted.
4. Jesus goes to Nazareth.	4. Jesus goeth to Nazareth.	4. Jesus goes to Nazareth.
5 Jesus settles at Capernaum		5 Jesus settles at Capernaum.
6. Four disciples are called.	6. Four disciples are called.	
7. Sermon on the mount.		
8. The first leper is cured.		
9. A centurion's son is cured.		
	10. An unclean spirit is cast out.	10. An unclean spirit is cast out.
11. Peter's wife's mother is cured.	11. Peter's wife's mother is cured.	11. Peter's wife's mother is cured.
		12. Fishes are caught by miracle.
	13. The second leper is cured.	13 The second leper is cured.
24 The storm at sea, and the cure of the demoniacs	*11. The storm at sea, and the cure of the demoniacs* (30).	*14 The storm at sea, and the cure of the demoniacs* (30).
15. The paralytic is cured.	15. The paralytic is cured.	15. The paralytic is cured.
16. Matthew is called, and the disciples are vindicated.	16. Matthew is called, and the disciples are vindicated	16. Matthew is called.
17. The woman that had the flux of blood,—Jairus's daughter.	*17. The woman that had the flux of blood.—Jairus's daughter* (31).	*17 The woman that had the flux of blood.—Jairus's daughter* (31)
18. Two blind men are cured, and a devil is dispossessed.		
	19. Ears of corn plucked, and the withered hand cured (27).	19. Ears of corn plucked, and the withered hand cured (27).
	21. Twelve apostles are chosen.	20. Twelve apostles are chosen.
		21. Sermon on the plain.
		22. A centurion's slave is cured.
23. Apostles receive instructions.		
		24. Widow of Nain's son cured.
25. The Baptist sends messengers to Christ.		25. The Baptist sends messengers to Christ.
		26 Jesus dines with Simon the Pharisee.
27. Ears of corn are plucked, and the withered hand is cured.	*27 Ears of corn are plucked, and the withered hand is cured* (19)	*27 Ears of corn are plucked and the withered hand is cured* (19)
28. Calumny of the Pharisees	28. Calumny of the Pharisees.	
29 Parables of the sower, &c.	29. Parables of the sower, &c.	29. Parables of the sower, &c.
	30. The storm at sea, and the cure of the demoniacs (14).	30. The storm at sea, and the cure of the demoniacs (14.)
	31. The woman that had the flux of blood—Jairus's daughter (17).	31. The woman that had the flux of blood.—Jairus's daughter (17)
32. Jesus goeth to Nazareth.	32. Jesus goeth to Nazareth.	
	33. The apostles are sent out.	33. The apostles are sent out.

THE

HARMONY

OF THE

FOUR GOSPELS.

		1	1	Luke	Sect. 1. *The reasons which induced Luke to write his gospel.* Forasmuch as many have taken in hand, &c. to verse 5.
			1	John	Sect. 2. *The divinity of Christ is asserted.* In the beginning was the Word, and the Word, &c. to verse 6.
			5	Luke	Sect. 3. *The angel Gabriel appears to Zacharias in the temple.* There was in the days of Herod the king, &c. to verse 26.
			26	Luke	Sect. 4. *The angel Gabriel appears to the virgin Mary in Nazareth.* And in the sixth month the angel, &c. to verse 57.
			57	Luke	Sect. 5. *John is born and circumcised in Hebron.* Now Elizabeth's full time came, &c. *to the end.*
1	1			Mat.	Sect. 6. *The genealogy of Jesus, by his father Joseph.* The book of the generation of Jesus Christ, &c. to verse 18.
	18			Mat.	Sect. 7. *An angel appears to Joseph in Nazareth.* Now the birth (*or rather* conception)
	25				of Jesus, &c. *to the end.*
		2	1	Luke	Sect. 8. *Jesus is born in Bethlehem, in the days of the taxing.* And it came to pass in those days, &c. to verse 8.
			8	Luke	Sect. 9. *Angels appear to the shepherds of Bethlehem.*
			20		And there were in the same country shepherds, &c. to verse 21.
			21	Luke	Sect. 10. *Jesus is circumcised and named in Bethlehem. He is presented in the temple.*
			39		And when eight days were accomplished, &c. to verse 40.

						Sect. 11. *Magi from the East arrive at Jerusalem.*
2	1				Mat.	Now when Jesus was born in Bethlehem, &c. to verse 16.
	15					
						Sect. 12. *Herod slays the young children of Bethlehem.*
	16				Mat.	Then Herod, when he saw that he was mocked, &c. *to the end.*
	23					
						Sect. 13. *The history of Christ's private life.*
			2	40	Luke	And the child grew and waxed strong in spirit, &c. *to the end.*
				52		
						Sect. 14. *The mission, character, preaching, &c. of John.*
		1	1		Mark	The beginning of the gospel of Jesus Christ the Son of God, *was,* as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
			2			
			3	1	Luke	Now, in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
				2		
				3		And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins;
				4		As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight.
				1	6 John	There was a man sent from God, whose name was John.
					7	The same came for a witness, to bear witness of the light, that all men through him might believe.
3	1				Mat.	In those days
	2					Came John the Baptist, preaching in the wilderness of Judea, and saying, Repent, for the kingdom of heaven is at hand.
	3					For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
			3		Mark	. . . The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
			4			John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.
			3	5	Luke	Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways

		3	6		Luke	ways shall be made smooth; and all flesh shall see the salvation of God.
				1	8	John He was not that light, but *was sent* to bear wit-
					9	ness of that light, *that* (*or rather* which) was the true light, which lighteth every man that
					10	cometh into the world. He was in the world,
					11	and the world was made by him, and the world knew him not. He came unto his own, and
					12	his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on
					13	his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man,
					14	but of God. And the Word was made flesh, i.e. *became man*, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.
3	4				Mat.	And the same John had his raiment of camels hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
	5					Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
	6					and were baptized of him in Jordan, confessing their sins.
		1	5		Mark	. . And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
			6			And John was clothed with camels hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey.
				7	Luke	Then said he to the multitude which came forth to be baptized of him,
						O generation of vipers, who hath warned you to flee from the wrath to come?
	7				Mat.	But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them,
						O generation of vipers, who hath warned you to flee from the wrath to come?
	8				Mat.	Bring forth therefore fruits meet for repentance:
	9					And think not to say within yourselves, We have Abraham *to our* father.
				8	Luke	Bring forth therefore fruits worthy of repentance:
						And begin not to say within yourselves, We have Abraham to *our* father.
	—				Mat.	For I say unto you, that God is able of these stones to raise up children unto Abraham.
				—	Luke	For I say unto you, that God is able of these stones to raise up children unto Abraham.
	10				Mat.	And now also the ax is laid unto the root of the trees:
						Therefore every tree which bringeth not forth good *fruit*,
						Is hewn down, and cast into the fire.

And

John i. 14. p. 187.

3 9 Luke And now also the ax is laid unto the root of the trees: Every tree therefore which bringeth not forth good fruit.
Is hewn down, and cast into the fire.

10 Luke And the people asked him, saying, What shall we do
11 then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and
12 he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master,
13 what shall we do? And he said unto them, Exact no
14 more than what is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely, and be content with your wages.

15 Luke And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;
16 John answered, saying unto them all.

1 7 Mar. . . And preached, saying,

— Mar. There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water:
But he shall baptize you with the Holy Ghost.

— Luke . . I indeed baptize you with water:
But one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose.
He shall baptize you with the Holy Ghost, and with fire.

3 11 Mat. . . I indeed baptize you with water unto repentance:
But he that cometh after me is mightier than I, whose shoes I am not worthy to bear *away*.
He shall baptize you with the Holy Ghost and with fire.

12 Mat. Whose fan *is* in his hand, and he will thoroughly purge his floor,
And gather his wheat into the garner:
But he will burn up the chaff with unquenchable fire.

17 Luke Whose fan *is* in his hand, and he will thoroughly purge his floor,
And will gather the wheat into his garner:
But the chaff he will burn with fire unquenchable.

18 Luke And many other things in *his* exhortation preached
19 he unto the people. But Herod the tetrarch being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done,
20 added yet this above all, that he shut up John in prison.

Sect. 15. *Jesus is baptized. The Holy Spirit descends on him.*

13 Mat. Then cometh Jesus from Galilee to Jordan unto John,

3	14			Mat.	John, to be baptized of him. But John forbade him, saying, I have need to be baptized
	15				of thee, and comest thou to me? And Jesus answering, said unto him, Suffer *it to be so* now, for thus it becometh us to fulfil all righteousness.
					Then he suffered him.
	1	9		Mar.	And it came to pass in those days, that Jesus came from Nazareth of Galilee,
					And was baptized of John in Jordan.
		10		Mar.	And straightway coming up out of the water,
					He saw the heavens opened, and the Spirit
					Like a dove descending upon him.
	16			Mat.	And Jesus, when he was baptized, went up straightway out of the water:
					And lo, the heavens were opened unto him, and he saw the Spirit of God
					Descending like a dove, and lighting upon him.
		3	21	Luke	Now, when all the people were baptized, it came to pass that Jesus also being baptized,
			22		And praying, the heaven was opened, and the Holy Ghost
					Descended in a bodily shape, like a dove upon him.
			—	Luke	And a voice came from heaven, which said,
					Thou art my beloved Son, in thee I am well pleased.
		11		Mar.	And there came a voice from heaven, *saying*,
					Thou art my beloved Son, in whom I am well pleased.
	17			Mat.	And lo, a voice from heaven, saying,
					This is my beloved Son, in whom I am well pleased.
			1	15 John	John bare witness of him, and cried, saying,
					This was he of whom I spake, He that cometh after me is preferred before me, for he was be-
				16	fore me. And of his fulness we have all received, and grace for grace. For the law was gi-
				17	ven by Moses, but grace and truth came by
				18	Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.
					Sect. 16. *The genealogy of Jesus by his mother Mary.*
			23	Luke	And Jesus himself began to be about thirty, &c. *to the end.*
			38		
					Sect. 17. *Jesus is tempted in the wilderness.*
		4	1	Luke	And Jesus being full of the Holy Ghost, returned from Jordan.
			2	Luke	And was led up of the Spirit into the wilderness;
	4	1		Mat.	Being forty days tempted of the devil.
					Then was Jesus led up of the Spirit into the wilderness,
					To be tempted of the devil.

And

	1 12		Mar.	And immediately the Spirit driveth him into the wilderness.
	13			And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts.
		—	Luke	And in those days he did eat nothing. And when they were ended, He afterward hungered.
	2		Mat.	And when he had fasted forty days and forty nights, He was afterwards an hungered.
	3		Mat.	And when the tempter came to him, he said, If thou be the Son of God, Command that these stones be made bread.
		4 3	Luke	And the devil said unto him, If thou be the Son of God, Command this stone that it be made bread.
	4		Mat.	But he answered and said, It is written, Man shall not live by bread alone, But by every word that proceedeth out of the mouth of God.
		4	Luke	And Jesus answered him, saying, It is written that man shall not live by bread alone, But by every word of God.
		+		N. B. *Luke introduceth the third temptation here, but without affirming the order; wherefore verse* 9,—12. *come in between verse* 4. *and* 5.
		9	Luke	And he brought him to Jerusalem, and set him on a pinnacle of the temple, And said unto him, If thou be the Son of God, cast thyself down from hence.
	5		Mat.	Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
	6			And saith unto him, If thou be the Son of God, cast thyself down.
			Mat.	For it is written, He shall give his angels charge concerning thee. And in their hands they shall bear thee up, Lest at any time thou dash thy foot against a stone.
		10	Luke	For it is written, he shall give his angels charge over thee, to keep thee.
		11		And in their hands they shall bear thee up, Lest at any time thou dash thy foot against a stone.
	7		Mat.	Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
		12	Luke	And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.
		4 5	Luke	And the devil taking him up into an high mountain, Shewed unto him all the kingdoms of the world in a moment of time.
	8		Mat.	Again, the devil taketh him up into an exceeding high mountain, And sheweth him all the kingdoms of the world, and the glory of them.
	9		Mat.	And saith unto him, All these will I give thee, If thou wilt fall down and worship me.

And

		4	6		Luke	And the devil said unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it :
			7			If thou therefore wilt worship me, all shall be thine.
4	10				Mat.	Then saith Jesus unto him, Get thee hence, Satan ; for it is written,
						Thou shalt worship the Lord thy God, and him only shalt thou serve.
			8		Luke	And Jesus answered, and said unto him, Get thee behind me, Satan ; for it is written,
						Thou shalt worship the Lord thy God, and him only shalt thou serve.
			+			—— *For v. 9,—12. see after v. 4. p.* 190. *at* +
			13		Luke	And when the devil had ended all the temptation, he departed from him for a season.
	11				Mat.	Then the devil leaveth him.
	—				Mat.	And behold angels came and ministered unto him.
		1	13		Mar.	And the angels ministered unto him.
						Sect. 18. *The priests from Jerusalem come to John at Bethabara.*
				1 19	John	And this is the record of John, when the
				51		Jews, &c. *to the end.*
						Sect. 19. *The marriage in Cana. Jesus and his disciples go up to the passover.*
				2 1	John	And the third day there was a marriage
				12		in Cana, &c. to verse 13.
						FIRST PASSOVER.
						Sect. 20. *Jesus purges the temple. He foretels his own death and resurrection.* (See Sect. 70.) *Nicodemus comes.*
				13	John	And the Jews passover was at hand, &c.
				25		to chap. iii. 22.
						Sect. 21. *Jesus goes into the country of Judea, and baptizes.*
				3 22	John	After these things came Jesus, &c. *to the*
				36		*end of the chapter.*
						Sect. 22. *Jesus converses with a woman of Samaria, in his way to Galilee.*
				4 1	John	When therefore the Lord knew, &c. to
				42		verse 43.
						Sect. 23. *At Cana, Jesus cures a youth that was lying sick in Capernaum.*
				43	John	Now after two days he departed thence, and
				44		went into Galilee : For Jesus himself testified, that a prophet hath no honour in his own country.
		4	14		Luke	And Jesus returned in the power of the Spirit into Galilee.
4	12				Mat.	Now when Jesus had heard that John was cast into prison, he departed into Galilee.
		1	14		Mar.	Now after that John was put in prison, Jesus came into Galilee.
			15		Mar.	Preaching the gospel of the kingdom of God,

and

	1 15			Mar.	and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.
		4 14		Luke	And there went out a fame of him through all the region round about.
		15			And he taught in their synagogues, being glorified of all.
			4 45	John	. . Then when he was come into Galilee, the Galileans received him, Having seen all the things which he did at Jerusalem, for they also went unto the feast.
			46	John	So Jesus came again into Cana, *&c. to the end.*
			54		*Sect.* 24. *Jesus goes to Nazareth, but is expelled by his countrymen.*
		4 16		Luke	And he came to Nazareth, &c. to ver.
		30			31.
					Sect. 25. *Jesus settles at Capernaum.*
	4 13			Mat.	And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtalim: That it
	14				might be fulfilled which was spoken by Esaias
	15				the prophet, saying, The land of Zabulon, and the land of Nephtalim, *by* the way of the sea
	16				beyond Jordan, Galilee of the Gentiles: The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.
	17				From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.
		31		Luke	And came down to Capernaum, a city of Galilee, And taught them on the Sabbath-days.
		32		Luke	And they were astonished at his doctrine, for his word was with power.
	18			Mat.	And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, Casting a net into the sea, for they were fishers.
		16		Mar.	Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, Casting a net into the sea, for they were fishers.
		17		Mar.	And Jesus said unto them, Come ye after me, and I will make you to become fishers of men:
		18			And straightway they forsook their nets, and followed him.
	19			Mat.	And he saith unto them, Follow me, and I will make you fishers of men:
	20				And they straightway left *their* nets, and followed him.
	21			Mat.	And going on from thence, he saw two other brethren,

James

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4	21			Mat.	James *the son* of Zebedee, and John his brother, In a ship with Zebedee their father, mending their nets.
		1	19	Mar.	And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, Who also were in the ship, mending their nets.
			20	Mar.	And straightway he called them, and they left Their father Zebedee in the ship, with the hired servants, and went after him.
	22			Mat.	And he called them; and they immediately left the ship, And their father, and followed him.
			21	Mar.	And they went into Capernaum.
	23			Mat.	And Jesus went about all Galilee, &c. *to the end.*
	25				
					Sect. 26. *Jesus preaches on a mountain near Capernaum.* (See § 38.)
5	1			Mat.	And seeing the multitudes, &c. *to the end of chapter* vii.
					Sect. 27. *Jesus cleanses a leper in his way to Capernaum.*
8	1			Mat.	When he was come down from the mountain,
	4				&c. to verse 5.
					Sect. 28. *In Capernaum, Jesus cures a centurion's son.* (See § 39.) *Here also he cures many diseases, and casts out many devils.*
8	15			Mat.	And when Jesus was entered into Capernaum,
	13				&c. to verse 14.
					Sect. 29. *Jesus cures a demoniac, and heals Peter's mother-in-law in Capernaum, then makes a second tour through Galilee.*
		—		Mar.	And straightway on the Sabbath-day he entered into
		22			the synagogue and taught. And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.
			23	Mar.	And there was in the synagogue a man with an unclean spirit.
			4 33	Luke	And in the synagogue there was a man which had a spirit of an unclean devil.
			34	Luke	And cried out with a loud voice, saying, Let us alone; What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy One of God.
			24	Mar.	And he cried out, saying, Let us alone; What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy One of God.
			25	Mar.	And Jesus rebuked him, saying, Hold thy peace and come out of him.
			35	Luke	And Jesus rebuked him, saying, Hold thy peace and come out of him.
			—	Luke	And when the devil had thrown him in the midst, He came out of him, and hurt him not.

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	1 26		Mar.	And when the unclean spirit had torn him, and cried with a loud voice, He came out of him.
	27		Mar.	And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this?
		4 36	Luke	And they were all amazed, and spake among themselves, saying, What a word *is* this?
	—		Luke	For with authority and power he commandeth the unclean spirits, And they come out.
	—		Mar.	For with authority commandeth he even the unclean spirits, And they do obey him.
	28		Mar.	And immediately his fame spread abroad throughout All the region round about Galilee.
		37	Luke	And the fame of him went out into Every place of the country round about.
		38	Luke	And he arose out of the synagogue, and entered into Simon's house: And Simon's wife's mother was taken with a great fever; And they besought him for her.
8	14		Mat.	And when Jesus came into Peter's house, He saw his wife's mother laid, and sick of a fever.
	29		Mar.	And forthwith when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
	30			But Simon's wife's mother lay sick of a fever, And anon they tell him of her.
	31		Mar.	And he came and took her by the hand, and lift her up; And immediately the fever left her, and she ministered unto them.
		39	Luke	And he stood over her, and rebuked the fever, And it left her. And immediately she arose and ministered unto them.
	15		Mat.	And he touched her hand, And the fever left her; and she arose and ministered unto them.
	16		Mat.	When the even was come, they brought unto him Many that were possessed with devils.
		40	Luke	Now when the sun was setting, all they that had any sick with divers diseases, Brought them unto him.
	32		Mar.	And at even, when the sun did set, they brought unto him All that were diseased, and them that were possessed with devils.
	33		Mar.	And all the city was gathered together at the door.
	34		Mar.	And he healed many that were sick of divers diseases, And cast out many devils; And suffered not the devils to speak, because they knew him.

And

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4 40 Luke And he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God.
And he rebuking them, suffered them not to speak; for they knew that he was Christ.

8 16 Mat. . . And he cast out the spirits with *his* word,
And healed all that were sick.

17 Mat. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

1 35 Mar. And in the morning, rising up a great while before day,
He went out and departed into a solitary place, and there prayed.

42 Luke And when it was day,
He departed and went into a desert place.

— Luke And the people sought him, and came unto him,
And stayed him, that he should not depart from them.

36 Mar. And Simon, and they that were with him, followed after him:

37 And when they had found him, they said unto him, All men seek for thee.

38 Mar. And he said unto them, Let us go into the next towns that I may preach there also:
For therefore came I forth.

43 Luke And he said unto them, I must preach the kingdom of God to other cities also:
For therefore am I sent.

44 Luke And he preached in the synagogues of Galilee.

39 Mar. And he preached in the synagogues throughout all Galilee,
And cast out devils.

Sect. 30. *Fishes are caught by miracle. The third tour through Galilee, in which another leper is cured.*

5 1 Luke And it came to pass, that as the people pressed upon
10 him, &c. to verse 11.

12 Luke And it came to pass, when he was in a certain city,

— Luke Behold a man full of leprosy; who seeing Jesus, fell on *his* face, and besought him,
Saying, Lord, if thou wilt, thou canst make me clean.

40 Mar. And there came a leper to him, beseeching him, and kneeling down to him,
And saying unto him, If thou wilt, thou canst make me clean.

41 Mar. And Jesus moved with compassion, put forth *his* hand, and touched him,
And saith unto him, I will, be thou clean.

13 Luke And he put forth his hand, and touched him,
Saying, I will, be thou clean.

— And immediately, the leprosy departed from him.

42 Mar. And as soon as he had spoken, immediately the leprosy departed from him,
And he was cleansed.

And

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	1 43		Mar.	And he straitly charged him, and forthwith sent him
	44			away: and saith unto him, See thou say nothing to
				any man:
				But go thy way, shew thyself to the priest, and
				offer for thy cleansing
				Those things which Moses commanded,
				for a testimony unto them.
		5 14	Luke	And he charged him to tell no man:
				But go and shew thyself to the priest, and of-
				fer for thy cleansing,
				According as Moses commanded, for a tes-
				timony unto them.
		15	Luke	But so much the more went there a fame abroad of
				him.
	45		Mar.	And he went out, and began to publish *it* much, and
				to blaze abroad the matter.
		—	Luke	And great multitudes came together to hear him,
				and to be healed by him of their infirmities.
	—		Mar.	Insomuch that Jesus could no more openly enter into
				the city,
				But was without in desert places.
		16	Luke	. . And he withdrew himself into the wilderness,
				and prayed.
	—		Mar.	And they came to him from every quarter. *They
				came to him even in the wilderness.*
				Sect. 31. *In crossing the lake, Jesus makes a storm at
				sea to cease by miracle.*
8	18		Mat.	Now when Jesus saw great multitudes about him, he
	19			gave commandment to depart unto the other side.
				And a certain scribe came, and said unto him, Mas-
				ter, I will follow thee whithersoever thou goest.
	20			And Jesus saith unto him, The foxes have holes, and
				the birds of the air *have* nests; but the Son of man
	21			hath not where to lay his head. And another of his
				disciples said unto him, Lord, suffer me first to go
	22			and bury my father. But Jesus said unto him, Fol-
				low me, and let the dead bury their dead.
				N. B. *Here Mark* iv. 35. *to* v. 22. *comes in between the 1st and 2d chapters of Mark, and Luke* viii. 22. *to verse* 41. *comes in between verses* 16. *and* 17. *of this 5th chapter.*
	+	+		
	23		Mat.	And when he was entered into a ship, his disciples
				followed him.
		8 22	Luke	Now it came to pass on a certain day, that he went
				into a ship with his disciples.
		—	Luke	And he said unto them, Let us go over unto the
				other side of the lake;
				And they launched forth.
	4 35		Mar.	And the same day, when the even was come, he
				saith unto them, Let us pass over unto the other
				side.
	36			And when they sent away the multitude, they
				took him even as he was in the ship.
	—		Mar.	And there were also with him other little ships.
		23	Luke	But as they sailed, he fell asleep:

And

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		8 23	Luke	And there came down a storm of wind on the lake, And they were filled *with water*, and they were in jeopardy.
	4 37		Mar.	. . And there arose a great storm of wind, And the waves beat into the ship, so that it was now full;
	38			And he was in the hinder part of the ship asleep on a pillow.
8 24			Mat.	. . And behold there arose a great tempest in the sea, Insomuch that the ship was covered with the waves;
				But he was asleep.
	25		Mat.	And his disciples came to him, and awoke him, saying, Lord, save us, we perish.
	—		Mar.	And they awake him, and say unto him, Master, carest thou not that we perish?
		24	Luke	And they came to him, and awoke him, saying, Master, master, we perish.
	26		Mat.	And he saith unto them, Why are ye fearful, O ye of little faith?
	—		Mat.	Then he arose and rebuked the winds and the sea; And there was a great calm.
	39		Mar.	And he arose and rebuked the wind, and said unto the sea, Peace, be still; And the wind ceased, and there was a calm.
		—	Luke	Then he arose, and rebuked the wind, and the raging of the water; And they ceased, and there was a calm.
		25	Luke	And he said unto them, Where is your faith?
	40		Mar.	And he said unto them, Why are ye so fearful? How is it that ye have no faith?
	41		Mar.	And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?
		—	Luke	And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.
	27		Mat.	But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
				Sect. 32. *The demoniacs of Gadara are cured.*
		26	Luke	And they arrived at the country of the Gadarenes, Which is over against Galilee.
	5 1		Mar.	. . And they came over to the other side of the sea, into the country of the Gadarenes.
		27	Luke	And when he went forth to land, there met him out of the city, A certain man which had devils long time, and wore no clothes,

Neither

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		8 27	Luke	Neither abode in *any* house, but in the tombs.
	5 2		Mar.	And when he was come out of the ship, immediately there met him out of the tombs, A man with an unclean spirit,
	3			Who had *his* dwelling among the tombs.
8 28			Mat.	And when he was come to the other side, into the country of the Gergesenes, there met him Two possessed with devils, Coming out of the tombs,
—			Mat.	Exceeding fierce, so that no man might pass by that way.
	4		Mar.	And no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains and in the tombs, crying, and cutting himself with stones. See Luke, ver. 29.
	5			
	6		Mar.	But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said,
	7			What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.
		28	Luke	When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.
	29		Mat.	And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?
		29	Luke	(For he had commanded the unclean spirit to come out of the man.)
	8		Mar.	(For he said unto him, Come out of the man, thou unclean spirit.)
	—		Luke	(For oftentimes it had caught him; and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) See Mark, ver. 3, 4, 5.
		30	Luke	And Jesus asked him, saying, What is thy name? and he said, Legion, because many devils were entered into him.
	9		Mar.	And he asked him, what is thy name? and he answered, saying, My name *is* Legion, for we are many.
	10		Mar.	And he besought him much, That he would not send them away out of the country.
		31	Luke	And they besought him,

That

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8 31 Luke That he would not command them to go out into the deep.

32 Luke And there was there an herd of many swine feeding on the mountain,
And they besought him, that he would suffer them to enter into them.

5 11 Mar. Now there was there nigh unto the mountains a great herd of many swine, feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

8 30 Mat. And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 Mat. And he said unto them, Go. And when they were come out, they entered into the herd of swine:
And, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

13 Mar. And forthwith Jesus gave them leave; and the unclean spirits went out, and entered into the swine:
And the herd ran violently down a steep place into the sea, (they were about two thousand), and were choaked in the sea.

33 Luke And he suffered them. Then went the devils out of the man, and entered into the swine:
And the herd ran violently down a steep place into the lake, and were choaked.

34 Luke When they that fed them saw what was done, they fled,
And went and told *it* in the city and in the country.

14 Mar. And they that fed the swine fled,
And told *it* in the city and in the country.

33 Mat. And they that kept them fled, and went their ways into the city,
And told every thing, and what was befallen to the possessed of the devils.

34 Mat. And, behold, the whole city came out to meet Jesus. *It seems he was going into the town.*

— Mar. And they went out to see what it was that was done.

35 Luke Then they went out to see what was done.

— Luke And came to Jesus, and found the man out of whom the devils were departed,
Sitting at the feet of Jesus, clothed, and in his right mind:
And they were afraid.

15 Mar. And they came to Jesus, and see him that was possessed with the devils, and had the legion,
Sitting, and clothed, and in his right mind:
And they were afraid.

36 Luke They also which saw *it* told them
By what means he that was possessed of the devils was healed,

And

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	5	16	Mar.	And they that saw *it* told them How it befel to him that was possessed with the devil, And also concerning the swine.
		17	Mar.	And they began to pray him to depart out of their coasts.
8	34		Mat.	And when they saw him, they besought him that he would depart out of their coasts.
		8 37	Luke	Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear.
		—	Luke	And he went up into the ship, and returned back again.
		38	Luke	Now the man out of whom the devils were departed, Besought him that he might be with him.
		18	Mar.	And when he was come into the ship, he that had been possessed with the devil, Prayed him that he might be with him.
		19	Mar.	Howbeit, Jesus suffered him not; but saith to him, Go home to thy friends, And tell them how great things the Lord hath done for thee, And hath had compassion on thee.
		39	Luke	But Jesus sent him away, saying, Return to thine own house, And shew how great things God hath done unto thee.
		—	Luke	And he went his way, and published throughout the whole city, How great things Jesus had done unto him.
		20	Mar.	And he departed, and began to publish in Decapolis How great things Jesus had done for him.
		—	Mar.	And all men did marvel.
9	1		Mat.	And he entered into a ship, and passed over.
		21	Mar.	And when Jesus was passed over again by ship unto the other side, Much people gathered unto him, and he was nigh unto the sea.
		40	Luke	And it came to pass, that when Jesus was returned, The people *gladly* received him, for they were all waiting for him.
		See p. 205.		

Sect. 33. *Jesus cures a paralytic in Capernaum.*
N. B. *This is told by Mark and Luke in its true order, as appears from Matthew.*

—			Mat.	And (*Jesus*) came into his own city.
	2	1	Mar.	And again he entered into Capernaum after *some* days.
		2	Mar.	And it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door.
		—	Mar.	And he preached the word unto them.
		5 17	Luke	And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the

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		5	17	Luke the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was *present* to heal them.
9	2			Mat. And behold, they brought to him a man sick of the palsy, Lying on a bed.
	2	3		Mar. And they come unto him, bringing one sick of the palsy, Which was born of four.
			18	Luke And behold men brought in a bed a man which was taken with a palsy.
			—	Luke And they sought means to bring him in, and to lay *him* before him.
			19	Luke And when they could not find by what way they might bring him in, because of the multitude, They went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus.
		4		Mar. And when they could not come nigh unto him for the press, They uncovered the roof where he was; and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.
		5		Mar. When Jesus saw their faith, he said to the sick of the palsy, Son, thy sins be forgiven thee.
			20	Luke And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
	1			Mat. And Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.
	3			Mat. And behold, certain of the scribes said within themselves, This man blasphemeth.
		6		Mar. But there were certain of the scribes sitting there, and reasoning in their hearts,
		7		Why doth this man thus speak blasphemies?
			21	Luke And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies?
			—	Luke Who can forgive sins but God alone?
	1			Mar. Who can forgive sins but God only?
	8			Mar. And immediately when Jesus perceived in his spirit, that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?
			22	Luke But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts?
	4			Mat. And Jesus knowing their thoughts,
	5			Said, Wherefore think ye evil in your hearts?
				Mat. For whether is easier to say, Thy sins be forgiven thee?
				Or to say, Arise and walk?
		9		Mar. Whether is it easier to say to the sick of the palsy,

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	2	9	Mar.	Thy sins be forgiven thee? Or to say, Arise, and take up thy bed, and walk.
		5 23	Luke	Whether is easier to say, Thy sins be forgiven thee? Or to say, Rise up and walk?
		24	Luke	But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house.
	10		Mar.	But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
9	6		Mat.	But that ye may know that the Son of man hath power on earth to forgive sins, (Then saith he to the sick of the palsy), Arise, take up thy bed, and go into thine house.
	7		Mat.	And he arose, And departed to his house.
		25	Luke	And immediately he rose up before them, and took up that whereon he lay, And departed to his own house, glorifying God.
	12		Mar.	And immediately he arose, took up the bed, And went forth before them all.
	—		Mar.	Insomuch that they were all amazed, and glorified God, Saying, We never saw it on this fashion.
		26	Luke	And they were all amazed, and they glorified God, and were filled with fear, Saying, We have seen strange things to-day.
	8		Mat.	But when the multitude saw *it*, they marvelled, and glorified God, Which had given such power unto men.
				Sect. 34. *Matthew is called from the receipt of custom near Capernaum. The disciples are blamed for not fasting.*
	13		Mar.	And he went forth again by the sea-side, and all the multitude resorted unto him, and he taught them.
	14		Mar.	And as he passed by, he saw Levi, *the son* of Alpheus, sitting at the receipt of custom, And said unto him, Follow me. And he arose and followed him.
		27	Luke	And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom:
		28		And he said unto him, Follow me. And he left all, rose up, and followed him.
	9		Mat.	And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: And he saith unto him, Follow me. And he arose and followed him.
		29	Luke	And Levi made him a great feast in his own house:

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5 29 Luke And there was a great company of publicans, and of others,
That sat down with them.

2 15 Mar. And it came to pass, that as Jesus sat at meat in his house,
Many publicans and sinners
Sat also together with Jesus and his disciples: for there were many, and they followed him.

9 10 Mat. And it came to pass, as Jesus sat at meat in the house,
Behold, many publicans and sinners
Came and sat down with him and his disciples.

11 Mat. And when the Pharisees saw *it*, they said unto his disciples,
Why eateth your master with publicans and sinners?

16 Mar. And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples,
How is it that he eateth and drinketh with publicans and sinners?

30 Luke But their Scribes and Pharisees murmured against his disciples, saying,
Why do ye eat and drink with publicans and sinners?

31 Luke And Jesus answering, said unto them,
They that are whole need not a physician, but they that are sick.

17 Mar. When Jesus heard *it*, he saith unto them,
They that are whole have no need of the physician, but they that are sick.

12 Mat. But when Jesus heard *that*, he said unto them,
They that be whole need not a physician, but they that are sick.

13 Mat. But go ye and learn what that meaneth, I will have mercy, and not sacrifice.

— Mat. For I am not come to call the righteous, but sinners to repentance.

32 Luke I came not to call the righteous, but sinners to repentance.

— Mar. I came not to call the righteous, but sinners to repentance.

18 Mar. And the disciples of John, and of the Pharisees, used to fast; and they come, and say unto him,
Why do the disciples of John, and the Pharisees fast,
But thy disciples fast not?

14 Mat. Then came to him the disciples of John, saying,
Why do we and the Pharisees fast oft,
But thy disciples fast not?

33 Luke And they said unto him,
Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees,
But thine eat and drink?

34 Luke And he said unto them, Can ye make the children of the Bride-

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			5	34	Luke Bride-chamber fast, while the bridegroom is with them?
9	15				Mat. And Jesus said unto them, Can the children of the Bride-chamber mourn, as long as the bridegroom is with them?
		2	19		Mar. And Jesus said unto them, Can the children of the Bride-chamber fast, while the bridegroom is with them?
		—			Mar. As long as they have the bridegroom with them, they cannot fast.
			20		Mar. But the days will come, when the bridegroom shall be taken away From them, and then they shall fast in those days.
	—				Mat. But the days will come, when the bridegroom shall be taken From them, and then shall they fast.
				35	Luke But the days will come, when the bridegroom shall be taken away From them, and then shall they fast in those days.
				36	Luke And he spake also a parable unto them:
				—	Luke No man putteth a piece of a new garment upon an old;
	16				Mat. No man putteth a piece of new cloth unto an old garment;
			21		Mar. No man also seweth a piece of new cloth on an old garment.
		—			Mar. Else the new piece that filled it up Taketh away from the old, and the rent is made worse.
	—				Mat. For that which is put in to fill up Taketh from the garment, and the rent is made worse.
				—	Luke If otherwise, then both the new Maketh a rent,
				—	Luke And the piece that was *taken* out of the new, agreeth not with the old.
				37	Luke And no man putteth new wine into old bottles; Else the new wine will burst the bottles, and be spilled, And the bottles shall perish.
			22		Mar. And no man putteth new wine into old bottles; Else the new wine doth burst the bottles, and the wine is spilled, And the bottles will be marred.
	17				Mat. Neither do men put new wine into old bottles; Else the bottles break, and the wine runneth out, And the bottles perish.
	—				Mat. But they put new wine into new bottles, and both are preserved.
		—			Mar. But new wine must be put into new bottles.
				38	Luke But new wine must be put into new bottles, and both are preserved.
				39	Luke No man also having drunk old *wine*, straightway desireth new; for he saith, The old is better.

N. B. *For the true place of Mark* ii. 23. *to the end, and*

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				and of chap. iii. 1,—12. *also for the place of Luke* vi. 1,—11. *see Matt.* xii. 1. *pag.* 212.
	See p. 200.	*See p.* 200.		*Here the remaining part of the transposition from Mark, chap.* v. *comes in before the* 13*th verse of the* 3*d chapter of that evangelist in place of chap.* ii. 23,—28. iii. 1,—12. *which comes in after ver.* 21. *of that chapter. Here also the remaining part of the transposition from Luke, chap.* viii. *comes in before the* 12*th verse of the* 6*th chapter of that evangelist.*
				Sect. 35. *The woman that had the flux of blood is cured in the street of Capernaum. Jairus' daughter is raised from the dead.*
9	18		Mat.	While he spake these things unto them, behold, there came a certain ruler,
				And worshipped him, saying,
	5	22	Mar.	And, behold, there cometh one of the rulers of the synagogue, Jairus by name,
		23		And when he saw him, he fell at his feet, and besought him greatly, saying,
		8 41	Luke	And, behold, there came a man named Jairus, and he was a ruler of the synagogue:
				And he fell down at Jesus' feet, and besought him,
		—	Luke	That he would come into his house:
		42		For he had one only daughter about twelve years of age, and she lay a-dying.
	—		Mar.	. . My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her (*See the Par. and Comment. on* Matt. xix. 13. § 104.) that she may be healed, and she shall live.
—			Mat.	. . My daughter is even now dead; But come and lay thy hand upon her, and she shall live.
19			Mat.	And Jesus arose, and followed him, and *so did* his disciples.
		24	Mar.	And *Jesus* went with him, and much people followed him, and thronged him.
		—	Luke	(But as he went, the people thronged him.
		43	Luke	And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
		44		Came behind him, and touched the border of his garment.
		25	Mar.	And a certain woman which had an issue of blood
		26		twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
		27		When she had heard of Jesus, came in the press behind, and touched his garment.
20			Mat.	(And, behold, a woman which was diseased with an issue of blood twelve years,
				Came behind *him*, and touched the hem of his garment.
21			Mat.	For she said within herself, If I may but touch his garment, I shall be whole.

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	5 28		Mar.	For she said, If I may touch but his clothes, I shall be whole.
		S 44	Luke	And immediately her issue of blood staunched.
	29		Mar.	And straightway the fountain of her blood was dried up.
	—		Mar.	And she felt in her body that she was healed of that
	30			plague. And Jesus immediately knowing in himself that virtue had gone out of him,
	—		Mar.	Turned him about in the press, and said, Who touched my clothes?
	31			And his disciples said unto him, Thou seest the multitude thronging thee, and thou sayest, Who touched me?
		45	Luke	And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me?
		46	Luke	And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.
	32		Mar.	And he looked round about to see her that had done this thing.
	33		Mar.	But the woman fearing and trembling, knowing what was done in her, came and fell down before him, And told him all the truth.
		47	Luke	And when the woman saw that she was not hid, she came trembling, and falling down before him, She declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.
9	22		Mat.	But Jesus turned him about, and when he saw her,
	—		Mat.	He said, Daughter, be of good comfort; thy faith hath made thee whole.
	34		Mar.	And he said unto her, Daughter, thy faith hath made thee whole, Go in peace, and be whole of thy plague.
		48	Luke	And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; Go in peace.)
	—		Mat.	And the woman was made whole from that hour.)
	35		Mar.	While he yet spake, there came from the ruler of the synagogue's *house*, *Certain*, which said, Thy daughter is dead, why troublest thou the master any further?
		49	Luke	While he yet spake, there cometh one from the ruler of the synagogue's *house*, Saying to him, Thy daughter is dead; trouble not the master.
		50	Luke	But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.
	36		Mar.	As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid: only believe.
	37		Mar.	And he suffered no man to follow him, Save Peter, and James, and John the brother of James.

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		8 51	Luke	And when he came into the house, (viz. *from the street*) he suffered no man to go in, Save Peter, and James, and John.
		—	Luke	And the father and the mother of the maiden.
		52	Luke	And all wept and bewailed her.
	5 38		Mar.	And he cometh to the house of the ruler of the synagogue, (ἐρχεται εις, *he goeth into the apartment where the mourners were; as is evident from the conclusion of verse 40. Perhaps it was an outer room.*) And seeth the tumult of them that wept and wailed greatly.
	9 23		Mat.	And when Jesus came into the ruler's house, *where the mourners were*, And saw the minstrels, and the people making a noise.
	24		Mat.	He said unto them, Give place, For the maid is not dead, but sleepeth. And they laughed him to scorn.
		39	Mar.	And when he was come in, he saith unto them, Why make ye this ado, and weep?
		40		The damsel is not dead, but sleepeth. And they laughed him to scorn.
		—	Luke	But he said, Weep not;
		53		She is not dead, but sleepeth. And they laughed him to scorn,
		—	Luke	Knowing that she was dead.
		54	Luke	And he put them all out, And took her by the hand, And called, saying, Maid, arise.
	—		Mar.	But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying, And he took the damsel by the hand, And said unto her, Talitha cumi; which is, being interpreted, Damsel (I say unto thee) arise.
	25		Mat.	But when the people were put forth, He went in, and took her by the hand,
	—		Mat.	And the maid arose.
		42	Mar.	And straightway the damsel arose, And walked; for she was *of the age* of twelve years.
		55	Luke	And her spirit came again, and she arose straightway.
		—	Luke	And he commanded to give her meat.
		56		And her parents were astonished; but he charged them that they should tell no man what was done.
		43	Mar.	. . And they were astonished with a great astonishment. And he charged them straitly that no man should know it: And commanded that something should be given her to eat.
	26		Mat.	And the fame hereof went abroad into all that land. N.B. *Here the natural order of Mark and Luke returns.*

Sect.

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Sect. 36. *In Capernaum Jesus cures two blind men, and a dumb man possessed with a devil. The Pharisees ascribe his miracles to Beelzebub the first time.* (See § 48.)

9 27 Mat. And when Jesus departed thence, two blind men, &c.
34 to verse 35.

Sect. 37. *Jesus makes a fourth tour through Galilee. The twelve apostles are chosen. Their names.*

35 Mat. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and
36 every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad
37 as sheep having no shepherd. Then saith he unto his disciples, The harvest truly *is* plenteous, but the la-
38 bourers *are* few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

6 12 Luke And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples.

3 13 Mar. And he goeth up into a mountain,
And calleth unto him whom he would: and they came unto him.

— Luke And of them he chose twelve, whom also he named apostles.

14 Mar. And he ordained twelve, that they should be with
15 him, and that he might send them forth to preach: And to have power to heal sicknesses, and to cast out devils.

14 Luke Simon (whom he also named Peter)
And Andrew his brother,
James and John.

16 Mar. And Simon he surnamed Peter.
17 And James *the son* of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder),
18 And Andrew,

— Mar. And Philip, and Bartholomew, and Matthew, and Thomas,
And James *the son* of Alpheus.

15 Luke Philip and Bartholomew, Matthew and Thomas,
James *the son* of Alpheus.

— Luke And Simon called Zelotes,
16 And Judas *the brother* of James.

— Mar. . . And Thaddeus,
And Simon the Canaanite.

19 Mar. And Judas Iscariot, which also betrayed him.

— Luke And Judas Iscariot, which also was the traitor. See Matthew's catal. xx. 4.

Sect.

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Sect. 38. *Jesus preaches the sermon on the plain, not far from Capernaum.* (See § 26.)

5 17 Luke And he came down with them, and stood in the plain,
49 &c. *to the end.*

Sect. 39. *A centurion's slave is cured in Capernaum.* (See § 28.)

7 1 Luke Now when he had ended all his sayings, &c. to
10 ver. 11.

Sect. 40. *The apostles receive their commission and instructions in Capernaum.* (See § 58.)

3 20 Mar. And they went into an house. And the multitude
21 cometh together again, so that they could not so much as eat bread. And when his friends heard *of it*, they went out to lay hold on him; for they said, He is beside himself.

10 1 Mat. And when he had called unto him his twelve disci-
42 ples, &c. *to the end.*

Sect. 41. *Jesus goes to Nain, and raises a widow's son from the dead.*

11 1 Mat. And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

11 Luke And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came
17 nigh to the gate of the city, &c. to ver. 18.

Sect. 42. *John Baptist sends messengers to Jesus. They find him in Capernaum.*

18 Luke And the disciples of John shewed him of all these things.

2 Mat. Now when John had heard in prison the works of Christ,

3 Mat. He sent two of his disciples,
And said unto him, Art thou he that should come, or do we look for another?

19 Luke And John calling unto him two of his disciples, sent *them* unto Jesus,
Saying, Art thou he that should come, or look we for another?

20 Luke When the men were come unto him, they said, John Baptist hath sent us to thee, saying, Art thou he that
21 should come, or look we for another? And in that same hour, he cured many of *their* infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight.

22 Luke Then Jesus answering, said unto them, Go your way,
And tell John what things ye have seen and heard;

4 Mat. Jesus answered and said unto them, Go
And shew John again those things which ye do hear and see.

5 Mat. The blind receive their sight, and the lame walk,
The lepers are cleansed, and the deaf hear, the dead are raised up.

— Luke How that the blind see, the lame walk,
The lepers are cleansed, the deaf hear, the dead are raised.

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		7	22	Luke To the poor the gospel is preached.
			23	And blessed is he whosoever shall not be offended in me.
1	5			Mat. And the poor have the gospel preached to them.
	6			And blessed is he whosoever shall not be offended in me.
	7			Mat. And as they departed, Jesus began to say unto the multitudes concerning John,
				What went ye out into the wilderness to see? A reed shaken with the wind?
			24	Luke And when the messengers of John were departed, he began to speak unto the people concerning John,
				What went ye out into the wilderness for to see? A reed shaken with the wind?
			25	Luke But what went ye out for to see? A man clothed in soft raiment?
				Behold, they which are gorgeously apparelled, and live delicately, are in king's courts.
	8			Mat. But what went ye out for to see? A man clothed in soft raiment?
				Behold, they that wear soft clothing are in kings' houses.
	9			Mat. But what went ye out for to see? A prophet?
				Yea, I say unto you, and more than a prophet.
			26	Luke But what went ye out for to see? A prophet?
				Yea, I say unto you, and much more than a prophet.
	10			Mat. For this is he of whom it is written, Behold, I send my messenger
				Before thy face, which shall prepare thy way before thee.
			27	Luke This is he of whom it is written, Behold, I send my messenger
				Before thy face, which shall prepare thy way before thee.
			28	Luke For I say unto you, Among those that are born of women,
				There is not a greater prophet than John the Baptist.
	11			Mat. Verily I say unto you, Among them that are born of women,
				There hath not risen a greater than John the Baptist.
	—			Mat. Notwithstanding, he that is least in the kingdom of heaven, is greater than he.
			—	Luke But he that is least in the kingdom of God, is greater than he.
			29	Luke And all the people that heard *him*, (*namely John*), and the publicans, justified God, being baptized with the baptism of John.
	12			Mat. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.
	13			Mat. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias which was

11	14			Mat.	was for to come. He that hath ears to hear,
	15				let him hear.
		7	30	Luke	But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.
			31	Luke	And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
	16			Mat.	But whereunto shall I liken this generation?
	16			Mat.	It is like unto children sitting in the markets,
	17				and calling unto their fellows, 17. and saying,
					We have piped unto you, and ye have not danced:
					We have mourned to you, and ye have not lamented.
			32	Luke	They are like unto children sitting in the market-place, and calling one to another, and saying,
					We have piped unto you, and ye have not danced:
					We have mourned to you, and ye have not wept.
			33	Luke	For John the Baptist came neither eating bread, nor drinking wine,
					And ye say, He hath a devil.
	18			Mat.	For John came neither eating nor drinking,
	19				And they say, He hath a devil.
				Mat.	The Son of man came eating and drinking; and they say,
					Behold, a man gluttonous, and a wine-bibber,
					A friend of publicans and sinners:
			34	Luke	The Son of man is come eating and drinking; and ye say,
					Behold, a gluttonous man, and a wine-bibber,
					A friend of publicans and sinners:
			35	Luke	But wisdom is justified of all her children.
	20			Mat.	But wisdom is justified of her children.
	20			Mat.	Then began he to upbraid the cities wherein
	30				most of his mighty works were done, because they repented not, &c. *to the end of the chapter.*
					Sect. 43. *In Capernaum. Jesus dines with Simon the Pharisee; and is anointed for the first time.*
			36	Luke	And one of the Pharisees desired him that he would eat with him. And he went unto, &c.
			50		*to the end of the chapter.*
					Sect. 44. *Jesus is accompanied to the publick by pious women who minister unto him.*
		8	1		And it came to pass afterward, that he went
			3		throughout every city and village, preaching, &c. to ver. 4.
					SECOND PASSOVER.
					Sect. 45. *The lame man at Bethesda is cured during the passover.*
		5	1	John	After this there was a feast of the Jews, and
			47		Jesus went up to Jerusalem, &c. *to the end of the chapter.*

N. B.

John v. 47. p. 211.

See p. 205.	See p. 205.		
			N. B. *Here Mark* ii. 23. *to the end, and ch.* iii. 1,—12. *comes in between ver.* 21. *and* 22. *of ch.* iii. *of that evangelist; also Luke* vi. 1,—11. *comes in between ver.* 3. *and* 4. *of ch.* viii. *of that evangelist.*
			Sect. 46. *The disciples pluck the ears of corn on the Sabbath day, in some field nigh to Jerusalem.*
12	1		Mat. At that time Jesus went on the Sabbath-day through the corn, and his disciples were an hungered, And began to pluck the ears of corn and to eat.
	2	2	Mar. And it came to pass, that he went through the corn fields on the Sabbath day. And his disciples began, as they went, to pluck the ears of corn.
		6 1	Luke And it came to pass, on the second Sabbath after the first, that he went through the corn fields; And his disciples plucked the ears of corn, and did eat, rubbing *them* in their hands.
		2	Luke And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?
	24		Mar. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?
2			Mat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.
3			Mat. But he said unto them, Have ye not read what David did When he was an hungered, and they that were with him:
	25		Mar. And he said unto them, Have ye never read what David did When he had need, and was an hungered, he, and they that were with him?
		3	Luke And Jesus answering them said, Have ye not read so much as this, what David did When himself was an hungered, and they which were with him?
		4	Luke How he went into the house of God, and did take and eat the shew-bread, And gave also to them that were with him, Which is not lawful to eat but for the priests alone?
	26		Mar. How he went into the house of God in the days of Abiathar the high-priest, and did eat the shew-bread, Which is not lawful to eat but for the priests, And gave also to them which were with him?
4			Mat. How he entered into the house of God, and did eat the shew-bread, Which was not lawful for him to eat, neither for them which were with him, but only for the priests.
5			Mat. Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, that in this place is *one* greater than the temple. But if ye had known what this meaneth, I will have mercy and

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and not sacrifice, ye would not have condemned the guiltless.

2 27 Mar. And he said unto them, The Sabbath was made for man, and not man for the Sabbath.

28 Mar. Therefore the Son of man is Lord also of the Sabbath.

12 8 Mat. For the Son of man is Lord even of the Sabbath day.

6 5 Luke And he said unto them, that the Son of man is Lord also of the Sabbath.

Sect. 47. *Jesus cures a man with a withered hand, in a synagogue nigh to Jerusalem; then retires into Galilee.*

9 Mat. And when he was departed thence, he went into their synagogue.

10 And behold, there was a man which had *his* hand withered.

3 1 Mar. And he entered again into the synagogue.
And there was a man there which had a withered hand.

6 Luke And it came to pass also on another Sabbath, that he entered into the synagogue and taught;
And there was a man whose right hand was withered.

7 Luke And the Scribes and Pharisees watched him, whether he would heal on the Sabbath day,
That they might find an accusation against him.

2 Mar. And they watched him, whether he would heal him on the Sabbath day,
That they might accuse him.

3 Mar. And he saith unto the man which had the withered hand, Stand forth.

8 Luke But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the mids.

— Luke And he arose and stood forth.

— Mat. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.

9 Luke Then Jesus said unto them, I will ask you one thing,
Is it lawful on the Sabbath days to do good, or to do evil?
To save life, or to destroy *it*?

Mar. And he saith unto them,
Is it lawful to do good on the Sabbath days, or to do evil?
To save life, or to kill?

4 Mar. But they held their peace.

11 Mat. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? wherefore it is lawful to do well on the Sabbath days.

5 Mar. And when he had looked round about on them with anger, being grieved for the hardness of their hearts,
He saith unto the man, Stretch forth thine hand.

And

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		6 10	Luke	And looking round about upon them all, He said unto the man, Stretch forth thine hand.
11 13			Mat.	. . Then saith he to the man, Stretch forth thy hand.
—			Mat.	And he stretched *it* forth; and *it* was restored whole like as the other.
	3	5	Mar.	And he stretched *it* out; and his hand was restored whole as the other.
		—	Luke	And he did so; and his hand was restored whole as the other.
		11	Luke	And they were filled with madness,
		—	Luke	And communed one with another what they might do to Jesus.
	6		Mar.	And the Pharisees went forth, and straightway took counsel (συμβούλιον ἐποίουν) with the Herodians against him, how they might destroy him.
14			Mat.	Then the Pharisees went out, and held a council against him, (συμβούλιον ἔλαβον) how they might destroy him.
15			Mat.	But when Jesus knew *it*, he withdrew himself from thence: And great multitudes followed him.
	7		Mar.	But Jesus withdrew himself with his disciples to the sea:
	8			And a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.
—			Mat.	And he healed them all,
16				And charged them that they should not make him known.
	9		Mar.	And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they
	10			should throng him. For he had healed many, insomuch that they pressed upon him for to touch him,
	11			as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.
	12			And he straitly charged them, that they should not make him known.
17			Mat.	That it might be fulfilled which was spoken by Esaias, &c. to verse 21.
21				
				N. B. *Here the natural order of Mark and Luke returns.* Sect. 48. *In Capernaum the Pharisees a second time ascribe Christ's miracles to Beelzebub.* (See § 36. 80.) *They ask the sign from heaven the first time.* (See § 68.) *Our Lord's mother comes to him the first time.* (See § 53.)
22			Mat.	Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch
23				that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David?

But

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12 24 Mat. But when the Pharisees heard *it*, they said,
This *fellow* doth not cast out devils, but by
Beelzebub the prince of the devils.

3 22 Mar. And the scribes which came down from Jerusalem
said, He hath Beelzebub,
And by the prince of the devils casteth he out
devils.

25 Mat. And Jesus knew their thoughts.

26 Mat. And said unto them,
Every kingdom divided against itself, is brought
to desolation:
And every city or house divided against it-
self shall not stand.

23 Mar. And he called them unto him, and said unto them
in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself,
that kingdom cannot stand.

25 And if a house be divided against itself,
that house cannot stand.

26 Mar. And if Satan rise up against himself, and be divided,
He cannot stand, but hath an end.

— Mat. And if Satan cast out Satan, he is divided against
himself;
How shall then his kingdom stand?

27 Mat. And if I by Beelzebub cast out devils, by whom do
28 your children cast *them* out? therefore they shall be
your judges. But if I cast out devils by the Spirit
29 of God, then the kingdom of God is come unto you.

Or else, how can one enter into a strong man's house,
and spoil his goods,
Except he first bind the strong man? and then
he will spoil his house.

27 Mar. No man can enter into a strong man's house, and
spoil his goods,
Except he will first bind the strong man, and
then he will spoil his house,

30 Mat. He that is not with me, is against me: and he that
31 gathereth not with me scattereth abroad.

Mat. Wherefore I say unto you, All manner of sin and
blasphemy shall be forgiven unto men;
But the blasphemy *against* the *Holy* Ghost shall
not be forgiven unto men.

28 Mar. Verily I say unto you, All sins shall be forgiven un-
to the sons of men, and blasphemies wherewith so-
ever they shall blaspheme;

29 But he that shall blaspheme against the Holy
Ghost, hath never forgiveness, but is in *danger*
of *eternal* damnation.

32 Mat. And whosoever speaketh a word against the Son of
man, it shall be forgiven him; but whosoever speak-
eth against the Holy Ghost, it shall not be forgiven
him, neither in this world, nor in the *world* to come.

33 30 Mar. Because they said, He hath an unclean spirit.

Mat. Either make the tree good, and his fruit good; or
else

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12 33 Mat. else make the tree corrupt and his fruit corrupt; for the tree is known by *his* fruit.
34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth
35 speaketh. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil
36 things. But I say unto you, that every idle word that men shall speak, they shall give account thereof
37 in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be
38 condemned. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a
39 sign from thee. But he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the
40 sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in
41 the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of
42 Jonas, and behold a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than
43 Solomon *is* here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking
44 rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and
45 garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 Mat. While he yet talked to the people, behold, his mother and his brethren
Stood without, desiring to speak with him.

3 31 Mar. There came then his brethren and his mother,
And standing without, sent unto him, calling him.

32 Mar. And the multitude sat about him.

— Mar. And they said unto him, Behold, thy mother and thy brethren without seek for thee.

47 Mat. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 Mat. But he answered and said unto him that told him, Who is my mother, and who are my brethren?

33 Mar. And he answered them, saying,
Who is my mother or my brethren?

34 Mar. And he looked round about upon them which sat about him,
And said, Behold my mother and my brethren.

And

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12 49 Mat. And he stretched forth his hand towards his disciples,
And said, Behold my mother and my brethren.

50 Mat. For whosoever shall do the will of my Father which is in heaven,
The same is my brother, and sister, and mother.
See Luke viii. 21. § 53.

3 35 Mar. For whosoever shall do the will of God,
The same is my brother, and my sister, and mother.

Sect. 49. *Jesus goes out to the sea of Galilee, and delivers the parabolical sermon. He begins with the parable of the sower, and explains the reason of his teaching the people by parables. He interprets the parable of the sower, and delivers that of the lighted lamp.*

13 1 Mat. The same day went Jesus out of the house and sat by the sea side.

4 1 Mar. And he began again to teach by the sea-side.

2 Mat. And great multitudes were gathered together unto him, so that he went into a ship, and sat,
And the whole multitude stood on the shore.

— Mar. And there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea,
And the whole multitude was by the sea on the land.

8 4 Luke And when much people were gathered together, and were come to him out of every city,

— Luke He spake by a parable,
A sower went out to sow his seed.

2 Mar. And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken, behold, there went out a sower to sow.

3 Mat. And he spake many things unto them in parables, saying,
Behold, a sower went forth to sow.

4 Mat. And when he sowed, some *seeds* fell by the way side,
And the fowls came and devoured them up.

4 Mar. And it came to pass as he sowed, some fell by the way side,
And the fowls of the air came and devoured it up.

— Luke And as he sowed, some fell by the way-side,
And it was trodden down, and the fowls of the air devoured it.

6 Luke And some fell upon a rock.

5 Mar. And some fell on stony ground, where it had not much earth,

5 Mat. Some fell upon stony places, where they had not much earth.

— Mat. And forthwith they sprang up, because they had no deepness of earth.

— Mar. And immediately it sprang up, because it had no depth of earth.

— Luke And as soon as it was sprung up,

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8 6 Luke It withered away,
Because it lacked moisture.

4 6 Mar. But when the sun was up, it was scorched,
And because it had no root,
It withered away.

13 6 Mat. And when the sun was up, they were scorched;
And because they had not root,
They withered away.

7 Mat. And some fell among thorns;
And the thorns sprung up, and choked them.

7 Mar. And some fell among thorns;
And the thorns grew up, and choked it, and it yielded no fruit.

7 Luke And some fell among thorns,
And the thorns sprang up with it, and choked it.

8 Luke And other fell on good ground, and sprang up,
And bare fruit an hundred fold.

8 Mar. And other fell on good ground, and did yield fruit that sprang up, and increased,
And brought forth some thirty, and some sixty, and some an hundred.

8 Mat. But other fell into good ground,
And brought forth fruit some an hundred fold, some sixty fold, some thirty fold.

9 Mat. Who hath ears to hear, let him hear.

9 Mar. And he said unto them, He that hath ears to hear, let him hear.

— Luke And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 Luke And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God.

4 Mar. And when he was alone, they that were about him with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God.

10 Mat. And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven.

— Mat. But to them it is not given.

— Mar. But unto them that are without, all *these* things are done in parables:

— Luke But to others in parables;

12 Mat. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

15 For this people's heart is waxed gross

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13	15			Mat.	gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with their heart, and should be converted, and I should heal them.
		8	10	Luke	That seeing they might not see,
					And hearing they might not understand.
	4	12		Mar.	That seeing they may see, and not perceive;
					And hearing they may hear, and not understand.
	—			Mar.	Lest at any time they should be converted, and *their* sins should be forgiven them.
	16			Mat.	But blessed *are* your eyes, for they see; and your
	17				ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.
		13		Mar.	And he said unto them, Know ye not this parable? and how then will ye know all parables?
	18			Mat.	Hear ye therefore the parable of the sower.
			11	Luke	Now the parable is this.
					The seed is the word of God.
		14		Mar.	The sower soweth the word.
			12	Luke	Those by the way-side, are they that hear:
					Then cometh the devil, and taketh away the word out of their heart, lest they should believe and be saved.
		15		Mar.	And these are they by the way-side, where the word is sown; but when they have heard, (*or rather*, who, when they have heard, *καὶ being often put for the relative pronoun*),
					Satan cometh immediately, and taketh away the word that was sown in their hearts.
	19			Mat.	When any one heareth the word of the kingdom, and understandeth *it* not,
					Then cometh the wicked one, and catcheth away that which was sown in his heart:
					This is he which received seed by the way-side.
	20			Mat.	But he that received the seed into stony places,
					The same is he that heareth the word, and anon with joy receiveth it.
		16		Mar.	And these are they likewise which are sown on stony ground,
					Who, when they have heard the word, immediately receive it with gladness.
			13	Luke	They on the rock, *are they*,
					Which when they hear, receive the word with joy.
		—		Luke	And these have no root, which for a while believe,
					And in time of temptation fall away.
		17		Mar.	And have no root in themselves, and so endure but for a time:
					Afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Yet

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13	21		Mat.	Yet hath he not root in himself, but dureth for a while. For when tribulation or persecution ariseth because of the word, by and bye he is offended.
	22		Mat.	He also that received seed among the thorns, is he that heareth the word: And the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
	4	18	Mar.	And these are they which are sown among thorns: such as hear the word,
		19		And the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful.
		8	14 Luke	And that which fell among thorns are they, which, when they have heard, go forth, And are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.
	23		Mat.	But he that received seed into the good ground, Is he that heareth the word and understandeth *it*, which also beareth fruit, And bringeth forth some an hundred fold, some sixty, some thirty.
		20	Mar.	And these are they which are sown on good ground, Such as hear the word, and receive *it*, and bring forth fruit, Some thirty fold, some sixty, and some an hundred.
			15 Luke	But that on the good ground, Are they, which, in an honest and good heart having heard the word keep it, And bring forth fruit with patience.
		21	Mar.	And he said unto them, Is a candle brought to be put under a bushel, Or under a bed? and not to be set on a candlestick?
			16 Luke	No man, when he hath lighted a candle, covereth it with a vessel, Or putteth *it* under a bed: but setteth it on a candlestick.
		—	Luke	That they which enter in may see the light.
			17 Luke	For nothing is secret, that shall not be made manifest: Neither any thing hid, that shall not be known, and come abroad.
		22	Mar.	For there is nothing hid, which shall not be manifested: Neither was any thing kept secret, but that it should come abroad.
		23	Mar.	If any man have ears to hear let him hear.
		24	Mar.	And he said unto them, Take heed what ye hear.
			18 Luke	Take heed therefore how ye hear.
		—	Mar.	With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

For

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	4 25		Mar.	For he that hath, to him shall be given; and he that hath not, From him shall be taken even that which he hath,
		8 18	Luke	For whosoever hath, to him shall be given; and whosoever hath not, From him shall be taken even that which he seemeth to have.
				Sect. 50. *The parable of the tares of the field.*
13 24			Mat.	Another parable put he forth unto them, saying, &c.
30				to ver. 31.
				Sect. 51. *The parable of the seed which sprang up silently.*
	26		Mar.	And he said, So is the kingdom of God, &c. to ver. 30.
	29			Sect. 52. *The parable of the mustard.*
31			Mat.	Another parable put he forth unto them, saying,
	30		Mar.	And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
	31		Mar.	*It is* like a grain of mustard seed,
—			Mat.	The kingdom of heaven is like to a grain of mustard seed,
—			Mat.	Which a man took and sowed in his field.
32				Which indeed is the least of all seeds.
	—		Mar.	Which when it is sown in the earth, Is less than all the seeds that be in the earth.
	32		Mar.	But when it is sown, it groweth up, And becometh greater than all herbs, and shooteth out great branches.
—			Mat.	But when it is grown, It is the greatest among herbs, and becometh a tree.
—			Mat.	So that the birds of the air come and lodge in the branches thereof.
	—		Mar.	So that the fowls of the air may lodge under the shadow of it.
				Sect. 53. *The parable of the leaven. Christ's mother comes to him the second time.* Sect. 45.
33			Mat.	Another parable spake he unto them, The kingdom of heaven *is* like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
34			Mat.	All these things spake Jesus unto the multitude in parables, And without a parable spake he not unto them.
	33		Mar.	And with many such parables spake he the word unto them, as they were able to hear *it*.
	34			But without a parable spake he not unto them.
35			Mat.	That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.
		19	Luke	Then came to him his mother and his brethren, and
		20		could not come at him for the press. And it was told
				by certain, which said, Thy mother and thy brethren
		21		stand without, desiring to see thee. And he answered

and

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		8 21	Luke	and said unto them, My mother and my brethren are these which hear the word of God, and do it. See Matt. xii. 49. Sect. 48.
				Sect. 54. *The parable of the tares explained.*
13 36			Mat.	Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares in the field.
37				He answered and said unto them, He that soweth, &c. to ver. 44.
	4 34		Mar.	And when they were alone, he expounded all things to the disciples.
	35	22		N. B. *For the true place of Mark* iv. 35. *to the end, and chap.* v. 1,—21. *and of Luke* viii. 22,—40. *see Mat.* viii. 23. *p.* 196. *at the following mark* + +. *Also for the true place of Mark* v. 22. *to the end, and of Luke* viii. 41. *to the end, see Matt.* ix. 18. *pag.* 205.
	41	40		
	5 1	41		
	21	56		
	22			
				Sect. 55. *The parables of the treasure and pearl, &c.*
44	43		Mat.	Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, &c.
46				to ver. 47.
				Sect. 56. *The parables of the net and householder.*
4			Mat.	Again, the kingdom of heaven is like unto a net, &c.
52				to ver. 53.
				Sect. 57. *Jesus goes away to Nazareth.*
	6 1		Mar.	And he went out from thence,
				And came into his own country, and his disciples follow him.
53			Mat.	And it came to pass, that when Jesus had finished these parables, he departed thence.
				And when he was come into his own country,
54			Mat.	he taught them in their synagogue, insomuch that they were astonished, and said,
				Whence hath this man this wisdom, and these mighty works?
	2		Mar.	And when the Sabbath day was come, he began to teach in the synagogue; and many hearing *him* were astonished, saying,
				From whence hath this man these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?
	3		Mar.	Is not this the carpenter, the son of Mary,
				The brother of James and Joses, and of Juda and Simon?
55			Mat.	Is not this the carpenter's son? is not his mother called Mary?
				And his brethren, James, and Joses, and Simon, and Judas?
56			Mat.	And his sisters, are they not all with us?
				Whence then hath this man all these things?
57				And they were offended in him.
	—		Mar.	And are not his sisters here with us?
				And they were offended at him.
	4		Mar.	But Jesus said unto them, A prophet is not without honour,

But

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6 4 Mar. But in his own country, and among his own kin, and in his own house.

13 57 Mat. But Jesus said unto them, A prophet is not without honour,
Save in his own country, and in his own house.

58 Mat. And he did not many mighty works there, because of their unbelief.

5 Mar. And he could there do no mighty work,

6 Mar. Save that he laid his hands upon a few sick folk, and healed *them*. And he marvelled because of their unbelief. And he went round about the villages, teaching.

Sect. 59. *The twelve apostles are sent out in the country of Nazareth.* See § 40.

7 Mar. And he calleth unto him the twelve,
And began to send them forth by two and two.
And gave them power *over* unclean spirits.

9 1 Luke Then he called his twelve disciples together,
And gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 Luke And he said unto them, Take nothing for your journey,
Neither staves nor scrip, neither bread, neither money.

8 Mar. And commanded them that they should take nothing for *their* journey,
Save a staff only; no scrip, no bread, no money in *their* purse:

9 Mar. But *be* shod with sandals: and not put on two coats.

— Luke Neither have two coats a piece.

4 Luke And whatsoever house ye enter into,
There abide, and thence depart.

10 Mar. And he said unto them, In what place soever ye enter into an house,
There abide till ye depart from that place.

5 Luke And whosoever will not receive you, when ye go out of that city,
Shake off the very dust from your feet for a testimony against them.

11 Mar. And whosoever shall not receive you, nor hear you, when ye depart thence,
Shake off the dust under your feet, for a testimony against them.

— Mar. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 Mar. And they went out and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and *healed* them.

6 Luke And they departed, and went through the towns, preaching the gospel,
And healing every where.

Sect.

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Sect. 59. *John Baptist is put to death by Herod in Tiberias.*

14 1 Mat. At that time Herod the tetrarch heard of the fame of Jesus.

6 14 Mar. And king Herod heard *of him* (for his name was spread abroad).

9 7 Luke Now Herod the tetrarch heard of all that was done by him:

— Luke And he was perplexed, because that it was said of

8 some, that John was risen from the dead: And of

some, that Elias had appeared: and of others, that

9 one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this of whom I hear such things? and he desired to see him.

2 Mat. And said unto his servants, This is John the Baptist, he is risen

From the dead, and therefore mighty works do shew forth themselves in him.

— Mar. And he said that John the Baptist was risen

From the dead, and therefore mighty works do shew forth themselves in him.

15 Mar. Others said, that it is Elias. And others said, that it

16 is a prophet, or as one of the prophets. But when Herod heard *thereof (or rather* them), he said, It is John whom I beheaded, he is risen from the dead.

3 Mat. For Herod had laid hold on John, and bound him, and put *him*

In prison for Herodias' sake, his brother Philip's wife.

17 Mar. For Herod himself had sent forth and laid hold upon John, and bound him

In prison for Herodias sake, his brother Philip's wife;

— Mar. For he had married her.

18 Mar. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

4 Mat. For John said unto him, It is not lawful for thee to have her.

19 Mar. Therefore Herodias had a quarrel against him, and

20 would have killed him, but she could not. For Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him, he did many things, and heard him gladly.

5 Mat. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 Mat. But when Herod's birth-day was kept,

The daughter of Herodias danced before them, and pleased Herod.

21 Mar. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee:

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him,

The

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6 22 Mar. The king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee,

23 Mar. And he sware unto her, Whatsoever thou shalt ask of me,
I will give *it* thee, unto the half of my kingdom,

14 7 Mat. Whereupon he promised with an oath,
To give her whatsoever she would ask.

24 Mar. And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist,

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

8 Mat. And she, being before instructed of her mother,
Said, Give me here John Baptist's head in a charger.

9 Mat. And the king was sorry; nevertheless for the oath's sake,
And them which sat with him at meat, he commanded *it* to be given *her*.

26 Mar. And the king was exceeding sorry, *yet* for his oath's sake,
And for their sakes which sat with him, he would not reject her.

27 Mar. And immediately the king sent an executioner, and commanded his head to be brought:
And he went and beheaded him in the prison.

10 Mat. And he sent
And beheaded John in the prison.

11 Mat. And his head was brought in a charger, and given to the damsel,
And she brought *it* to her mother.

28 Mar. And brought his head in a charger, and gave it to the damsel,
And the damsel gave it to her mother.

Sect. 60. *The apostles return to Capernaum. In the desert of Bethsaida the people are fed by miracle, the first time.* (Sect. 69.)

29 Mar. And when his disciples heard *of it*, they came
And took up his corpse, and laid it in a tomb.

12 Mat. And his disciples came,
And took up the body and buried it,

Mat. And went and told Jesus.

30 Mar. And the apostles gathered themselves together unto Jesus, and told him all things,
Both what they had done, and what they had taught.

9 10 Luke And the apostles, when they were returned, told him
All that they had done.

31 Mar. And he said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat.

13 Mat. When Jesus heard *of it*, (viz. *the Baptist's death*),

14	13			Mat.	He departed thence by ship into a desert place, apart.
	6	32		Mar.	And they departed into a desert place by ship privately.
			6 1	John	. . After these things, Jesus went over the sea of Galilee, which is *the sea* of Tiberias.
		9	10	Luke	. . And he took them, and went privately into a desert place,
			—	Luke	Belonging to the city called Bethsaida.
			11	Luke	And the people, when they knew *it*, followed him.
		33		Mar.	And the people saw them departing, and many knew him, and ran a foot thither out of all cities.
—				Mat.	And when the people had heard *thereof*, they followed him on foot out of the cities.
			2	John	And a great multitude followed,
			—	John	Because they saw his miracles which he did on them that were diseased.
		—		Mar.	And out-went them, and came together unto him.
14				Mat.	And Jesus went forth, and saw a great multitude, And was moved with compassion towards them.
		34		Mar.	And Jesus, when he came out, saw much people, And was moved with compassion towards them,
			—	Luke	. . And he received them.
		—		Mar.	Because they were as sheep not having a shepherd.
		—		Mar.	And he began to teach them many things.
			—	Luke	And spake unto them of the kingdom of G. And healed them that had need of healing.
—				Mat.	. . And he healed their sick.
			3	John	And Jesus went up into a mountain, and there he sat with his disciples.
			4		And the passover, a feast of the Jews, was nigh.
15				Mat.	And when it was evening, his disciples came to him, saying,
		35		Mar.	And when the day was now far spent, his disciples came unto him, and said,
			12	Luke	And when the day began to wear away, then came the twelve, and said unto him,
			—	Luke	Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: For we are here in a desert place.
		—		Mar.	. . This is a desert place, and now the time is far passed:
		36			Send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat.

. . This

14	15				Mat.	. . This is a desert place, and the time is now passed. Send the multitude away, that they may go into the villages, and buy themselves victuals.
	16				Mat.	But Jesus said unto them, They need not depart, give ye them to eat.
		6	37		Mar.	He answered and said unto them, Give ye them to eat.
				9 1	Luke	But he said unto them, Give ye them to eat.
				6 5	John	When Jesus then lift up *his* eyes, and saw a great company come unto them, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him, for 6 he himself knew what he would do.) Philip 7 answered him, Two hundred penny worth of bread is not sufficient for them, that every one of them may take a little.
			—		Mar.	And they say unto him, Shall we go and buy two hundred penny-worth of bread and give them to eat?
			38		Mar.	He saith unto them, How many loaves have ye? go and see.
			—		Mar.	And when they knew, they say, Five, and two fishes.
	17				Mat.	And they say unto him, We have here but five loaves, and two fishes.
				—	Luke	And they said, We have no more but five loaves and two fishes.
				8	John	One of his disciples, Andrew, Simon Peter's 9 brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes:
				—	John	But what are they among so many?
				14	Luke	Except we should go and buy meat for all this people. *See Mark ver. 37. at the end.* For they were about five thousand men. *See Matt. ver. 21. and John ver. 10. at the end.*
	18					
	19				Mat.	He said, Bring them hither to me.
					Mat.	And he commanded the multitude to sit down on the grass.
			39		Mar.	And he commanded them to make all sit down by companies upon the green grass.
			—		Luke	And he said to his disciples, Make them sit down by fifties in a company.
				10	John	And Jesus said, Make the men sit down. Now there was much grass in the place.
				—	John	So the men sat down, in number about five thousand. *See Matt. ver. 21. and Luke ver. 14.*
				15	Luke	And they did so, and made them all sit down.
			40		Mar.	And they sat down in ranks, by hundreds, and by fifties. *See Luke, at the end of ver. 14.*
				11	John	And Jesus took the loaves, And when he had given thanks, He distributed to the disciples, and the disciples to them that were set down.

Then

		9	16	Luke	Then he took the five loaves and the two fishes, And looking up to heaven, he blessed them, and brake, And gave to the disciples to set before the multitude.
	6	41		Mar.	And when he had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, And gave *them* to his disciples to set before them.
14	19			Mat.	And took the five loaves and the two fishes. And looking up to heaven, he blessed and brake, And gave the loaves to *his* disciples, and the disciples to the multitude.
		—		Mar.	And the two fishes divided he among them all.
			6 11	John	And likewise of the fishes, as much as they would.
		42		Mar.	And they did all eat and were filled.
	20			Mat.	And they did all eat and were filled.
			17	Luke	And they did eat and were all filled.
			12	John	When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
			13	John	Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
		—		Luke	And there was taken up of the fragments that remained to them, twelve baskets.
		43		Mar.	And they took up twelve baskets full of fragments, and of the fishes.
	—			Mat.	And they took up of the fragments that remained twelve baskets full.
		44		Mar.	And they that did eat of the loaves were about five thousand men.
	21			Mat.	And they that had eaten were about five thousand men. *See Luke, ver.* 14. *and John, ver.* 10.
	—			Mat.	Besides women and children.
					Sect. 61. *Peter walks upon the sea, in sailing towards Capernaum.*
			14	John	Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When
			15		Jesus therefore perceived that they would come and take him by force to make him a king,
			—	John	. He departed again into a mountain himself alone.
			16		And when even was *now* come, his disciples
			17		went down unto the sea, and entered into a ship, and went over the sea towards Capernaum.
	22			Mat.	And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

And

14 23 Mat. And when he had sent the multitudes away, he went up into a mountain apart to pray.

6 45 Mar. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

And when he had sent them away, he departed into a mountain to pray.

24 Mat. And when the evening was come, he was there alone. But the ship was now in the midst of the sea.

Tossed with waves; for the wind was contrary.

47 Mar. And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them.

6 17 John And it was now dark, and Jesus was not come to them.

18 John And the sea arose, by reason of a great wind that blew.

19 John So when they had rowed about five and twenty, or thirty furlongs,

They see Jesus walking on the sea, and drawing nigh unto the ship.

25 Mat. And in the fourth watch of the night,

Jesus went unto them walking on the sea.

— Mar. And about the fourth watch of the night,

He cometh unto them walking upon the sea,

— Mar. And would have passed by them.

49 Mar. But when they saw him walking upon the sea, they supposed it had been a spirit,

50 And cried out; for they all saw him and were troubled.

26 Mat. And when the disciples saw him walking on the sea,

They were troubled, saying, It is a spirit; and they cried out for fear.

— John And they were afraid.

20 John But he saith unto them,

It is I, be not afraid.

— Mar. And immediately he talked with them, and saith unto them,

Be of good cheer, it is I, be not afraid.

27 Mat. But straightway Jesus spake unto them, saying,

28 Be of good cheer, it is I, be not afraid.

Mat. And Peter answered him and said, Lord, if it

29 be thou, bid me come unto thee on the water.

And he said, Come. And when Peter was come

30 down out of the ship, he walked on the water to go to Jesus. But when he saw the wind

31 boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and

caught

14	31			Mat.	caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
			6 21	John	Then they willingly received him into the ship.
	32			Mat.	And when they were come into the ship, The wind ceased.
		6 51		Mar.	And he went up unto them into the ship, And the wind ceased.
			—	John	And immediately the ship was at the land, whither they went.
		-52		Mar.	And they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the loaves, for their heart was hardened.
	33			Mat.	Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.
	34			Mat.	And when they were gone over, they came into the land of Gennesaret.
		53		Mar.	And when they had passed over, they came into the land of Gennesaret, and drew to the shore, (προσωρμίσθησαν, *they fixed the ship in her station, or came to anchor,*)
					Sect. 62. *Jesus works many miracles of healing. The conversation in the synagogue of Capernaum.*
		54		Mar.	And when they were come out of the ship, straightway they knew him,
		55			And ran through that whole region round about, And began to carry about in beds those that were sick, where they heard he was.
	35			Mat.	And when the men of that place had knowledge of him, They sent out into all the country round about, And brought unto him all that were diseased.
	36			Mat.	And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole. *See Mark* vi. 56.
			22	John	The day following, when the people which stood on the other side of the sea, saw, &c. *to the end.*
			71		
					Sect. 63. *Jesus goes up to Jerusalem to the passover.*
		56		Mar.	And whithersoever he entered into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment; and as many as touched him, were made whole. *This happened in his journey to Jerusalem; whereas the cures which Matthew speaks of, ver. 36. happened in the town of Capernaum.*

THIRD

THIRD PASSOVER.

Sect. 64. *The Pharisees blame the disciples for eating with unwashen hands.*

7 1 John After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

15 1 Mat. Then came to Jesus Scribes and Pharisees, which were of Jerusalem.

7 1 Mar. Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2 Mar. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and pots, brazen vessels, and of tables.

5 Mar. Then the Pharisees and the Scribes asked him, Why walk not thy disciples
According to the tradition of the elders, but eat bread with unwashen hands?

2 Mat. Saying, Why do *thy* disciples transgress
The tradition of the elders? for they wash not their hands when they eat bread.

6 Mar. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. (See Matt. ver. 7,—9.) For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such things ye do.

9 Mar. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

3 Mat. But he answered and said unto them, Why do ye also transgress the commandment of God by your own tradition?

4 Mat. For God commanded, saying, Honour thy father and mother:
And, he that curseth father or mother, let him die the death.

10 Mar. For Moses said, Honour thy father and thy mother:
And, Whoso curseth father or mother, let him die the death.

11 Mar. But ye say, If a man shall say to his father or mother,
It is Corban, that is to say, a gift by whatsoever thou mightest be profited by me:

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	7 12	Mar.	*He shall be free.* And ye suffer him no more to do ought for his father or his mother.
15 5		Mat.	But ye say, Whosoever shall say to *his* father or *his* mother,
			It is a gift by whatsoever thou mightest be profited by me,
6			And honour not his father or his mother, *he shall be free.*
—		Mat.	Thus have ye made the commandment of God of none effect by your tradition.
	13	Mar.	Making the word of God of none effect through your tradition which ye have delivered; and many such like things do ye.
7		Mat.	Ye hypocrites, well did Esaias prophesy of you, saying,
8			This people draweth nigh unto me with their mouth, and honoureth me with their lips, but
9			their heart is far from me: But in vain they do worship me, teaching *for doctrines* the commandments of men. See Mark, ver. 6,—8.
10		Mat.	And he called the multitude, and said unto them, Hear and understand.
	14	Mar.	And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.
	15	Mar.	There is nothing from without a man that entering into him can defile him:
			But the things which come out of him, those are they that defile the man.
11		Mat.	Not that which goeth into the mouth defileth a man:
			But that which cometh out of the mouth, this defileth a man.
	16	Mar.	If any man have ears to hear, let him hear.
12		Mat.	Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they
13			heard this saying? But he answered and said, Every
14			plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
15		Mat.	Then answered Peter and said unto him, Declare unto us this parable.
	17	Mar.	And when he was entered into the house from the people, his disciples asked him concerning the parable.
	18	Mar.	And he saith unto them, Are ye so without understanding also?
16		Mat.	And Jesus said, Are ye also yet without understanding?
17		Mat.	Do not ye yet understand, that whatsoever entereth in at the mouth,
			Goeth into the belly, and is cast out into the draught?
	—	Mar.	Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him,
			Because

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7 19 Mar. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 Mar. And he said, That which cometh out of the man, that defileth the man.

15 18 Mat. But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 Mat. For out of the heart proceed evil thoughts, murders, adulteries, fornications.
Thefts, false witness, blasphemies.

21 Mar. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 Mar. All these evil things come from within, and defile the man.

20 Mat. These are the things which defile a man:

Mat. But to eat with unwashen hands defileth not a man.

Sect. 65. *Jesus cures the woman of Canaan's daughter, in the country of Tyre and Sidon.*

21 Mat. Then Jesus went thence, and departed into the coasts τὰ μέρη, the parts, the country) of Tyre and Sidon.

24 Mar. And from thence he arose, and went into the borders (ὅριον, the parts, which bordered upon Galilee) of Tyre and Sidon.

25 Mar. And entered into an house, and would have no man know it; but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him.

22 Mat. And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Mat. Then came she and worshipped him,
Saying, Lord, help me.

26 Mar. And came and fell at his feet: (The woman was a Greek, a Syrophenician by nation)
And she besought him, that he would cast forth the devil out of her daughter.

27 Mar. But Jesus said unto her, Let the children first be filled:
For it is not meet to take the childrens bread, and to cast it unto the dogs.

26 Mat. But he answered and said,
It is not meet to take the childrens bread, and to cast it to dogs.

27 Mat. And she said, Truth, Lord; yet the dogs
Eat of the crumbs which fall from their master's table.

28 Mar. And she answered and said unto him, Yes, Lord: yet the dogs under the table

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	7 28	Mar.	Eat of the childrens crumbs.
	29	Mar.	And he said unto her, For this saying, go thy way; the devil is gone out of thy daughter.
15 28		Mat.	Then Jesus answered and said unto her, O woman, great *is* thy faith; be it unto thee even as thou wilt.
—		Mat.	And her daughter was made whole from that very hour.
	30	Mar.	And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
			Sect. 66. *In Decapolis, Jesus cures one that had an impediment in his speech.*
	31	Mar.	And again departing from the coasts of (οριων) Tyre
	37		and Sidon, &c. *to the end.*
			Sect. 67. *The second miraculous dinner is given on a mountain near the sea of Galilee.*
29		Mat.	And Jesus departed from thence, and came nigh unto (παρα) the sea of Galilee, and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them:
30			
31			Insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
32		Mat.	Then Jesus called his disciples unto him,
	8 1	Mar.	In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him,
	2	Mar.	And saith unto them, I have compassion on the multitude,
			Because they have now been with me three days, and have nothing to eat.
—		Mat.	And said, I have compassion on the multitude,
			Because they continue with me now three days, and have nothing to eat.
—		Mat.	And I will not send them away fasting, lest they faint in the way.
	3	Mar.	And if I send them away fasting to their own houses, they will faint by the way.
	—	Mar.	For divers of them came from far.
	4	Mar.	And his disciples answered him, From whence can a man
			Satisfy these men with bread here in the wilderness?
33		Mat.	And his disciples say unto him, Whence should we
			Have so much bread in the wilderness as to fill so great a multitude?
34		Mat.	And Jesus saith unto them, How many loaves have ye?
			And they said, Seven, and a few little fishes.
	5	Mar.	And he asked them, How many loaves have ye?
			And they said, Seven. See ver. 7.
	6	Mar.	And he commanded the people to sit down on the ground.

And

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15 35 Mat. And he commanded the multitude to sit down on the ground.

36 Mat. And he took the seven loaves, and the fishes, and gave thanks, and brake *them*,
And gave to his disciples, and the disciples to the multitude.

8 7 Mar. And he took the seven loaves, and gave thanks, and brake,
And gave to his disciples to set before *them*, and they did set *them* before the people,

8 Mar. And they had a few small fishes; and he blessed, and commanded to set them also before *them*.

9 Mar. So they did eat and were filled: and they took up
Of the broken meat that was left, seven baskets.

37 Mat. And they did all eat and were filled: and they took up
Of the broken meat that was left, seven baskets full.

— Mar. And they that had eaten were about four thousand.

38 Mat. And they that did eat were four thousand men,

/ Mat. Beside women and children.

39 Mat. And he sent away the multitude, and took ship,
And came into the coasts of Magdala.

-10 Mar. And he sent them away. 10. And straightway he entered into a ship with his disciples,
And came into the parts of Dalmanutha.

Sect. 68. *In Dalmanutha, the Pharisees demand the sign from heaven a second time.* See § 48. 60.

11 Mar. And the Pharisees came forth, and began to question (*or rather* to dispute) with him,
Seeking of him a sign from heaven,
Tempting him.

16 1 Mat. The Pharisees also with the Sadducees came,
And tempting,
Desired him that he would shew them a sign from heaven.

2 Mat. He answered and said unto them, When it is evening, ye say, *It will be* fair weather, for the sky is red.

3 And in the morning, *It will be* foul weather to-day, for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not *discern* the signs of the times?

12 Mar. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?

4 Mat. A wicked and an adulterous generation seeketh after a sign.

— Mar. Verily I say unto you, There shall no sign be given to this generation.

/ Mat. And there shall be no sign given unto it,

/ Mat. But the sign of the prophet Jonas.

/ Mar. And he left them, and departed.

13 Mar. And he left them, and entering into the ship again, departed to the other side.

And

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16 5 Mat. And when his disciples were come to the other side, they had forgotten to take bread.

8 14 Mar. Now *the disciples* had forgotten to take bread,

— Mar. Neither had they in the ship with them more than one loaf.

15 Mar. And he charged them, saying, Take heed, Beware of the leaven of the Pharisees, and of the leaven of Herod.

6 Mat. Then Jesus said unto them, Take heed, And beware of the leaven of the Pharisees, and of the Sadducees.

7 Mat. And they reasoned among themselves, saying, *It is* because we have taken no bread.

16 Mar. And they reasoned among themselves, saying, *It is* because we have no bread.

17 Mar. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread?

8 Mat. *Which*, when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves because ye have brought no bread?

9 Mat. Do ye not understand, neither remember The five loaves of the five thousand, and how many baskets ye took up?

— Mar. Perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

18

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?

— Mar. They say unto him, Twelve.

10 Mat. Neither the seven loaves of the four thousand, and how many baskets ye took up?

20 Mar. And when the seven among four thousand, how many baskets full of fragments took ye up?

— Mar. And they said, Seven.

21 Mar. And he said unto them, How is it that ye do not understand?

11 Mat. How is it that ye do not understand?

12 Mat. That I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

Sect. 69. *Jesus cures a blind man near Bethsaida.*

22 Mar. And he cometh to Bethsaida, &c. to verse 27.

26 Sect. 70. *In the country of Cæsarea Philippi, Jesus bestows on Peter the power of the keys, and foretels his own sufferings the second time.* See § 20, 72.

27 Mar. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi:
And by the way he asked his disciples, Saying unto them, Whom do men say that I am?

When

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16 13 Mat. When Jesus came into the coasts of Cæsarea Philippi,
He asked his disciples,
Saying, Whom do men say that I, the Son
of man, am?

9 18 Luke And it came to pass
As he was alone praying, his disciples were with
him: and he asked them,
Saying, Whom say the people that I am?

11 Mat. And they said, Some *say that thou art* John the Baptist, some Elias,
And others Jeremias, or one of the prophets.

8 28 Mar. And they answered, John the Baptist, but some *say* Elias;
And others one of the prophets.

19 Luke They answering, said, John the Baptist; but some *say* Elias;
And others *say* that one of the old prophets is
risen again.

20 Luke He said unto them, But whom say ye that I am?
Peter answering said, The Christ of God.

29 Mar. And he saith unto them, But whom say ye that I am?
And Peter answereth and saith unto him, Thou
art the Christ.

15 Mat. He saith unto them, But whom say ye that I am?
16 And Simon Peter answered and said, Thou art
Christ the Son of the living God.

17 Mat. And Jesus answered and said unto him, Blessed art
thou, Simon Bar-jona: for flesh and blood hath not
revealed *it* unto thee, but my Father which is in hea-
18 ven. And I say also unto thee, that thou art Peter,
and upon this rock I will build my church; and the
19 gates of hell shall not prevail against it. And I will
give unto thee the keys of the kingdom of heaven:
and whatsoever thou shalt bind on earth, shall be
bound in heaven; and whatsoever thou shalt loose
on earth, shall be loosed in heaven.

20 Mat. Then charged he his disciples, that they should tell
no man that he was Jesus the Christ.

30 Mar. And he charged them that they should tell no man
of him.

21 Luke And he straitly charged them, and commanded *them*
to tell no man that thing;

22 Luke saying, The Son of man must suffer many things,
And be rejected of the elders, and chief priests,
and scribes,
And be slain, and be raised the third day.

31 Mar. And he began to teach them, that the Son of man
must suffer many things,
And be rejected of the elders, and of the chief
priests, and scribes,
And be killed, and after three days rise again.

21 Mat. From that time forth began Jesus to shew unto his
disciples, how that he must go unto Jerusalem, and
suffer many things
Of the elders, and chief priests, and scribes,
And be killed, and be raised again the third day.

And

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	8	32	Mar.	And he spake that saying openly. And Peter took him, and began to rebuke him.
16	22		Mat.	Then Peter took him, and began to rebuke him,
—			Mat.	Saying, Be it far from thee, Lord; this shall not be unto thee.
	23		Mat.	But he turned and said unto Peter, Get thee behind me, Satan; thou art an offence unto me.
		33	Mar.	But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan;
		—	Mar.	For thou savourest not the things that be of God, But the things that be of men.
—			Mat.	For thou savourest not the things that be of God, But those that be of men.
				Sect. 71. *In the country of Cæsarea Philippi Jesus declares that he will judge the world.*
		34	Mar.	And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, And take up his cross, and follow me.
	24		Mat.	Then said Jesus unto his disciples, If any man will come after me, let him deny himself, And take up his cross, and follow me.
		9 23	Luke	And he said to *them* all, If any man will come after me, let him deny himself, And take up his cross daily, and follow me.
		24	Luke	For whosoever will save his life, shall lose it: But whosoever will lose his life for my sake, The same shall save it.
		35	Mar.	For whosoever will save his life shall lose it: But whosoever shall lose his life for my sake and the gospel's, The same shall save it.
	25		Mat.	For whosoever will save his life shall lose it: And whosoever will lose his life for my sake, Shall find it.
	26		Mat.	For what is a man profited, if he shall gain The whole world, and lose his own soul?
		36	Mar.	For what shall it profit a man, if he shall gain The whole world, and lose his own soul?
		25	Luke	For what is a man advantaged, if he gain The whole world, and lose himself, or be cast away?
—			Mat.	Or what shall a man give in exchange for his soul?
		37	Mar.	Or what shall a man give in exchange for his soul?
		26	Luke	For whosoever shall be ashamed of me and of my words, Of him shall the Son of man be ashamed, when he shall come In his own glory, and in *his* Father's, and of the holy angels.

Whosoever

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	8 38		Mar.	Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, Of him also shall the Son of man be ashamed, when he cometh In the glory of his Father, with the holy angels.
16 27			Mat.	For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works.
	28		Mat.	Verily I say unto you, There be some standing here which shall not Taste of death till they see the Son of man coming in his kingdom.
	9 1		Mar.	And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not Taste of death till they have seen the kingdom of God come with power.
		9 27	Luke	But I tell you of a truth, there be some standing here which shall not Taste of death till they see the kingdom of God.
				Sect. 72. *Jesus is transfigured in the country of Cæsarea Philippi, and foretels his own sufferings the third time.* See § 70. 73.
		28	Luke	And it came to pass about an eight days after these sayings, he took Peter, and John, and James, And went up into a mountain to pray.
	2		Mar.	And after six days, Jesus taketh with him Peter, and James, and John, And leadeth them up into an high mountain apart by themselves,
17 1			Mat.	And after six days, Jesus taketh Peter, James, and John his brother, And bringeth them up into an high mountain, apart,
	2		Mat.	And was transfigured before them, and his face did shine as the sun, And his raiment was white as the light.
	—		Mar.	And he was transfigured before them,
	3			And his raiment became shining, exceeding white as snow: so as no fuller on earth can white them.
		29	Luke	And as he prayed, the fashion of his countenance was altered, And his raiment *was* white *and* glistering.
	3		Mat.	And behold there appeared unto them Moses and Elias talking with him.
	4		Mar.	And there appeared unto them Elias, with Moses, and they were talking with Jesus.
		30	Luke	And behold, there talked with him two men, which were Moses and Elias,
		31		Who appeared in glory,
		32	Luke	And spake of his decease which he should accomplish at Jerusalem. But Peter, and they that were with him, were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him.

And

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9 33 Luke And it came to pass as they departed from him, Peter said unto Jesus,
Master, it is good for us to be here.

9 5 Mar. And Peter answered, and said to Jesus,
Master, it is good for us to be here.

17 4 Mat. Then answered Peter, and said unto Jesus,
Lord, it is good for us to be here:

— Mat. If thou wilt, let us make here three tabernacles; one for thee,
And one for Moses, and one for Elias.

— Mar. And let us make three tabernacles; one for thee,
And one for Moses, and one for Elias.

— Luke And let us make three tabernacles; one for thee,
And one for Moses, and one for Elias:

— Luke Not knowing what he said.

6 Mar. For he wist not what to say, for they were sore afraid.

7 Mar. And there was a cloud that overshadowed them.

5 Mat. While he yet spake, behold a bright cloud overshadowed them.

34 Luke While he thus spake, there came a cloud and overshadowed them:

— Luke And they feared as they entered into the cloud.

35 Luke And there came a voice out of the cloud, saying,
This is my beloved Son, hear him.

— Mar. And a voice came out of the cloud, saying,
This is my beloved Son, hear him.

— Mat. And behold, a voice out of the cloud, which said,
This is my beloved Son, in whom I am well pleased; hear ye him.

6 Mat. And when the disciples heard *it*, they fell on their
7 face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid.

8 Mat. And when they had lift up their eyes, they saw no man save Jesus only.

8 Mar. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

36 Luke And when the voice was past, Jesus was found alone.

9 Mat. And as they came down from the mountain, Jesus charged them, saying,
Tell the vision to no man,
Until the Son of man be risen again from the dead.

9 Mar. And as they came down from the mountain, he charged them
That they should tell no man what things they had seen,
Till the Son of man were risen from the dead.

— Luke And they kept *it* close, and told no man in those days any of those things which they had seen,

10 Mar. And they kept that saying with themselves.

— Mar. Questioning (*or rather debating*) one with another what the rising from the dead should mean.

And

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9 11 Mar. And they asked him, saying, Why say the scribes that Elias must first come?

17 10 Mat. And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 Mat. And Jesus answered and said unto them, Elias truly

12 shall first come and restore all things:

But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed:

Likewise shall also the Son of man suffer of them.

12 Mar. And he answered and told them, Elias verily cometh first, and restoreth all things,

And how it is written (*i. e. told them how it is written*) of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. (αλλα λεγω υμιν, *I not only allege that Elias must first come, but I assure you that he is come already.*)

13 Mat. Then the disciples understood that he spake unto them of John the Baptist.

Sect. 73. *In the country of Cæsarea Philippi, Jesus cures a youth afflicted with an epilepsy, and foretels his own sufferings the fourth time.* Sect. 72. 101.

9 37 Luke And it came to pass, that on the next day when they were come down from the hill, much people met him.

38 And behold a man of the company cried out, saying,

14 Mar. And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running

15 to him, saluted him. And he asked the scribes,

16 What question ye with them?

17 And one of the multitude answered and said,

14 Mat. And when they were come to the multitude,

There came to him a *certain* man, kneeling down to him, and saying,

15 Mat. Lord, have mercy on my son, for he is lunatic, and sore vexed:

For oft-times he falleth into the fire, and oft into the water. *See Mark, ver. 22.*

— Mar. Master, I have brought unto thee my son, which

18 hath a dumb spirit:

And where-soever he taketh him, he teareth him.

— Luke Master, I beseech thee look upon my son, for he is

39 mine only child. And lo, a spirit taketh him,

And he suddenly crieth out, and it teareth him,

— Luke That he foameth again, and bruising him, hardly departeth from him.

— Mar. And he foameth, and gnasheth with his teeth, and

16 pineth away.

Mat. And I brought him to thy disciples, and they could not cure him.

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	9 18		Mar.	And I spake to thy disciples, that they should cast him out, and they could not.
		9 40	Luke	And I besought thy disciples to cast him out, and they could not.
17 17			Mat.	Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me.
	19		Mar.	He answered him and saith, O faithless generation, how long shall I be with you? How long shall I suffer you? bring him unto me.
		41	Luke	And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, And suffer you? Bring thy son hither.
		42	Luke	And as he was yet a-coming, The devil threw him down, and tare *him*.
	20		Mar.	And they brought him unto him: And when he saw him, straightway the spirit tare him,
	-21		Mar.	And he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oft-times it hath cast him into the fire, and into the waters to destroy him: (See Matt. ver. 15.) but if thou canst do any thing, have compassion on us, and help us.
	22			
	23			Jesus said unto him, If thou canst believe, all
	24			things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
	25		Mar.	When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more unto him.
	26			And *the spirit* cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said, He is dead.
	27			But Jesus took him by the hand, and lifted him up, and he arose.
18			Mat.	And Jesus rebuked the devil. And he departed out of him: and the child was cured from that very hour.
		—	Luke	And Jesus rebuked the unclean spirit, And healed the child, and delivered him again to his father.
	28		Mar.	And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
19			Mat.	Then came the disciples to Jesus apart, and said, Why could not we cast him out?
20			Mat.	And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.
21			Mat.	Howbeit, this kind goeth not out, but by prayer and fasting.

And

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9 29 Mar. And he said unto them, This kind can come forth by nothing but by prayer and fasting.

9 43 Luke And they were all amazed at the mighty power of God:

— Luke But while they wondered every one at all things
44 which Jesus did,
He said unto his disciples, Let these sayings sink down into your ears.

17 22 Mat. And while they abode in Galilee,
Jesus said unto them,

30 Mar. And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them,

— Mar. The Son of man is delivered into the hands of men,
And they shall kill him, and after that he is killed, he shall rise the third day.

— Mat. The Son of man shall be betrayed into the hands of
23 men:
And they shall kill him, and the third day he shall be raised again.

— Luke For the Son of man shall be delivered into the hands of men.

45 Luke But they understood not this saying, and it was hid from them that they perceived it not;
And they feared to ask him of that saying.

32 Mar. But they understood not that saying,
And were afraid to ask him.

— Mat. And they were exceeding sorry.

Sect. 74. *The didrachmas are paid in Capernaum. The parable of the servant debtors.*

33 Mar. And he came to Capernaum.

21 Mat. And when they were come to Capernaum, they that
25 received tribute *money* came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of
26 their own children, or of strangers? Peter saith unto
27 him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money, *that* take, and give unto them for me and thee.

40 Luke Then there arose a reasoning among them, which of them should be the greatest. (*Or rather*, Now there had arisen a dispute, &c. *namely, as they went into Capernaum.* See Mark, ver. 33.)

— Mar. And being in the house, he asked them, What was
34 it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who *should be* the great-
35 est. And he sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

At

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18	1			Mat.	At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
	2			Mat.	And Jesus called a little child unto him, and set him in the midst of them.
		9	36	Mar.	And he took a child, and set him in the midst of them.
			47	Luke	And Jesus perceiving the thought of their heart, took a child, and set him by him.
	3			Mat.	And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.
	4				Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.
		—		Mar.	And when he had taken him in his arms, he said unto them,
			37		Whosoever shall receive one of such children in my name, receiveth me.
			48	Luke	And said unto them, Whosoever shall receive this child in my name, receiveth me.
	5			Mat.	. . And whoso shall receive one such little child in my name, receiveth me.
		—		Mar.	And whosoever shall receive me, receiveth not me, but him that sent me:
			—	Luke	And whosoever shall receive me, receiveth him that sent me.
			—	Luke	For he that is least among you all, the same shall be great.
			38	Mar.	And John answered him, saying, Master, we saw one Casting out devils in thy name, and he followeth not us:
					And we forbade him, because he followeth not us.
			49	Luke	And John answered and said, Master, we saw one Casting out devils in thy name;
					And we forbade him, because he followeth not with us.
			50	Luke	And Jesus said unto him, Forbid *him* not.
			39	Mar.	But Jesus said, Forbid him not:
		—		Mar.	For there is no man which shall do a miracle in my name, that can lightly speak evil of me.
			40	Mar.	For he that is not against us, is on our part.
		—		Luke	For he that is not against us, is for us.
			41	Mar.	For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.
			42	Mar.	And whosoever shall offend one of *these* little ones that believe in me,
					It is better for him that a mill-stone were hanged about
					His neck, and he were cast into the sea.
	6			Mat.	But whoso shall offend one of *these* little ones which believe in me,
					It were better for him that a mill-stone were hanged about

His

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18	6		Mat.	His neck, and *that* he were drowned in the depth of the sea.
	7		Mat.	Woe unto the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh.
	8		Mat.	Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
		9 43	Mar.	And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the
		44		
		45		fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into
		46		the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.
	9		Mat.	And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.
		47	Mar.	And if thine eye offend thee, pluck it out; It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire.
		48	Mar.	Where their worm dieth not, and the fire is not quenched. 49. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt *is* good; but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.
	10		Mat.	Take heed that ye despise not one of these little ones. *Ye, to the end.*
	35			
				Sect. 75. *Jesus goes up to the fourth passover.*
19	1		Mat.	And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, And came into the coasts of Judea beyond Jordan.
		10 1	Mar.	And he arose from thence, And cometh into the coasts of Judea, by the farther side of Jordan.
	2		Mat.	And great multitudes followed him, and he healed them there.
	—		Mar.	And the people resort unto him again, (*viz. the inhabitants of Perea*), and, as he was wont, he taught them again.

FOURTH

					FOURTH PASSOVER.
					Sect. 76. *Officers sent to apprehend Jesus at the feast of tabernacles.*
			7 2	John	Now the Jews feast of tabernacles, *&c. to chap.*
			8 1		viii. 2.
					Sect. 77. *The woman taken in adultery is placed before Jesus.*
			8 2	John	And early in the morning, *&c. to the end.*
			59		Sect. 78. *Jesus cures a man who was born blind.*
			9 1	John	And as *Jesus* passed by, *&c. to ver.* 35.
			34		Sect. 79. *Jesus is refused lodging in a village of the Samaritans.*
		9 51		Luke	And it came to pass, when, *&c. to the end.*
		62			Sect. 80. *The seventy disciples are sent out.*
		10 1		Luke	After these things the Lord appointed, *&c. to ver.* 17.
		16			Sect. 81. *The seventy disciples return.*
		17		Luke	And the seventy returned again, *&c. to ver.* 25.
		24			Sect. 82. *The means of eternal life declared. Parable of the Samaritan.*
		25		Luke	And behold a certain lawyer stood up, *&c. to ver.* 38.
		37			Sect. 83. *Jesus lodges with Martha and Mary.*
		38		Luke	Now it came to pass, as they went, *&c. to the end.*
		42			Sect. 84. *At the feast of dedication, Jesus converses with the man born blind.*
			9 35	John	Jesus heard that they had cast him out, *&c. to the end of chap.* x.
			10 42		Sect. 85. *Jesus teaches his disciples to pray.*
		11 1		Luke	And it came to pass, *&c. to ver.* 14.
		1[illegible]			Sect. 86. *Christ's miracles ascribed to Beelzebub a third time.* Sect. 36. 48. *The sign from heaven demanded a third time.* Sect. 48. 68.
		14		Luke	And he was casting out a devil, *&c. to ver.* 37.
		36			Sect. 87. *Jesus dines with Pharisees.*
		37		Luke	And as he spake, a certain Pharisee, *&c. to the end.*
		54			Sect. 88. *The charge to the multitude. The parable of the rich glutton.*
		12 1		Luke	In the mean time, when, *&c. to ver.* 54.
		53			Sect. 89. *Galileans slain by Pilate. The parable of the barren fig-tree.*
		12 54		Luke	And he said also to the people, *&c. to ver.* 10.
		13 9			*of chap.* xiii.
					Sect. 90. *The woman that was bowed down is cured.*
		10		Luke	And he was teaching, *&c. to ver.* 22.
		21			Sect. 91. *Number of the saved. Jesus desired to leave Herod's dominion.*
		22		Luke	And he went through the cities, *&c. to the end.*
		35			Sect. 92. *Jesus dines with Pharisees. Parable of the marriage supper.*

And

14 1 Luke And it came to pass as he went, &c. *to ver.* 25.
24
Sect. 93. *Self-denial again inculcated.* See sect. 71.
25 Luke And there went great multitudes, &c. *to the*
35 *end.*
Sect. 94. *The parables of the lost sheep, lost money, and lost son.*
15 1 Luke Then drew near unto him, &c. *to the end.*
32
Sect. 95. *The parable of the steward who wasted his Lord's goods.*
16 1 Luke And he said also to his disciples, There, &c. *to*
13 *ver.* 14.
Sect. 96. *The parable of the rich man and the beggar.*
14 Luke And the Pharisees also, who were, &c. *to the end.*
31
Sect. 97. *Concerning offences, and the forgiving of them.*
17 1 Luke Then said he unto the disciples, It is, &c. *to*
10 *ver.* 11.
Sect. 98. *Jesus is called into Judea to cure Lazarus.*
11 1 John Now a certain man was sick, &c. *to ver.* 17.
10
Sect. 99. *Ten lepers are cured in Samaria.*
11 Luke And it came to pass as he went, &c. *to ver.* 20.
19
Sect. 100. *Lazarus is raised from the dead at Bethany. Jesus goes to Ephraim.*
17 John Then when Jesus came, he found, &c. *to ver.* 55.
54
Sect. 101. *The destruction of the Jews foretold. Jesus predicts his own sufferings the fifth time.* Sect. 78, 100.
20 Luke And when he was demanded, &c. *to ch.* xviii. 9.
18 8
Sect. 102. *The parable of the Pharisee and the publican.*
9 Luke And he spake this parable unto certain, &c. *to*
14 *ver.* 15.
Sect. 103. *The Pharisees ask Christ's opinion concerning divorce.*
10 2 Mar. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.
19 3 Mat. The Pharisees also came unto him, tempting him, and saying unto him,
Is it lawful for a man to put away his wife for every cause?
4 Mat. And he answered and said unto them, Have ye
5 not read, that he which made *them* at the beginning, made them male and female? And said,
For this cause shall a man leave father and mo-
6 ther, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are
no more twain but one flesh. What therefore
7 God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

And

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	10	3	Mar.	And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away.
19	8		Mat.	He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: But from the beginning it was not so.
		5	Mar.	And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.
		6		But from the beginning of the creation, God
		7		made them male and female. For this cause shall a man leave his father and mother, and cleave
		8		to his wife: And they twain shall be one flesh; so then they are no more twain, but one flesh.
		9		What therefore God hath joined together, let no man put asunder. See Matt. ver. 4.
		10	Mar.	And in the house his disciples asked him again of the same matter.
		11	Mar.	And he saith unto them, Whosoever shall put away his wife,
				And marry another, committeth adultery against her.
	9		Mat.	And I say unto you, Whosoever shall put away his wife, except *it be* for fornication,
				And shall marry another, committeth adultery:
	—		Mat.	And whoso marrieth her which is put away, doth commit adultery.
		12	Mar.	And if a woman shall put away her husband, and be married to another, she committeth adultery.
	10		Mat.	His disciples say unto him, If the case of the man be
	11			so with *his* wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save
	12			*they* to whom it is given. For there are some eunuchs, which were so born from their mother's womb; and
				there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake.
				He that is able to receive *it*, let him receive *it*.
				Sect. 104. *Jesus blesses little children.*
	13		Mat.	Then were there brought unto him little children,
				That he should put *his* hands on them, and pray:
		13	Mar.	And they brought young children to him,
				That he should touch them.
		18 15	Luke	And they brought unto him also infants,
				That he would touch them.
		—	Luke	But when *his* disciples saw *it*, they rebuked them.
		—	Mar.	And *his* disciples rebuked those that brought *them*.
	—		Mat.	And the disciples rebuked them.
	14		Mat.	But Jesus said,
				Suffer little children, and forbid them not to come unto me.
		14	Mar.	But when Jesus saw *it*, he was much displeased, and said unto them,
				Suffer the little children to come unto me, and forbid them not.
		16	Luke	But Jesus called them unto him, and said,

Suffer

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		18 16	Luke	Suffer little children to come unto me, and forbid them not,
19 14			Mat.	For of such is the kingdom of Heaven.
	10 14		Mar.	For of such is the kingdom of God.
		—	Luke	For of such is the kingdom of God.
		17	Luke	Verily I say unto you, Whosoever shall not receive the kingdom of God As a little child, shall in nowise enter therein.
		15	Mar.	Verily I say unto you, Whosoever shall not receive the kingdom of God As a little child, he shall not enter therein.
		16	Mar.	And he took them up in his arms,
		—	Mar.	Put his hands upon them, and blessed them.
15			Mat.	And he laid *his* hands on them,
—			Mat.	And departed thence.
				Sect. 105. *The means of eternal life. The parable of the labourers.*
		17	Mar.	And when he was gone forth into the way,
		—	Mar.	There came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
16			Mat.	And behold one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?
		18	Luke	And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
		19	Luke	And Jesus said unto him, Why callest thou me good? None *is* good save one, *that is* God.
	18		Mar.	And Jesus said unto him, Why callest thou me good? *There is* none good but one, *that is* God.
17			Mat.	And he said unto him, Why callest thou me good? *There is* none good but one, *that is* God.
		20	Luke	Thou knowest the commandments.
—	19		Mar.	Thou knowest the commandments.
			Mat.	But if thou wilt enter into life, keep the commandments.
18				
—			Mat.	He saith unto him, Which?
			Mat.	Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
	—		Mar.	Do not commit adultery, Do not kill, Do not steal, Do not bear false witness,
		—	Luke	Do not commit adultery, Do not kill, Do not steal, Do not bear false witness.
19			Mat.	Honour thy father and thy mother: And, Thou shalt love thy neighbour as thyself.
—			Mar.	. . Defraud not, Honour thy father and thy mother.
		—	Luke	Honour thy father and thy mother.
		21	Luke	And he said, All these Have I kept from my youth up.

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	10 20		Mar.	And he answered and said unto him, Master, all these Have I observed from my youth.
19 20			Mat.	The young man saith unto him, All these things Have I kept from my youth up: what lack I yet?
		18 22	Luke	Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor.
	21		Mar.	Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: Go thy way, sell whatsoever thou hast, and give to the poor.
21			Mat.	Jesus said unto him, If thou wilt be perfect, Go *and* sell that thou hast, and give to the poor.
—			Mat.	And thou shalt have treasure in heaven, and come *and* follow me.
	—		Mar.	And thou shalt have treasure in heaven; and come, take up the cross, and follow me.
		—	Luke	And thou shalt have treasure in heaven; and come, follow me.
		23	Luke	And when he heard this, he was very sorrowful, For he was very rich.
	22		Mar.	And he was sad at that saying, and went away grieved, For he had great possessions.
22			Mat.	But when the young man heard that saying, he went away sorrowful, For he had great possessions.
		24	Luke	And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God?
	23		Mar.	And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God?
23			Mat.	Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.
	24		Mar.	And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!
	25		Mar.	It is easier for a camel to go through the eye of a needle, Than for a rich man to enter into the kingdom of God.
24			Mat.	And again I say unto you, It is easier for a camel to go through the eye of a needle, Than for a rich man to enter into the kingdom of God.
		25	Luke	For it is easier for a camel to go through a needle's eye, Than for a rich man to enter into the kingdom of God.

And

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18 20 Luke And they that heard *it*, said, Who then can be saved?

10 26 Mar. And they were astonished out of measure, saying among themselves, Who then can be saved?

19 25 Mat. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 Mat. But Jesus beheld them, and said unto them,
With men this is impossible, but with God all things are possible.

27 Mar. And Jesus looking upon them, saith,
With men *it is* impossible, but not with God; for with God all things are possible.

27 Luke And he said,
The things which are impossible with men, are possible with God.

28 Luke Then Peter said,
Lo, we have left all, and followed thee.

28 Mar. Then Peter began to say unto him,
Lo, we have left all, and have followed thee.

27 Mat. Then answered Peter, and said unto him,
Behold, we have forsaken all, and followed thee;
What shall we have therefore?

28 Mat. And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 Mar. And Jesus answered and said, Verily I say unto you,
There is no man that hath left house,
Or brethren, or sisters, or father, or mother, or wife,
Or children, or lands, for my sake and the gospel's,

29 Luke And he said unto them, Verily I say unto you,
There is no man that hath left house,
Or parents, or brethren, or wife,
Or children, for the kingdom of God's sake,

29 Mat. . . And every one that hath forsaken houses,
Or brethren, or sisters, or father, or mother, or wife,
Or children, or lands, for my name's sake,

Mat. Shall receive an hundred fold,
And shall inherit everlasting life.

30 Mar. But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;
And in the world to come eternal life.

30 Luke Who shall not receive manifold more in this present time,
And in the world to come everlasting life.

31 Mar. But many *that are* first shall be last, and the last first.

30 Mat. But many *that are* first shall be last, and the last *shall be* first.

20 1 Mat. For the kingdom of heaven, &c. to verse 17.

16

Sect.

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				Sect. 106. *Jesus foretels his own sufferings the sixth time.* Sect. 101. 125. *Also his resurrection a fifth time.* Sect. 73. 131. *Zebedee's wife comes to him. Humility is inculcated.*
	10	32	Mar.	And they were in the way going up to Jerusalem, and Jesus went before them;
				And they were amazed, and as they followed they were afraid.
20	17		Mat.	And Jesus going up to Jerusalem,
—			Mat.	took the twelve disciples apart in the way,
18				And said unto them, Behold, we go up to Jerusalem,
	—		Mar.	And he took again the twelve, and began to tell them what things should happen unto him,
		33		*Saying*, Behold we go up to Jerusalem.
		18	31 Luke	Then he took unto him the twelve,
				And said unto them, Behold, we go up to Jerusalem,
		—	Luke	And all things that are written by the prophets concerning the Son of man shall be accomplished.
	—		Mar.	And the Son of man shall be delivered unto the chief priests, and unto the scribes:
				And they shall condemn him to death.
—			Mat.	And the Son of man shall be betrayed unto the chief priests, and unto the scribes,
				And they shall condemn him to death.
19			Mat.	And shall deliver him to the Gentiles,
				To mock, and to scourge, and to crucify *him*:
	—		Mar.	And shall deliver him to the Gentiles;
		34		And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him.
			32 Luke	For he shall be delivered unto the Gentiles,
				And shall be mocked, and spitefully intreated,
			33	and spitted on; And they shall scourge *him*, and put him to death:
—			Mat.	And the third day he shall rise again.
	—		Mar.	And the third day he shall rise again.
		—	Luke	And the third day he shall rise again.
			34 Luke	And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.
20			Mat.	Then came to him the mother of Zebedee's children, with her sons,
				Worshipping *him*, and desiring a certain thing of him.
		35	Mar.	And James and John the sons of Zebedee come unto him,
				Saying, Master, we would that thou shouldst do for us whatsoever we shall desire.
		36	Mar.	And he said unto them, What would ye that I should do for you?
21			Mat.	And he said unto her, What wilt thou?
—			Mat.	She saith unto him, Grant that these my two sons may sit,

The

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20 21 Mat. The one on thy right hand, and the other on the left in thy kingdom.

10 37 Mar. They said unto him, Grant unto us that we may sit, One on thy right hand, and the other on thy left hand, in thy glory.

22 Mat. But Jesus answered and said, Ye know not what ye ask.

38 Mar. But Jesus said unto them, Ye know not what ye ask:

39 Mar. Can ye drink of the cup that I drink of?
And be baptised with the baptism that I am baptised with?

— Mat. Are ye able to drink of the cup that I shall drink of,
And to be baptised with the baptism that I am baptised with?

— Mat. They say unto him, We are able.

— Mar. And they said unto him, We can.

— Mar. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of;
And with the baptism that I am baptised withal shall ye be baptised.

23 Mat. And he saith unto them, Ye shall drink indeed of my cup,
And be baptised with the baptism that I am baptised with.

— Mat. But to sit on my right hand, and on my left, is not mine to give,
But *it shall be given to them* for whom it is prepared of my Father.

40 Mar. But to sit on my right hand, and on my left hand, is not mine to give,
But *it shall be given to them* for whom it is prepared.

41 Mar. And when the ten heard *it*, they began to be much displeased with James and John.

24 Mat. And when the ten heard *it*, they were moved with indignation against the two brethren.

25 Mat. But Jesus called them unto him, and said,

42 Mar. But Jesus called them to him, and saith unto them,

— Mar. Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them;
And their great ones exercise authority upon them.

— Mat. Ye know that the princes of the Gentiles exercise dominion over them,
And they that are great, exercise authority upon them.

26 Mat. But it shall not be so among you:
But whosoever will be great among you, let him be your minister.

43 Mar. But so shall it not be among you:
But whosoever will be great among you, shall be your minister:

44 Mar. And whosoever of you will be the chiefest, shall be servant of all.

And

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20	27		Mat.	And whosoever will be chief among you, let him be your servant.
28			Mat.	Even as the Son of man came not to be ministered unto, but to minister, And to give his life a ransom for many.
	10	45	Mar.	For even as the Son of man came not to be minister-ed unto, but to minister, And to give his life a ransom for many.
				Sect. 107. *Jesus cures two blind beggars near to Jericho.*
	46		Mar.	And they came to Jericho:
	—		Mar.	And as he went out of Jericho with his disciples, and a great number of people, Blind Bartimeus, the son of Timeus, sat by the highway side, begging.
29			Mat.	And as they departed from Jericho, a great multitude followed him.
30				And behold, two blind men sitting by the way-side,
		18 35	Luke	And it came to pass, that as he was come nigh unto Jericho, A certain blind man sat by the way-side begging,
		36	Luke	And hearing the multitude pass by, he asked what it
		37		meant. And they told him, that Jesus of Nazareth passeth by.
		38	Luke	And he cried, saying, Jesus, thou son of David, have mercy on me.
	47		Mar.	And when he heard that it was Jesus of Nazareth, he began to cry out, And say, Jesus, thou Son of David, have mercy on me.
—			Mat.	When they heard that Jesus passed by, cried out, Saying, Have mercy on us, O Lord, thou Son of David.
31			Mat.	And the multitude rebuked them, because they should hold their peace.
	48		Mar.	And many charged him, that he should hold his peace.
		39	Luke	And they which went before rebuked him, that he should hold his peace.
	—		Luke	But he cried so much the more, Thou Son of David, have mercy on me.
	—		Mar.	But he cried the more a great deal, Thou Son of David, have mercy on me.
—			Mat.	But they cried the more, saying, Have mercy on us, O Lord, thou Son of David.
32			Mat.	And Jesus stood still, and called them.
		40	Luke	And Jesus stood, and commanded him to be brought unto him.
	49		Mar.	And Jesus stood still, and commanded him to be called.
	50		Mar.	And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he casting away his garment, rose and came to Jesus.

And

	10 51		Mar.	And Jesus answered and said unto him, What wilt thou that I should do unto thee?
		18 41	Luke	And when he was come near, he asked him, saying, What wilt thou that I shall do unto thee?
20 32			Mat.	And said, What will ye that I shall do unto you?
33			Mat.	They say unto him, Lord, that our eyes may be opened.
	—		Mar.	The blind man said unto him, Lord, that I might receive my sight.
		—	Luke	And he said, Lord, that I may receive my sight.
34			Mat.	So Jesus had compassion on them, and touched their eyes.
	52		Mar.	And Jesus said unto him, Go thy way, thy faith hath made thee whole.
		42	Luke	And Jesus said unto him, Receive thy sight, thy faith hath saved thee.
—			Mat.	And immediately their eyes received sight, and they followed him.
	—		Mar.	And immediately he received his sight, and followed Jesus in the way.
		43	Luke	And immediately he received his sight and followed him.
		—	Luke	Glorifying God: and all the people, when they saw *it*, gave praise unto God.
				Sect. 108. *Jesus visits Zacchæus the publican.*
		19 1	Luke	And *Jesus* entered and passed through Jericho,
		10		&c. to ver. 11.
				Sect. 109. *The parable of the nobleman's servants.*
		11	Luke	And as they heard these things, &c. to verse
		28		29.
				Sect. 110. *Jesus is anointed by Mary in Bethany.*
		11 55	John	And the Jews passover was nigh, &c. to chap.
		12 11		xii. 12.
				Sect. 111. *Jesus enters Jerusalem publicly.*
		29	Luke	And it came to pass, when he was come nigh to Bethphage and Bethany,
		30		At the mount called *the mount* of Olives,
	11 1		Mar.	he sent two of his disciples, Saying,
				And when they came nigh to Jerusalem, unto Bethphage and Bethany,
	2			At the mount of Olives, he sendeth forth two of his disciples, And saith unto them,
22 1			Mat.	And when they drew nigh unto Jerusalem, and were come to Bethphage,
2				Unto the mount of Olives, then sent Jesus two disciples, Saying unto them,
		—	Luke	Go ye into the village over against *you*, in the which at your entering

Ye

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		19 30	Luke	Ye shall find a colt tied, whereon yet never man sat; Loose him, and bring *him* hither.
	11 2		Mar.	Go your way into the village over against you; and as soon as ye be entered into it, Ye shall find a colt tied, whereon never man sat; Loose him, and bring *him*.
21 2			Mat.	Go into the village over against you, and straightway Ye shall find an ass tied, and a colt with her; Loose *them*, and bring *them* unto me.
3			Mat.	And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
	3		Mar.	And if any man say unto you, Why do ye this? say ye That the Lord hath need of him; and straightway he will send him hither.
		31	Luke	And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.
4 5			Mat.	All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass. See John xii. 15.
6			Mat.	And the disciples went, And did as Jesus commanded them.
	4		Mar.	And they went their way, and found the colt tied by the door without, in a place where two ways met;
	5			And they loose him. And certain of them that stood there, said unto them, What do ye loosing the colt?
	6			And they said unto them even as Jesus had commanded; and they let them go.
		32	Luke	And they that were sent, went their way, and found even as he had said unto them.
		33		And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
		34		And they said, The Lord hath need of him.
	7		Mar.	And they brought the colt to Jesus, and cast Their garments on him; and he sat upon him.
		35	Luke	And they brought him to Jesus; and they cast Their garments upon the colt, and they set Jesus thereon.
7			Mat.	And brought the ass, and the colt, and put On them their clothes, and they set *him* thereon.
8			Mat.	And a very great multitude spread their garments in the way; Others cut down branches from the trees, and strewed *them* in the way.
	8		Mar.	And many spread their garments in the way: And others cut down branches off the trees, and strewed *them* in the way.
		36	Luke	And as he went, they spread their clothes in the way.

On

			12 12	John	On the next day (viz. *the day after our Lord was anointed in Bethany*) much people that were come to the feast, when they heard that Jesus
			13		was coming to Jerusalem, Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed *is* the King of Israel, that cometh in the name of the Lord.
		19	37	Luke	And when he was come nigh (viz. *to Jerusalem*) even now at the descent of the mount of Olives,
		—		Luke	The whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works they had seen,
			38		Saying, Blessed *be* the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.
	11	9		Mar.	And they that went before, and they that followed, cried,
		10			Saying, Hosanna, blessed *is* he that cometh in the name of the Lord. Blessed *be* the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.
21	9			Mat.	And the multitudes that went before and that followed, cried,
					Saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest.
			39	Luke	And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto
			40		them, I tell you, that if these should hold their peace, the stones would immediately cry out.
			14	John	And Jesus, when he had found a young ass, sat
			15		thereon; as it is written, Fear not, daughter of Sion; behold thy King cometh, sitting on an
			16		ass's colt. These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these
			17		things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare
			18		record. For this cause the people also met him, for that they heard that he had done this miracle.
			19		The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold the world is gone after him.
			41	Luke	And when he was come near, he beheld the
			42		city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now
			43		they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee
			44		round, and keep thee in on every side, And shall lay thee even with the ground, and thy

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	19 44	Luke	children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.
21 10		Mat.	And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.
11			
	11 11	Mar.	And Jesus entered into Jerusalem,
	—	Mar.	And into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.
			Sect. 112. *The fig-tree is cursed, and the temple is purged.*
	12	Mar.	And on the morrow, when they were come from Bethany, he was hungry.
	13		And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves, for the time of figs was not *yet*.
	14		And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.
	15	Mar.	And they come to Jerusalem; and Jesus went into the temple,
			And began to cast out them that sold and bought in the temple,
12		Mat.	And Jesus went into the temple of God,
			And cast out all them that sold and bought in the temple,
	45	Luke	And he went into the temple,
			And began to cast out them that sold therein, and them that bought.
—		Mat.	And overthrew the tables of the money-changers,
			And the seats of them that sold doves.
	—	Mar.	And overthrew the tables of the money-changers,
			And the seats of them that sold doves.
	16	Mar.	And would not suffer that any man should carry any vessel through the temple.
	17	Mar.	And he taught, saying unto them, Is it not written, My house
			Shall be called of all nations the house of prayer?
			But ye have made it a den of thieves.
13		Mat.	And he said unto them, It is written, My house
			Shall be called the house of prayer,
			But ye have made it a den of thieves.
	46	Luke	saying unto them, It is written, My house
			Is the house of prayer,
			But ye have made it a den of thieves.
14		Mat.	And the blind and the lame came to him in the temple, and he healed them.
15			And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased,
16			And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
	19	Mar.	And the scribes and chief priests heard *it*, and sought how

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11 18 Mar. how they might destroy him; for they feared him, because all the people was astonished at his doctrine.

21 17 19 Mar. And when even was come, he went out of the city.
Mat. And he left them, and went out of the city into Bethany, and he lodged there.

18 Mat. Now in the morning, (viz. *of the day the transactions of which the Evangelist had been relating; not the morning of the following day as is commonly supposed*), as he returned into the city, he hungered, (ἐπείνασε, *he had become hungry*). And when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

19

20 Mar. And in the morning (viz. *next morning, the morning after that on which the fig-tree was cursed, and the temple purged, as is evident from the preceding verse in Mark*) as they passed by, they saw the fig-tree dried up from the roots. And Peter calling to remembrance, saith unto him, Master, behold the fig-tree which thou cursedst, is withered away.

21

20 Mat. And when the disciples saw *it*, (viz. *next day*) they marvelled, saying, How soon is the fig-tree withered away?

21 Mat. Jesus answered and said unto them, Verily I say unto you,
If ye have faith, and doubt not,
Ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain,
Be thou removed, and be thou cast into the sea,
It shall be done.

22 Mar. And Jesus answering saith unto them, Have faith in
23 God. For verily I say unto you,
That whosoever shall say unto this mountain, (*the mount of Olives on which they were walking*)
Be thou removed, and be thou cast into the sea,
And shall not doubt in his heart, but shall believe that those things which he saith shall come to pass,
He shall have whatsoever he saith.

22 Mat. And all things whatsoever ye shall ask in prayer, Believing, ye shall receive.

24 Mar. Therefore I say unto you, What things soever ye desire when ye pray,
Believe that ye receive *them*, and ye shall have *them*.

25 Mar. And when ye stand, praying, forgive, if ye have ought against any; that your Father also which is in heaven
26 may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

Sect.

Sect. 113. *Certain Greeks desire to see Jesus.*

12 20 John And there were certain Greeks among them,
50 &c. *to the end.*

Sect. 114. *Jesus is asked concerning the nature of his authority.*

19 47 Luke And he taught daily in the temple. But the
chief priests, and the scribes, and the chief of
48 the people sought to destroy him, And could not
find what they might do; for all the people
were very attentive to hear him.

20 1 Luke And it came to pass, that on one of those days,
As he taught the people in the temple,
and preached the gospel,
The chief priests and the scribes came
upon him, with the elders.

11 27 Mar. And they come again to Jerusalem:
And as he was walking in the temple,
There come to him the chief priests,
and the scribes, and the elders.

21 23 Mat. And when he was come into the temple,
The chief priests, and the elders of
the people came unto him
As he was teaching

— Mat. And said, By what authority doest thou these
things?
And who gave thee this authority?

28 Mar. And say unto him, By what authority doest
thou these things?
And who gave thee this authority to do
these things?

2 Luke And spake unto him, saying, Tell us by what
authority doest thou these things?
Or who is he that gave thee this authority?

3 Luke And he answered and said unto them, I will
also ask you one thing,
And answer me.

29 Mar. And Jesus answered and said unto them, I will
also ask of you one question,
And answer me, and I will tell you by
what authority I do these things.

24 Mat. And Jesus answered and said unto them, I also
will ask you one thing,
Which if ye tell me, I in likewise will tell
you by what authority I do these things.

25 Mat. The baptism of John, whence was it? from
heaven, or of men?

4 Luke The baptism of John, was it from heaven, or
of men?

30 Mar. The baptism of John, was it from heaven, or of
men?

31 Mar. Answer me.

— Mat. And they reasoned with themselves, saying, If
we shall say from heaven,
He will say unto us, Why did ye not then
believe him?

And

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	11 31		Mar.	And they reasoned with themselves, saying, If we shall say, From heaven, He will say, Why then did ye not believe him?
		20 5	Luke	And they reasoned with themselves, saying, If we shall say, From heaven, He will say, Why then believed ye him not?
		6	Luke	But and if we say, Of men, all the people will stone us; For they be persuaded that John was a prophet.
	32		Mar.	But if we shall say, Of men, they feared the people; For all men counted John, that he was a prophet indeed.
21 26			Mat.	But if we shall say, Of men, we fear the people; For all hold John as a prophet.
27			Mat.	And they answered Jesus, and said, We cannot tell.
	33		Mar.	And they answered and said unto Jesus, We cannot tell.
		7	Luke	And they answered that they could not tell whence it *was*.
		8	Luke	And Jesus said unto them, Neither tell I You by what authority I do these things.
	—		Mar.	And Jesus answering saith unto them, Neither do I tell You by what authority I do these things.
—			Mat.	And he said unto them, Neither tell I You by what authority I do these things.
28			Mat.	But what think you? A certain man had two sons, and he came to the first, and said, Son, go work, &c.
32				to ver. 33.
				Sect. 115. *The parable of the vineyard let out to husbandmen.*
		9	Luke	Then began he to speak to the people this parable.
	12 1		Mar.	And he began to speak unto them by parables.
33			Mat.	Hear another parable.
—			Mat.	There was a certain householder, which planted a vineyard, And hedged it round about, and digged A wine-press in it, and built a tower.
	—		Mar.	A *certain* man planted a vineyard, And set an hedge about it, and digged *A place for* the wine-fat, and built a tower.
		—	Luke	A certain man planted a vineyard,
		—	Luke	And let it forth to husbandmen, and went into a far country for a long time.
	—		Mar.	And let it out to husbandmen, and went into a far country.
—			Mat.	And let it out to husbandmen, and went into a far country.
		10	Luke	And at the season he sent a servant to the husbandmen, That they should give him of the fruit of the vineyard,
	2		Mat.	And at the season he sent to the husbandmen a servant, That he might receive from the husbandmen of the fruit of the vineyard.

And

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21	34		Mat.	And when the time of the fruit drew near, he sent his servants to the husbandmen, That they might receive the fruits of it.
	35		Mat.	And the husbandmen took his servants, and beat one, And killed another, And stoned another.
		12 3	Mar.	And they caught *him*, and beat him, and sent *him* away empty.
		4		And again, he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.
		5		And again he sent another, and him they killed:
		20	Luke	But the husbandmen beat him, and sent *him* away empty.
		11		And again he sent another servant, and they beat him also, and intreated *him* shamefully, and sent *him* away empty.
		12		And again he sent the third, and they wounded him also, and cast *him* out.
	36		Mat.	Again, he sent other servants more than the first, And they did unto them likewise.
		—	Mar.	And many others, Beating some and killing some.
		13	Luke	Then said the lord of the vineyard, What shall I do? I will send my beloved son: It may be they will reverence *him* when they see him.
		6	Mar.	Having yet therefore one son, his well beloved, He sent him also last unto them, saying, They will reverence my son.
	37		Mat.	. . But last of all he sent unto them his son, saying, They will reverence my son.
	38		Mat.	But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and let us seize on his inheritance.
		7	Mar.	But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
		14	Luke	But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours.
	39		Mat.	And they caught *him*, And cast *him* out of the vineyard, And slew *him*.
		8	Mar.	And they took him, And killed *him*, And cast *him* out of the vineyard.
		15	Luke	. . So they cast him out of the vineyard, And killed *him*.
	40		Mat.	When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?
		9	Mar.	What shall therefore the lord of the vineyard do?

He

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	12 9		Mar.	He will come and destroy the husbandmen, and will give the vineyard unto others.
		20 15	Luke	What therefore shall the lord of the vineyard do unto them?
		16		He shall come and destroy these husbandmen, and shall give the vineyard to others.
		—	Luke	And when they heard *it*, they said, God forbid.
21 41			Mat.	They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.
		17	Luke	And he beheld them, and said, What is this then that is written? The stone which the builders rejected, the same is become the head of the corner.
	10		Mar.	And have ye not read this scripture? The stone which the builders rejected, is become the head of the corner.
42			Mat.	Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?
—			Mat.	This is the Lord's doing, and it is marvellous in our eyes.
	11		Mar.	This was the Lord's doing, and it is marvellous in our eyes.
43			Mat.	Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
44			Mat.	And whosoever shall fall on this stone shall be broken, *(This is an allusion to Isa.* viii. 15.) But on whomsoever it shall fall, it will grind him to powder, *(This is an allusion to Dan.* ii. 34.)
		18	Luke	Whosoever shall fall upon that stone shall be broken, But on whomsoever it shall fall, it will grind him to powder.
45			Mat.	And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.
46				But when they sought to lay hands on him, They feared the multitude, because they took him for a prophet.
	12		Mar.	. . And they sought to lay hold on him, But feared the people; For they knew that he had spoken the parable against them,
		19	Luke	. . And the chief priests and the scribes the same hour sought to lay hands on him; And they feared the people: For they perceived that he had spoken this parable against them.
				Sect. 116. *The parable of the marriage supper.*
22 1			Mat.	And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like
14				unto a certain king, &c. to ver. 15.
	—		Mar.	And they left him, and went their way.

Sect.

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Sect. 117. *Concerning paying tribute to Cesar.*

22 15 Mat. Then went the Pharisees, and took counsel how they might intangle him in *his* talk.

16 And they sent out unto him their disciples, with the Herodians,

12 13 Mar. . . And they sent unto him certain of the Pharisees, and of the Herodians,
To catch him in *his* words.

20 20 Luke. . . And they watched *him*, and sent forth spies, Which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

14 Mar. And when they were come, they say unto him, Master, we know that thou art true,
And carest for no man; for thou regardest not the person of men,
But teachest the way of God in truth.

21 Luke And they asked him, saying, Master, we know that thou sayest and teachest rightly,
Neither acceptest thou the person *of any*,
But teachest the way of God truly.

— Mat. Saying, Master, we know that thou art true,
And teachest the way of God in truth,
Neither carest thou for any man; for thou regardest not the person of men.

17 Mat. Tell us therefore, What thinkest thou?

— Mat. Is it lawful to give tribute unto Cesar, or not?

22 Luke Is it lawful for us to give tribute unto Cesar or no?

— Mar. Is it lawful to give tribute to Cesar or not?

15 Mar. Shall we give, or shall we not give?

— Mar. But he knowing their hypocrisy, said unto them,
Why tempt ye me? bring me a penny that I may see *it*.

23 Luke But he perceived their craftiness, and said unto them,
24 Why tempt ye me? Shew me a penny.

18 Mat. But Jesus perceived their wickedness, and said,
19 Why tempt ye me, ye hypocrites? Shew me the tribute money.

20 Mat. And they brought unto him a penny. And he saith unto them,
21 Whose *is* this image and superscription? They say unto him, Cesar's.

16 Mar. And they brought *it*; and he saith unto them,
Whose *is* this image and superscription? And they said unto him, Cesar's.

— Luke. . . Whose image and superscription hath it? They answered and said, Cesar's.

25 Luke And he said unto them, Render therefore unto Cesar
The things which be Cesar's, and unto God the things which be God's.

17 Mar. And Jesus answering said unto them, Render to Cesar

The

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	12 17		Mar.	The things that are Cesar's, and to God the things that are God's.
22	21		Mat.	Then saith he unto them, Render therefore unto Cesar The things which are Cesar's, and unto God the things that are God's.
		20	26 Luke	And they could not take hold of his words before the people:
		—	Luke	And they marvelled at his answer, and held their peace.
	—		Mar.	And they marvelled at him.
22			Mat.	When they had heard *these words*, they marvelled, and left him, and went their way.
				Sect. 118. *The Sadducees are confuted.*
23			Mat.	The same day came to him the Sadducees, which say that there is no resurrection.
	18		Mar.	Then come unto him the Sadducees, which say there is no resurrection.
		27	Luke	Then came to him certain of the Sadducees, which deny that there is any resurrection;
		28	Luke	And they asked him, saying, Master, Moses wrote unto us, If any man's brother die having a wife, and he die without children,
	19		Mar.	And they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children,
24			Mat.	And asked him, saying, Master, Moses said, If a man die having no children,
—			Mat.	His brother shall marry his wife, and raise up seed unto his brother.
	—		Mar.	That his brother should take his wife, and raise up seed unto his brother.
		—	Luke	That his brother should take his wife, and raise up seed unto his brother.
25			Mat.	Now there were with us seven brethren, and the first, when he had married a wife, Deceased, and having no issue, left his wife unto his brother.
	20		Mar.	Now there were seven brethren; and the first took a wife, And dying left no seed.
		29	Luke	There were therefore seven brethren; and the first took a wife, And died without children.
		30	Luke	And the second took her to wife, and he died childless.
		31		And the third took her; and in like manner the seven also. And they left no children, and died.
	21		Mar.	And the second took her, and died, neither left he any seed:
	22			And the third likewise. And the seven had her, And left no seed.

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22 26 Mat. Likewise the second also,
And the third, unto the seventh.

27 Mat. And last of all the woman died also.
12 22 Mar. Last of all the woman died also.
20 32 Luke Last of all the woman died also.

33 Luke Therefore in the resurrection
Whose wife of them is she?
23 Mar. In the resurrection therefore, when they shall rise,
Whose wife shall she be of them?
28 Mat. Therefore in the resurrection
Whose wife shall she be of the seven?

— Mat. For they all had her.
— Mar. For the seven had her to wife.
— Luke For seven had her to wife.

29 Mat. Jesus answered and said unto them, Ye do err,
Not knowing the scriptures, nor the power of God.
24 Mar. And Jesus answering said unto him, Do ye not therefore err,
Because ye know not the scriptures, neither the power of God?

34 Luke And Jesus answering said unto them, The children of this world marry, and are given in marriage:
35 Luke But they which shall be accounted worthy to obtain that world, and the resurrection from the dead,
Neither marry, nor are given in marriage.
25 Mar. For when they shall rise from the dead,
They neither marry, nor are given in marriage.
30 Mat. For in the resurrection
They neither marry, nor are given in marriage;

— Mat. But are as the angels of God in heaven.
— Mar. But are as the angels which are in heaven.
36 Luke Neither can they die any more, for they are equal unto the angels,

— Luke And are the children of God, being the children of the resurrection.

37 Luke Now that the dead are raised, even Moses shewed at the bush,
When he calleth the Lord the God of Abraham,
And the God of Isaac, and the God of Jacob.
26 Mar. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush
God spake unto him, saying, I *am* the God of Abraham,
And the God of Isaac, and the God of Jacob?
31 Mat. But as touching the resurrection of the dead, have ye not read,
32 That which was spoken unto you by God, saying,
I am the God of Abraham,
And the God of Isaac, and the God of Jacob?

— Mat. God is not the God of the dead, but of the living.

He

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12 27		Mar.	He is not the God of the dead, but the God of the living.
	20 38	Luke	For he is not a God of the dead, but of the living:
	—	Luke	For all live unto him.
—		Mar.	Ye therefore do err greatly.
22 33		Mat.	And when the multitude heard *this*, they were astonished at his doctrine.
			Sect. 119. *The great commandment in the law.*
	28	Mar.	And one of the scribes came,
			And having heard them reasoning together, and perceiving that he had answered them well,
			Asked him, Which is the first commandment of all?
34		Mat.	. . But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
35			Then one of them *which was* a lawyer,
36			Asked *him* a question, tempting him, and saying, Master, which *is* the great commandment in the law?
	29	Mar.	And Jesus answered him, The first of all the commandments *is*,
	30		Hear, O Israel, The Lord our God is one Lord:
			And thou shalt love the Lord thy God with all thy heart, and with all thy soul,
			And with all thy mind, and with all thy strength: this is the first commandment.
37		Mat.	Jesus said unto him,
			Thou shalt love the Lord thy God with all thy heart, and with all thy soul,
38			And with all thy mind. This is the first and great commandment.
39		Mat.	And the second *is* like unto it, Thou shalt love thy neighbour as thyself.
	31	Mar.	And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself.
	—	Mar.	There is none other commandment greater than these.
40		Mat.	On these two commandments hang all the law and the prophets.
	39	Luke	Then certain of the scribes answering, said, Master, thou hast well said.
	32	Mar.	And the scribe said unto him, Well, Master, thou hast said the truth:
	33	Mar.	For there is one God, and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.
	34		And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.
—		Mar.	And no man after that durst ask him any question.
	40	Luke	And after that they durst not ask him any question at all.

Sect.

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Sect. 120. *Jesus proposes a question to the Pharisees concerning the Messiah.*

22 41 Mat. While the Pharisees were gathered together, Jesus
42 asked them, Saying, What think ye of Christ? whose son is he? They say unto him, *The son of* David.

12 35 Mar. And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? (*that is, I know your doctors tell you so, but how can they make their opinion consistent with David's words?* Psal. cx.)

20 41 Luke And he said unto them, How say they that Christ is David's son?

42 Luke And David himself saith in the book of Psalms,
The Lord saith unto my Lord, Sit thou on my right hand,
43 Till I make thine enemies thy footstool.

36 Mar. For David himself said by the Holy Ghost,
The Lord said to my Lord, Sit thou on my right hand,
Till I make thine enemies thy footstool.

43 Mat. He saith unto them, How then doth David in spirit call him Lord, saying,
44 The Lord said unto my Lord, Sit thou on my right hand,
Till I make thine enemies thy footstool?

45 Mat. If David then call him Lord, how is he his son?

37 Mar. David therefore himself calleth him Lord; and whence is he *then* his son?

44 Luke David therefore calleth him Lord, how is he then his son?

— Mar. And the common people heard him gladly.

46 Mat. And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

Sect. 121. *Woes denounced against the Pharisees.*

23 1 Mat. Then spake Jesus to the multitude, and to his disciples, 2. Saying, The Scribes and Pharisees sit in
3 Moses' seat. All, therefore, whatsoever they bid you observe, *that* observe and do; but do not ye after
4 their works; for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders, but they themselves will
5 not move them with one of their fingers. But all their works they do for to be seen of men:

38 Mar. And he said unto them in his doctrine, Beware of the scribes,
Which love to go in long clothing,

45 Luke Then in the audience of all the people, he said unto his disciples, Beware of the scribes,
46 Which desire to walk in long robes,

— Mat. They make broad their phylacteries, and enlarge the borders of their garments,

6 Mat. . . . And love the uppermost rooms at feasts,
And the chief seats in the synagogues,
7 And greetings in the markets,

And

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	12 38		Mar.	And *love* salutations in the market places,
	39			And the chief seats in the synagogues,
				And the uppermost rooms at feasts:
		20 46	Luke	And love greetings in the markets,
				And the highest seats in the synagogues,
				And the chief rooms at feasts:
23	7		Mat.	And to be called of men, Rabbi, Rabbi.
	40		Mar.	Which devour widows houses, and for a pretence
				Make long prayers; these shall receive greater
				damnation.
		47	Luke	Which devour widows houses, and for a shew
				Make long prayers; the same shall receive
				greater damnation.
	8		Mat.	But be not ye called Rabbi; for one is your Master,
	39			*even* Christ, and all ye are brethren. And call no
				man your father, *&c. to the end.*
				Sect. 122. *Two mites cast into the treasury.*
	41		Mar.	And Jesus sat over against the treasury,
	—		Mar.	And beheld how the people cast money into the
				treasury:
				And many that were rich cast in much.
		21 1	Luke	And he looked up, and saw
				The rich men casting their gifts into the trea-
				sury.
		2	Luke	And he saw also a certain poor widow,
				Casting in thither two mites.
	42		Mar.	And there came a certain poor widow,
				And she threw in two mites, which make a far-
				thing.
	43		Mar.	And he called unto him his disciples,
	—		Mar.	And saith unto them, Verily I say unto you, that
				this poor widow
				Hath cast more in than all they which have cast
				into the treasury.
		3	Luke	And he said, Of a truth I say unto you, that this
				poor widow
				Hath cast in more than they all.
		4	Luke	For all these have of their abundance cast in unto
				the offerings of God:
				But she of her penury hath cast in all the li-
				ving that she had.
	44		Mar.	For all *they* did cast in of their abundance:
				But she of her want did cast in all that she had,
				Even all her living.
				Sect. 123. *Jesus foretells the destruction of Jerusalem.*
24	1		Mat.	And Jesus went out, and departed from the temple;
				and his disciples
				Came to *him*, for to shew him the buildings of
				the temple.
	13 1		Mar.	And as he went out of the temple, one of his disci-
				ples
				Saith unto him, Master, see what manner of
				stones, and what buildings *are here.*
		5	Luke	And as some

Spake

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21 5 Luke Spake of the temple, how it was adorned with goodly stones and gifts,

6 Luke He said, *As for* these things which ye behold,
The days will come in the which there shall not be left
One stone upon another, that shall not be thrown down.

13 2 Mar. And Jesus answering said unto him, Seest thou these great buildings?
There shall not be left
One stone upon another that shall not be thrown down.

24 2 Mat. And Jesus said unto them, See ye not all these things?
Verily I say unto you, There shall not be left here
One stone upon another, that shall not be thrown down.

3 Mat. And as he sat upon the mount of Olives,
The disciples came unto him privately, saying,

3 Mar. And as he sat upon the mount of Olives, over against the temple,
Peter, and James, and John, and Andrew, asked him privately,

7 Luke . . And they asked him, saying,

— Luke Master, but when shall these things be? and what sign *will there be*
When these things shall come to pass?

4 Mar. Tell us, when shall these things be? and what *shall be* the sign
When all these things shall be fulfilled?

— Mat. Tell us, when shall these things be? and what *shall be* the sign
Of thy coming, and of the end of the world?

4 Mat. And Jesus answered and said unto them, Take heed
5 that no man deceive you. For many shall come in my name,
Saying, I am Christ; and shall deceive many.

5 Mar. And Jesus answering them, began to say, Take heed
6 lest any man deceive you. For many shall come in my name,
Saying, I am *Christ*, and shall deceive many.

8 Luke And he said, Take heed that ye be not deceived; for many shall come in my name,
Saying, I am *Christ*. *See Matt. ver.* 11. 24.

— Luke And the time draweth near; go ye not therefore after them.

9 Luke But when ye shall hear of wars and commotions, be not terrified:
For these things must first come to pass, but the end *is* not by and bye.

7 Mar. And when ye shall hear of wars, and rumours of wars, be ye not troubled:
For *such things* must needs be; but the end *shall* not *be* yet.

6 Mat. And ye shall hear of wars and rumours of wars; see that ye be not troubled;

For

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24	6		Mat.	For all *these things* must come to pass, but the end is not yet.
		21 10	Luke	Then said he unto them,
		—	Luke	Nation shall rise against nation, and kingdom against kingdom :
		11		And great earthquakes shall be in divers places, and famines, and pestilences,
				And fearful sights, and great signs shall there be from heaven.
	7		Mat.	For nation shall rise against nation, and kingdom against kingdom :
				And there shall be famines and pestilences, and earthquakes in divers places.
	13	8	Mar.	For nation shall rise against nation, and kingdom against kingdom :
				And there shall be earthquakes *in divers* places, and there shall be famines,
				And troubles. (*παραχυσι, according to the Hebrew idiom, may signify occasions of terror, so will answer to the fearful sights mentioned by Luke.*)
		—	Mar.	These *are* the beginning of sorrows.
	8		Mat.	All these are the beginnings of sorrows.
		12	Luke	But before all these, they shall lay their hands on you, and persecute *you*,
	9		Mat.	Then shall they deliver you up to be afflicted, and shall kill you ;
		9	Mar.	But take heed to yourselves ; for they shall deliver you up to councils, and in the synagogues ye shall be beaten,
				And ye shall be brought before rulers and kings for my sake,
				For a testimony against them.
		—	Luke	Delivering *you* up to the synagogues, and into prisons,
				Being brought before kings and rulers for my name's sake.
		13		And it shall turn to you for a testimony.
	10		Mar.	And the gospel must first be published among all nations. *See Matt. ver.* 14.
	11		Mar.	But when they shall lead *you*, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate ; but whatsoever shall be given you in that hour, that speak ye ; for it is not ye that speak, but the Holy Ghost.
		14	Luke	Settle *it* therefore in your hearts not to meditate before, what ye shall answer.
		15		For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
	12		Mar.	Now the brother shall betray the brother to death, and the father the son :
				And children shall rise up against *their* parents, and shall cause them to be put to death.
	13			And ye shall be hated of all men for my name's sake.

And

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21 10 Luke And ye shall be betrayed both by parents, and brethren,
And kinsfolks, and friends; and *some* of you
shall they cause to be put to death.
17 And ye shall be hated of all men for my
name's sake.
24 9 Mat. . . . And ye shall be hated of all nations for my
name's sake.
10 And then shall many be offended,
And shall betray one another, and shall hate one
another.
11 Mat. And many false prophets shall rise and shall deceive
12 many. (*See ver.* 5. 24.) And because iniquity shall
abound, the love of many shall wax cold.
13 Mat. But he that shall endure unto the end, the same
shall be saved.
13 13 Mar. But he that shall endure unto the end, the same shall
be saved.
18 Luke But there shall not an hair of your head perish.
19 Luke In your patience possess ye your souls.
14 Mat. And this gospel of the kingdom shall be preached in
all the world, for a witness unto all nations, (see
Mark xiii. 10.) and then shall the end come.
15 Mat. When ye therefore shall see the abomination of de-
solation, spoken of by Daniel the prophet,
Stand in the holy place
(Whoso readeth, let him understand.)
14 Mar. But when ye shall see the abomination of desolation,
spoken of by Daniel the prophet,
Standing where it ought not
(Let him that readeth understand.)
20 Luke . . And when ye shall see Jerusalem
Compassed with armies,
Then know that the desolation thereof is
nigh.
21 Luke Then let them which are in Judea flee to the moun-
tains;
And let them which are in the midst of it (*Je-
rusalem*) depart out;
And let not them that are in the countries
enter thereinto.
Mar. Then let them that be in Judea flee to the mountains;
15 And let him that is on the house-top not go
down into the house, neither enter therein to
take any thing out of his house.
16 And let him that is in the field not turn
back again for to take up his garment.
16 Mat. Then let them which be in Judea flee into the moun-
tains.
17 Let him which is on the house-top not come
down to take any thing out of his house;
18 Neither let him which is in the field re-
turn back to take his clothes.
22 Luke For these be the days of vengeance, that all things
which are written may be fulfilled.
23 Luke But woe unto them that are with child,

And

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21 23 Luke. And to them that give suck in those days:
13 17 Mar. But wo to them that are with child,
And to them which give suck in those days.
24 19 Mat. And woe to them that are with child,
And to them that give suck in those days.
18 Mar. And pray ye that your flight be not in the winter.
20 Mat. But pray ye that your flight be not in the winter,
— Mar. Neither on the Sabbath-day:
21 Mat. For then shall be great tribulation, such as was not since the
Beginning of the world to this time, no, nor ever shall be.
19 Mar. For in those days shall be affliction, such as was not from the
Beginning of the creation which God created, unto this time, neither shall be.
— Luke For there shall be great distress in the land, and wrath upon this people.
24 Luke And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
22 Mat. And except those days should be shortened, there should no flesh be saved.
20 Mar. And except that the Lord had shortened those days, no flesh should be saved.
— Mar. But for the elect's sake, whom he hath chosen, he hath shortened the days.
— Mat. But for the elect's sake those days shall be shortened.
23 Mat. Then if any man shall say unto you, Lo, here *is* Christ, or there; believe it not.
21 Mar. And then if any man shall say unto you, Lo, here *is* Christ, or lo, *he is* there; believe *him* not.
24 Mat. For there shall arise false Christs, and false prophets,
And shall shew great signs and wonders,
Insomuch, that (if *it were* possible) they shall deceive the very elect. See Matt. ver. 5. 11.
22 Mar. For false Christs and false prophets shall rise,
And shall shew signs and wonders,
To seduce, if *it were* possible, even the elect.
23 Mar. But take ye heed: behold I have foretold you all things.
25 Mat. Behold I have told you before.
26 Mat. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, *he is* in the
27 secret chambers, believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of
28 man be. For wheresoever the carcase is, there will the eagles be gathered together.
29 Mat. Immediately after the tribulation of those days, shall the sun be darkened.
And the moon shall not give her light,
And the stars shall fall from heaven,

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	13 24		Mar.	But in those days, after that tribulation, the sun shall be darkened, And the moon shall not give her light, 25 And the stars of heaven shall fall,
		22 25	Luke	And there shall be signs in the sun, And in the moon, And in the stars.
		—	Luke	And upon the earth (*or rather*, upon the land) distress of nations, with perplexity, the sea and the 26 waves roaring; Mens hearts failing them for fear, and for looking after those things which are coming on the earth:
		—	Luke	For the powers of heaven shall be shaken.
	—		Mar.	And the powers that are in heaven shall be shaken.
24 29			Mat.	And the powers of the heavens shall be shaken.
30			Mat.	And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn.
—			Mat.	And they shall see the Son of man coming In the clouds of heaven, with power and great glory.
	26		Mar.	And then shall they see the Son of man coming In the clouds, with great power and glory.
		27	Luke	And then shall they see the Son of man coming In a cloud, with power and great glory.
31			Mat.	And he shall send his angels with a great sound of a trumpet, And they shall gather together his elect from the four winds, From one end of heaven to the other.
	27		Mar.	And then shall he send his angels, And shall gather together his elect from the four winds, From the uttermost part of the earth, to the uttermost part of heaven.
		28	Luke	And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
		29	Luke	And he spake to them a parable, Behold the fig-tree, and all the trees; 30 When they now shoot forth, Ye see and know of your own selves, that summer is now nigh at hand.
	28		Mar.	Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, Ye know that summer is near:
32			Mat.	Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, Ye know that summer is nigh:
33			Mat.	So likewise ye, when ye shall see all these things, Know that it is near, *even* at the doors.
	29		Mar.	So ye in like manner, when ye shall see these things come to pass, Know

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	13 29		Mar.	Know that it is nigh, *even* at the doors.
		21 31	Luke	So likewise ye, when ye see these things come to pass, Know ye that the kingdom of God is nigh at hand.
		32	Luke	Verily I say unto you, This generation shall not pass away, till all be fulfilled.
		33		Heaven and earth shall pass away, but my words shall not pass away.
	30		Mar.	Verily I say unto you, that this generation shall not pass till all these things be done.
	31			Heaven and earth shall pass away, but my words shall not pass away.
24	34		Mat.	Verily I say unto you, This generation shall not pass till all these things be fulfilled.
	35			Heaven and earth shall pass away, but my words shall not pass away.
	36		Mat.	But of that day and hour knoweth no man, No, not the angels of heaven, but my Father only.
	32		Mar.	But of that day and *that* hour knoweth no man, No, not the angels which are in heaven, neither the Son, but the Father.
	37		Mat.	But as the days of Noe *were*, so shall also the coming
	38			of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe
	39			entered into the ark, and knew not until the flood came and took them all away; so shall also the co-
	40			ming of the Son of man be. Then shall two be in
	41			the field, the one shall be taken and the other left. Two *women shall be* grinding at the mill, the one shall be taken and the other left.
		34	Luke	And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunken-
				ness, and cares of this life, and so that day come upon
		35		you unawares. For as a snare shall it come on all
				them that dwell on the face of the whole earth (*or rather* land).
		36		Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
	33		Mar.	Take ye heed, watch and pray; for ye know not
	34			when the time is. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
	35		Mar.	Watch ye therefore, (for ye know not when the ma-
				ter of the house cometh; at even, or at midnight,
	36			or at the cock crowing, or in the morning), Lest
	37			coming suddenly, he find you sleeping. And what
				I say unto you, I say unto all, Watch.
	42		Mat.	Watch therefore, for ye know not what hour your Lord doth come.
	43		Mat.	But know this, that if the good man of the house had

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24 43 51 Mat. had known in what watch the thief would come, &c. *to the end of the chapter.*

Sect. 124. *The parables of the virgins and talents. The last judgment.*

25 1 46 Mat. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, &c. *to the end of the chapter.*

Sect. 125. *Jesus foretels his own sufferings the seventh time*, sect. 106. 127. *He is anointed the third time*, sect. 110. *Judas bargains with the priests.*

21 37 Luke And in the day time he was teaching in the temple, and at night he went out, and abode in the mount

38 that is called *the mount* of Olives. And all the people came early in the morning to him in the temple to hear him.

14 1 Mar. After two days was *the feast of* the passover, And of unleavened bread.

22 1 Luke . . Now the feast of unleavened bread drew nigh, Which is called the passover.

26 1 2 Mat. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Mat. Then assembled together the chief priests, and the scribes, and the elders of the people unto the palace of the high priest, who was called Caiaphas.

4 And consulted that they might take Jesus by subtilty, and kill *him.*

— Mar. And the chief priests and the scribes Sought how they might take him by craft and put him to death.

2 Luke And the chief priests and scribes Sought how they might kill him.

5 Mat. But they said, Not on the feast day, Lest there should be an uproar among the people.

2 Mar. But they said, Not on the feast-*day*, Lest there be an uproar of the people.

— Luke . . For they feared the people.

6 Mat. Now when Jesus was in Bethany, in the house of Simon the leper,

— Mar. And being in Bethany, in the house of Simon the leper,

3 Mar. As he sat at meat, There came a woman having an alabaster box of ointment of spikenard, very precious; And she brake the box and poured it on his head.

7 Mat. . . There came unto him a woman having an alabaster box of very precious ointment, And poured it on his head, As he sat at *meat.*

8 Mat. But when his disciples saw *it*, they had indignation, Saying, To what purpose *is* this waste?

And

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	14	4	Mar.	And there were some that had indignation within themselves, And said, Why was this waste of the ointment made?
		5	Mar.	For it might have been sold for more than Three hundred pence, and have been given to the poor.
26	9		Mat.	For this ointment might have been sold for Much, and given to the poor.
		—	Mar.	And they murmured against her.
		6	Mar.	And Jesus said, Let her alone, why trouble ye her? She hath wrought a good work on me.
	10		Mat.	When Jesus understood *it*, he said unto them, Why trouble ye the woman? For she hath wrought a good work on me.
	11		Mat.	For ye have the poor always with you, but me ye have not always.
		7	Mar.	For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.
		8	Mar.	She hath done what she could,
		—	Mar.	She is come aforehand to anoint my body to the burying.
	12		Mat.	For in that she hath poured this ointment on my body, she did *it* for my burial.
	13		Mat.	Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *There* shall also this, that this woman hath done, be told for a memorial of her.
		9	Mar.	Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *This* also that she hath done shall be spoken of for a memorial of her.
	14		Mat.	Then one of the twelve, called Judas Iscariot, went unto the chief priests,
	15			And said *unto them*, What will ye give me, and I will deliver him unto you?
		10	Mar.	And Judas Iscariot, one of the twelve, went unto the chief priests, To betray him unto them.
		22 3, 4	Luke	Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, How he might betray him unto them.
		5, 6	Luke	And they were glad, and covenanted to give him money. And he promised, And sought opportunity to betray him unto them in the absence of the multitude.
		11	Mar.	And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.
	—		Mat.	And they covenanted with him for thirty pieces of silver.

And

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26 16 Mat. And from that time he sought opportunity to betray him.

Sect. 126. *Peter and John sent to prepare the passover.*

22 7 Luke Then came the day of unleavened bread, when the
8 passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat.

9 Luke And they said unto him,
Where wilt thou that we prepare?

14 12 Mar. And the first day of unleavened bread, when they killed the passover, his disciples said unto him,
Where wilt thou that we go and prepare, that thou mayest eat the passover?

17 Mat. Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus saying unto him,
Where wilt thou that we prepare for thee to eat the passover?

10 Luke And he said unto them, Behold, when ye are entered into the city,
There shall a man meet you, bearing a pitcher of water;
Follow him into the house where he entereth in.

13 Mar. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city,
And there shall meet you a man bearing a pitcher of water;
Follow him,

18 Mat. And he said, Go into the city
To such a man,

— Mat. And say unto him,

14 Mar. And whersoever he shall go in, say ye to the good man of the house,

11 Luke And ye shall say unto the good man of the house,

— Luke The Master saith unto thee, Where is the guest-chamber,
Where I shall eat the passover with my disciples?

— Mar. The Master saith, Where is the guest-chamber,
Where I shall eat the passover with my disciples?

— Mat. The Master saith, My time is at hand,
I will keep the passover at thy house with my disciples.

15 Mar. And he will shew you a large upper room
Furnished and prepared; there make ready for us.

12 Luke And he shall shew you a large upper room
Furnished; there make ready.

13 Luke And they went and found as he had said unto them;
And they made ready the passover.

16 Mar. And his disciples went forth, and came into the city, and found as he had said unto them;
And they made ready the passover.

19 Mat. And the disciples did as Jesus had appointed them;
And they made ready the passover.

Sect.

Sect. 127. *Jesus washes his disciples feet.*

26 20 Mat. Now, when the even was come, he sat down with the twelve.

14 17 Mar. And in the evening he cometh with the twelve.

22 14 Luke And when the hour was come, he sat down, and the twelve apostles with him.

13 1 John Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

15 Luke And he said unto them, With desire I have desired to eat this passover with you before I

16 suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the

17 kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide

18 *it* among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

2 John And supper being ended, (the devil having now

3 put into the heart of Judas Iscariot, Simon's *son*, to betray him), Jesus knowing that the Father

4 had given all things into his hands, and that he was come from God, and went to God, He

5 riseth from supper, and laid aside his garments, and took a towel, and girded himself. After

11 that he poureth water, &c. to verse 12.

12 John So after he had washed their feet, and had taken his garments, and was set down again, he

20 said unto them, Know, &c. to verse 21.

Sect. 128. *Jesus declares that Judas would betray him.*

13 21 John When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

21 Mat. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

18 Mar. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me.

22 John Then the disciples looked one on another, doubting of whom he spake. Now there was leaning

22 on Jesus' bosom one of his disciples whom Jesus

24 loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he

25 spake. He then, lying on Jesus' breast, saith

26 unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop,

27 he gave it to Judas Iscariot, *the son* of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

			13 28 29	John	quickly. Now no man at the table knew for what intent he spake this unto him. For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast: or that he should give something to the poor.
		26 22		Mat.	And they were exceeding sorrowful, and began every one of them To say unto him, Lord, is it I?
		14 19		Mar.	And they began to be sorrowful, and to say unto him one by one, Is it I? and another *said*, Is it I?
		20		Mar.	And he answered and said unto them, *It is* one of the twelve, That dippeth with me in the dish.
		23		Mat.	And he answered and said, He That dippeth his hand with me in the dish, the same shall betray me.
		24		Mat.	The Son of man goeth as it is written of him: But woe unto that man by whom the Son of man is betrayed:
		21		Mar.	The Son of man indeed goeth as it is written of him; But woe to that man by whom the Son of man is betrayed:
		—		Mar.	Good were it for that man if he had never been born.
		—		Mat.	it had been good for that man if he had not been born.
		25		Mat.	Then Judas which betrayed him answered and said, Master, Is it I? He said unto him, Thou hast said.
					Sect. 129. *Jesus institutes the sacrament of his supper, to keep up the remembrance of his death, which he thus predicted the fourth time.* § 127.
		26		Mat.	And as they were eating, Jesus took bread, And blessed *it*, and brake *it*, and gave *it* to the disciples, And said, Take, eat; this is my body.
		22		Mar.	And as they did eat, Jesus took bread, And blessed, and brake *it*, and gave to them, And said, Take, eat; this is my body.
		22 19		Luke	And he took bread, And gave thanks, and brake *it*, and gave unto them, Saying, This is my body.
			1 Cor. 11 23	Paul	*I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread:*
			24		*And when he had given thanks, he brake it,* *And said, Take, eat; this is my body,*
			—	Paul	*Which is broken for you; this do in remembrance of me.*

Which

		22 19		Luke	Which is given for you: this do in remembrance of me.
26 27				Mat.	And he took the cup, and gave thanks, And gave *it* to them, saying, Drink ye all of it:
	14 23			Mar.	And he took the cup, and when he had given thanks, He gave *it* to them; and they all drank of it.
		20		Luke	Likewise also the cup after supper,
			1Cor. 11 25	Paul	*After the same manner also* he took *the cup, when he had supped,*
		—		Paul	*Saying, This cup is the new testament in my blood:*
		—		Luke	Saying, This cup is the new testament in my blood, Which is shed for you.
	24			Mar.	And he said unto them, This is my blood of the new testament, Which is shed for many.
28				Mat.	For this is my blood of the new testament, Which is shed for many for the remission of sins.
		—		Paul	*This do ye, as oft as ye drink* it, *in remembrance of me.* (See Luke, ver. 19.) *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
		26			
29				Mat.	But I say unto you, I will not drink henceforth Of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
	25			Mar.	Verily I say unto you, I will drink no more Of the fruit of the vine, until that day that I drink it new in the kingdom of God. See Luke, ver. 18.
		21		Luke	But behold, the hand of him that betrayeth me, *is* with me on the table. And truly the Son of man goeth as it was determined, but woe unto that man by whom he is betrayed. See Matt. ver. 24.
		22			
		23		Luke	And they began to inquire among themselves, which of them it was that should do this thing.
			13 30	John	He then having received the sop, (Λαβων το ψωμιον εκεινος) went immediately out: and it was night.
					Sect. 130. *The disciples contend about the chief part. The promise of the thrones,* sect. 105. *Peter's denial foretold the first time,* sect. 131.
			31	John	Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is
			32		glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
		24		Luke	And there was also a strife among them, which of them should be accounted the greatest. And

22 25 Luke he said unto them, The kings of the Gentiles
exercise lordship over them; and they that
exercise authority upon them are called bene-
26 factors. But ye *shall* not *be* so: but he that is
greatest among you, let him be as the younger;
27 and he that is chief, as he that doth serve. For
whether *is* greater, he that sitteth at meat, or
he that serveth? *is* not he that sitteth at meat?
28 but I am among you as he that serveth. Ye
are they which have continued with me in my
29 temptations. And I appoint unto you a king-
dom, as my Father hath appointed unto me:
30 That ye may eat and drink at my table in my
kingdom, and sit on thrones, judging the
twelve tribes of Israel. See Matt. xix. 28.

13 33 John Little children, yet a little while I am with you.
Ye shall seek me: and as I said unto the Jews,
Whither I go, ye cannot come: so now I say
34 unto you. A new commandment I give unto
you, That ye love one another; as I have loved
35 you, that ye also love one another. By this
shall all men know that ye are my disciples, if
36 ye have love one to another. Simon Peter said
unto him, Lord, whither goest thou? Jesus an-
swered him, Whither I go thou canst not follow
me now; but thou shalt follow me afterwards.

31 Luke And the Lord said, Simon, Simon, behold Sa-
tan hath desired *to have* you, that he may sift
32 *you* as wheat. But I have prayed for thee,
that thy faith fail not; and when thou art
converted, strengthen thy brethren.

37 John Peter said unto him, Lord, why cannot I fol-
low thee now?

— John I will lay down my life for thy sake.
33 Luke And he said unto him, Lord, I am ready to
go with thee both into prison and to death.

38 John Jesus answered him, Wilt thou lay down thy
life for my sake?

— John Verily, verily I say unto thee, The cock shall
not
Crow till thou hast denied me thrice.
34 Luke And he said, I tell thee, Peter, the cock shall
not
Crow this day, before that thou shalt
thrice deny that thou knowest me.

35 Luke And he said unto them, When I sent you, &c.
38 to verse 30.

Sect. 131. *The consolatory discourse, Jesus fore-
tels his own resurrection the sixth time,*
106. *Peter's denial foretold the
time*, sect. 130.

14 1 John Let not your heart be troubled: ye believe in
31 God, believe also in me, &c. to verse 31. But
that the world may know that I love the Fa-
ther; and as the Father gave me command-
ment, even so I do. Arise, let us go hence.

And

26 30			Mat.	And when they had sung an hymn, they went out into the mount of Olives.
	14 26		Mar.	And when they had sung an hymn, they went out into the mount of Olives.
		22 39	Luke	And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.
		40	Luke	And when he was at the place, he said unto them, Pray that ye enter not into temptation.
31			Mat.	Then saith Jesus unto them, All ye shall be offended Because of me this night:
	27		Mar.	And Jesus saith unto them, All ye shall be offended, Because of me this night:
	—		Mar.	For it is written, I will smite the shepherd, And the sheep shall be scattered.
—			Mat.	For it is written, I will smite the shepherd, And the sheep of the flock shall be scattered abroad.
32			Mat.	But after I am risen again, I will go before you into Galilee.
	28		Mar.	But after that I am risen, I will go before you into Galilee.
	29		Mar.	But Peter said unto him, Although all Shall be offended, yet *will* not I.
33			Mat.	Peter answered and said unto him, Though all men Shall be offended because of thee, *yet* will I never be offended.
34			Mat.	Jesus said unto him, Verily I say unto thee, that this night Before the cock crow, thou shalt deny me thrice.
	30		Mar.	And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, Before the cock crow twice, thou shalt deny me thrice.
	31		Mar.	But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise.
35			Mat.	Peter said unto him, Though I should die with thee, Yet will I not deny thee.
—			Mat.	Likewise also said all the disciples.
	—		Mar.	Likewise also said they all.
				Sect. 132. Jesus preaches to his disciples.
		15 1	John	I am the true vine, &c. *to the end.*
		16 1 33	John	These things have I spoken unto you, that ye should not, &c. *to the end.*
				Sect. 133. Jesus prays with his disciples before his death.
		17 1 26	John	These words spake Jesus, &c. *to the end.*

Sect.

Sect. 134. *Jesus suffers in the garden.*

26	36			Mat.	Then cometh Jesus with them unto a place called Gethsemane,
	14	32		Mar.	And they came to a place which was named Gethsemane:
			18 1	John	When Jesus had spoken these words, he went forth with his disciples over the brook Cedron.
			—	John	Where was a garden, into the which he entered, and his disciples.
	—			Mar.	And he saith to his disciples, Sit ye here, While I shall pray.
—				Mat.	And saith unto the disciples, Sit ye here, While I go and pray yonder.
37				Mat.	And he took with him Peter, and the two sons of Zebedee, And began to be sorrowful, and very heavy.
	33			Mar.	And he taketh with him Peter, and James, and John, And began to be sore amazed, and to be very heavy.
	34			Mar.	And saith to them, My soul is exceeding sorrowful unto death: Tarry ye here and watch.
38				Mat.	Then saith he unto them, My soul is exceeding sorrowful, even unto death: Tarry ye here, and watch with me.
39				Mat.	And he went a little further,
	35			Mar.	And he went forward a little,
		22	41	Luke	And he was withdrawn from them about a stone's cast,
		42		Luke	And kneeled down, and prayed, saying, Father, If thou be willing, remove this cup from me:
	—			Mar.	And fell on the ground, and prayed, that if it were possible the hour might pass from him.
	36				And he said Abba, Father, All things *are* possible unto thee, take away this cup from me:
—				Mat.	And fell on his face, and prayed, saying, O my Father, If it be possible, let this cup pass from me:
—				Mat.	Nevertheless, not as I will, but as thou wilt.
	—			Mar.	Nevertheless, not what I will, but what thou wilt.
		—		Luke	Nevertheless, not my will, but thine be done.
40				Mat.	And he cometh unto the disciples, and findeth them asleep, and saith Unto Peter, What, could ye not watch with me one hour?
	37			Mar.	And he cometh, and findeth them sleeping, and saith Unto Peter, Simon, sleepest thou? couldst not thou watch one hour?
	38			Mar.	Watch ye, and pray, lest ye enter into temptation:

The

	14 38			Mar.	The spirit truly *is* ready, but the flesh *is* weak.
26 41				Mat.	Watch and pray, that ye enter not into temptation:
					The spirit indeed *is* willing, but the flesh is weak.
42				Mat.	He went away again the second time, and prayed,
					O my Father, if this cup may not pass away from me, except I drink it, thy will be done.
	39			Mar.	And again he went away, and prayed,
					And spake the same words.
43				Mat.	And he came and found them asleep again;
					For their eyes were heavy.
	40			Mar.	And when he returned, he found them asleep again
					(For their eyes were heavy)
	—			Mar.	Neither wist they what to answer him.
44				Mat.	And he left them, and went away again,
					And prayed the third time, saying the same words.
		23 43		Luke	And there appeared an angel unto him from heaven strengthening him.
		44			And being in an agony, he prayed more earnestly:
		—		Luke	And his sweat was as it were great drops of blood falling down to the ground.
		45		Luke	And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,
		46		Luke	And said unto them,
					Why sleep ye?
45				Mat.	Then cometh he to his disciples, and saith unto them,
					Sleep on now, and take your rest:
	41			Mar.	And he cometh the third time, and saith unto them,
					Sleep on now, and take your rest:
	—			Mar.	It is enough, the hour is come;
					Behold, the Son of man is betrayed into the hands of sinners.
—				Mat.	Behold, the hour is at hand,
					And the Son of man is betrayed into the hands of sinners.
		—		Luke	Rise and pray, lest ye enter into temptation.
46				Mat.	Rise, let us be going;
					Behold, he is at hand that doth betray me.
	42			Mar.	Rise, let us go;
					Lo, he that betrayeth me is at hand.
					Sect. 135. *Jesus is apprehended. He restores Malchus' ear.*
			18 2	John	And Judas also which betrayed him, knew the place; for Jesus oft-times resorted thither with his disciples.

Judas

			18 3	John	. . Judas then having received a band *of men* and officers from the chief priests and Pharisees,
					Cometh thither with lanterns, and torches, and weapons.
26 47				Mat.	And while he yet spake, lo, Judas, one of the twelve, came,
					And with him a great multitude, with swords and staves, from the chief priests and elders of the people.
	14 43			Mar.	And immediately while he yet spake, cometh Judas, one of the twelve,
					And with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders.
		22 47		Luke	And while he yet spake,
					Behold a multitude,
48				Mat.	Now he that betrayed him, gave them a sign, saying,
					Whomsoever I shall kiss, that same is he, hold him fast.
	44			Mar.	And he that betrayed him, had given them a token, saying,
					Whomsoever I shall kiss, that same is he, take him, and lead *him* away safely.
		—		Luke	And he that was called Judas, one of the twelve, went before them,
		—		Luke	And drew near unto Jesus,
					To kiss him.
	45			Mar.	And as soon as he was come, he goeth straightway to him,
					And saith, Master, master, and kissed him.
49				Mat.	And forthwith he came to Jesus,
					And said, Hail, master; and kissed him.
50				Mat.	And Jesus said unto him, Friend, wherefore art thou come?
		48		Luke	But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
			4	John	Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of
			5		Nazareth. Jesus saith unto them, I am *he*. And Judas also which betrayed him, stood with
			6		them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the
			7		ground. Then asked he them again, Whom seek ye? and they said, Jesus of Nazareth.
			8		Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way:
			9		That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.
—				Mat.	Then came they and laid hands on Jesus, and took him.
	46			Mar.	And they laid their hands on him, and took him.

When

		22 49	Luke	When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
26 51			Mat.	And behold, one of them which were with Jesus stretched out his hand, and drew his sword, And struck a servant of the high priest's, and smote off his ear.
	14 47		Mar.	And one of them that stood by drew a sword, And smote a servant of the high priest, and cut off his ear.
		50	Luke	And one of them Smote the servant of the high priest, and cut off his right ear.
		18 10	John	Then Simon Peter having a sword, drew it, And smote the high priest's servant, and cut off his right ear.
		—	John	The servant's name was Malchus.
		11	John	Then said Jesus unto Peter, Put up thy sword into the sheath:
52			Mat.	Then said Jesus unto him, Put up again thy sword into his place:
— 53			Mat.	For all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?
54				But how then shall the Scriptures be fulfilled, that thus it must be?
		—	John	The cup which my Father hath given me, shall I not drink it?
		51	Luke	And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.
		52	Luke	Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?
	48		Mar.	And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take me?
55			Mat.	In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me?
—			Mat.	I sat daily with you, teaching in the temple, And ye laid no hold on me.
	49		Mar.	I was daily with you in the temple teaching, And ye took me not.
		53	Luke	When I was daily with you in the temple Ye stretched forth no hands against me:
		—	Luke	But this is your hour, and the power of darkness.
	—		Mar.	But the Scriptures must be fulfilled.
56			Mat.	But all this was done, that the Scriptures of the prophets might be fulfilled.
—			Mat.	Then all the disciples forsook him, and fled.
	50		Mar.	And they all forsook him, and fled.

Then

			18 12	John	Then the band, and the captain, and the officers of the Jews took Jesus, and bound him, And 13 led him away to Annas first (for he was father-in-law to Caiaphas, which was the high priest that same year.)
	14 51			Mar.	And there followed him a certain young man, having a linen cloth cast about his naked body; 52 and the young men laid hold on him. And he left the linen cloth, and fled from them naked.
	53			Mar.	And they led Jesus away to the high priest: And with him were assembled all the chief priests, and the elders, and the scribes.
26 57				Mat.	And they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, Where the scribes and the elders were assembled.
		22 54		Luke	Then took they him, and led *him*, and brought him into the high priest's house.
			14	John	Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. (John xi. 50.)
					Sect. 136. *Peter denies his Master.*
58				Mat.	But Peter followed him afar off, unto the high priest's palace.
	54			Mar.	And Peter followed him afar off, even into the palace of the high priest.
		—		Luke	And Peter followed afar off.
			15	John	And Simon Peter followed Jesus,
			—	John	And *so did* another disciple. That disciple was known unto the high priest, and went in with 16 Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
		55		Luke	And when they had kindled a fire in the midst of the hall, and were set down together,
		—		Luke	Peter sat down among them.
	—			Mar.	And he sat with the servants, and warmed himself at the fire. See John, verse 18.
—				Mat.	And went in and sat with the servants to see the end.
+	+				N. B. *Here Matthew and Mark bring in the history of our Lord's trial as the principal fact.* (See at Luke xxii. 66. p. 290.) *Then they relate Peter's denials as follows.*
					Peter's first denial.
26 69				Mat.	Now Peter sat without in the palace; and a damsel came unto him, Saying, Thou also wast with Jesus of Galilee.
	14 66			Mar.	And as Peter was beneath in the palace, there 67 cometh one of the maids of the high priest: And when she saw Peter warming himself, She looked upon him, and said, And thou also wast with Jesus of Nazareth.

But

		22 56		Luke	But a certain maid beheld him as he sat by the fire, And earnestly looked upon him, and said, This man was also with him.
			18 17	John	Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples?
			—	John	He saith, I am not.
26	70			Mat.	But he denied before them all, saying, I know not what thou sayest.
	14	68		Mar.	But he denied, saying, I know not, neither understand I what thou sayest.
		57		Luke	And he denied him, saying, Woman, I know him not.
			18	John	And the servants and officers stood there, who had made a fire of coals (for it was cold), and they warmed themselves; and Peter stood with them, and warmed himself. See Luke, ver. 55.
					——— *Peter's second denial.*
	—			Mar.	And he went out into the porch; and the cock crew.
	69				And a maid saw him again, and began to say to them that stood by, This is one of them.
71				Mat.	And when he was gone out into the porch, Another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.
72				Mat.	And again he denied with an oath, I do not know the man.
	70			Mar.	And he denied it again.
		58		Luke	And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
					N. B. *John having related the first denial, which happened immediately after Peter entered the hall, ver. 17, 18, he gives the history of our Lord's trial as the principal fact* (see at Luke xxii. 66. p. 290.); *then brings in the third denial as follows.*
					——— *Peter's third denial.*
			18 25	John	And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and
			26		said, I am not. One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?
			27		Peter then denied again, and immediately the cock crew.
		59		Luke	And about the space of one hour after,
	—			Mar.	Another confidently affirmed, saying, And a little after, They that stood by said again to Peter,
73				Mat.	And after a while came unto him They that stood by, and said to Peter,

	22 59	Luke	Of a truth this *fellow* also was with him ; For he is a Galilean.
14 70		Mar.	Surely thou art *one* of them ; For thou art a Galilean, and thy speech agreeth *thereto*.
26 73		Mat.	Surely thou also art *one* of them, For thy speech bewrayeth thee.
74		Mat.	Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.
71		Mar.	But he began to curse and to swear, *saying*, I know not this man of whom ye speak.
72			And the second time the cock crew.
	60	Luke	And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.
	61	Luke	And the Lord turned, and looked upon Peter;
	—	Luke	And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
—		Mar.	And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.
75		Mat.	And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice.
—		Mat.	And he went out and wept bitterly.
—		Mar.	And (επιβαλων) when he thought thereon, he wept.
	62	Luke	And Peter went out, and wept bitterly.
	63	Luke	And the men that held Jesus, mocked him,
	64		and smote *him*. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee ? And many other things blasphemously spake they against him.
	65		
			Sect. 137. *Jesus is tried by the council.*
	66	Luke	And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council.
	18 19	John	The high priest then asked Jesus of his disciples and of his doctrine.
	20		Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.
	21		Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said.
	22		And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ?
	23		Jesus answered him, If I have spoken evil, bear witness

			18 23	John	ness of the evil; but if well, why smitest thou
			24		me? Now Annas had sent him bound unto
					Caiaphas the high priest.
			+		N.B. *Here John brings in the history of Peter's third denial. See at Luke* xxii. 58. p. 289.
	14 55			Mar.	And the chief priests and all the council sought for
					Witness against Jesus to put him to death,
					and found none.
26 59				Mat.	Now the chief priests, and elders, and all the council, sought
60					False witness against Jesus, to put him to
					death, but found none.
—				Mat.	Yea, though many false witnesses came,
					Yet found they none.
	56			Mar.	For many bare false witness against him,
					But their witness agreed not together.
	57			Mar.	And there arose certain, and bare false witness against him, saying,
	58				We heard him say, I will destroy this temple that is made with hands,
					And within three days I will build another made without hands.
61				Mat.	At the last came two false witnesses, and said,
					This *fellow* said, I am able to destroy the temple of God,
					And to build it in three days.
	59			Mar.	But neither so did their witness agree together.
	60			Mar.	And the high priest stood up in the midst, and asked Jesus, saying,
					Answerest thou nothing? what is it which these witness against thee?
62				Mat.	And the high priest arose, and said unto him,
					Answerest thou nothing? what *is it which* these witness against thee?
63				Mat.	But Jesus held his peace.
	61			Mar.	But he held his peace, and answered nothing.
		22 67		Luke	*The priests asked him*, saying, Art thou the Christ? tell us. And he said unto them, if I tell you, you will not believe. And if I also ask you, you will not answer me, nor let *me* go.
		68			
—				Mat.	And the high priest answered and said unto him,
					I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.
	—			Mar.	Again the high priest asked him, and said unto him,
					Art thou the Christ, the Son of the Blessed?
	62			Mar.	And Jesus said, I am;
					And ye shall see the Son of man sitting on the right hand of power,
					And coming in the clouds of heaven.
64				Mat.	Jesus saith unto him, Thou hast said:
					Nevertheless I say unto you, Hereafter shall

ye

				Mat.	ye see the Son of man sitting on the right hand of power, And coming in the clouds of heaven.
			22 69	Luke	. . Hereafter shall the Son of man sit on the right hand of the power of God.
			70	Luke	Then said they all, Art thou then the Son of God? and he said unto them, Ye say that I am.
26	65			Mat.	Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses?
		14	63	Mar.	Then the high priest rent his clothes, and saith, What need we any further witnesses?
			64	Mar.	Ye have heard the blasphemy.
	—			Mat.	Behold, now ye have heard his blasphemy.
			71	Luke	And they said, What need we any further witness? for we ourselves have heard of his own mouth.
	66			Mat.	What think ye? They answered and said, He is guilty of death.
		—		Mar.	What think ye? And they all condemned him to be guilty of death.
	67			Mat.	Then did they spit in his face and buffeted him; And others smote *him* with the palms of their hands,
	68				Saying, Prophesy unto us, thou Christ, who is he that smote thee?
			65	Mar.	And some began to spit on him, And to cover his face, and to buffet him, And to say unto him, Prophesy:
		—		Mar.	And the servants did strike him with the palms of their hands.
	+	+			N. B. *Here Matthew and Mark bring in the history of Peter's denial. See at Luke* xxii. 56. pag. 289.
					Sect. 138. *Jesus is brought before Pilate. Judas hangs himself.*
27	1			Mat.	When the morning was come, all the chief priests And elders of the people took counsel against Jesus to put him to death.
		15	1	Mar.	And straightway in the morning the chief priests Held a consultation with the elders, and scribes, and the whole council,
		—		Mar.	And bound Jesus, and carried *him* away, and delivered *him* to Pilate.
			23 1	Luke	And the whole multitude of them arose, and led him unto Pilate.
			18 28	John	Then led they Jesus from Caiaphas unto the hall of judgment:
	2			Mat.	And when they had bound him, they led *him* away and delivered him to Pontius Pilate the governor.
			—	John	And it was early, and they themselves went not into

18 28 John into the judgment hall, lest they should be defiled; but that they might eat the passover.

27 3 Mat. Then Judas which had betrayed him, when he
10 saw that he was condemned, repented himself, &c. to ver. 11.

Sect. 139. *Pilate refuses to judge Christ, and declares him innocent.*

29 John Pilate then went out unto them, and said, What
30 accusation bring you against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him
31 up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your
32 law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled which he spake, signifying what death he should die.

23 2 Luke And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.

33 John Then Pilate entered into the judgment-hall again, and called Jesus,

11 Mat. And Jesus stood before the governor;

— Mat. And the governor asked him, saying, Art thou the king of the Jews?
And Jesus said unto him, Thou sayest.

15 2 Mar. And Pilate asked him, Art thou the king of the Jews?
And he answering said unto him, Thou sayest it.

3 Luke And Pilate asked him, saying, Art thou the king of the Jews?
And he answered him and said, Thou sayest *it*.

— John And said unto him, Art thou the king of the Jews?
N. B. *After returning the answer which the other evangelists have mentioned, Jesus added as follows in John.*

34 John Jesus answered him, Sayest thou this thing, &c.
38 to verse 38. Pilate saith unto him, What is truth? and when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

4 Luke Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

Sect. 140. *The governor sends Jesus to Herod.*

5 Luke And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

3 Mar. And the chief priests accused him of many things; but he answered nothing.

12 Mat. And when he was accused of the chief priests and elders, he answered nothing.

13 Mat. Then saith Pilate unto him,

Hearest

27 13				Mat.	Hearest thou not how many things they witness against thee?
	15 4			Mar.	And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee?
	5			Mar.	But Jesus yet answered nothing, So that Pilate marvelled.
14				Mat.	And he answered him to never a word, Insomuch that the governor marvelled greatly.
		23 6		Luke	When Pilate heard of Galilee, he asked whether the man were a Galilean, &c. to ver. 13.
		12			
					Sect. 141. *Pilate offers three times to release Jesus.*
15				Mat.	Now at *that* feast the governor was wont to release Unto the people a prisoner, whom they would.
	6			Mar.	Now at that feast he released Unto them one prisoner, whomsoever they desired.
16				Mat.	And they had then a notable prisoner, called Barabbas.
	7			Mar.	And there was *one* named Barabbas,
	—			Mar.	Which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. *See John* xviii. 40. *Luke* xxiii. 19. 25. And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.
	8				
	9			Mar.	But Pilate answered them, saying,
17				Mat.	Therefore when they were gathered together, Pilate said unto them,
		18	39	John	But ye have a custom that I should release unto you one at the passover:
—				Mat.	Whom will ye that I release unto you? Barabbas or Jesus which is called Christ?
		—		John	Will ye therefore that I release unto you the king of the Jews?
	—			Mar.	Will ye that I release unto you the king of the Jews?
18				Mat.	For he knew that for envy they had delivered him.
	10			Mar.	For he knew that the chief priests had delivered him for envy.
19				Mat.	When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.
		13		Luke	And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I having examined *him* before you, have found no fault in this man touching those things
		14			

		23 15	Luke	whereof ye accuse him, no, nor yet Herod, for I sent you to him, and lo nothing worthy of
		16		death is done unto him (*or rather* by him). I
		17		will therefore chastise him, and release *him*. For of necessity he must release one unto them at the feast.
27	20		Mat.	But the chief priests and elders persuaded the multitude
				That they should ask Barabbas, and destroy Jesus.
	15	11	Mar.	But the chief priests moved the people,
				That he should rather release Barabbas unto them.
		18	Luke	And they cried out all at once, saying,
				Away with this *man*, and release unto us Barabbas.
		18 40	John	Then cried they all again (πάλιν, *in return*), saying,
				Not this man, but Barabbas. Now Barabbas was a robber.
		19	Luke	(Who for a certain sedition made in the city, and for murder, was cast in prison). See Mark, ver. 7, 8. Luke, ver. 25.
		20	Luke	Pilate therefore, willing to release Jesus, spake again to them.
	21		Mat.	The governor answered and said unto them,
			Mat.	Whether of the twain will ye that I release unto you?
			Mat.	They said, Barabbas.
	22		Mat.	Pilate saith unto them,
				What shall I do then with Jesus, which is called Christ?
		12	Mar.	And Pilate answered and said again unto them,
				What will ye then that I shall do *unto him* whom ye call the king of the Jews?
		13	Mar.	And they cried out again, Crucify him.
			Mat.	They all say unto him, Let him be crucified.
		21	Luke	But they cried, saying, Crucify *him*, crucify him.
	23		Mat.	And the governor said, Why, what evil hath he done?
		14	Mar.	Then Pilate said unto them, Why, what evil hath he done?
		22	Luke	And he said unto them the third time, Why, what evil hath he done?
			Luke	I have found no cause of death in him: I will therefore chastise him, and let *him* go.
		23	Luke	And they were instant with loud voices, requiring that he might be crucified.
			Mar.	And they cried out the more exceedingly, Crucify him.
			Mat.	But they cried out the more, saying, Let him be crucified.
	24		Mat.	When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude,

27	25			Mat.	tude saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children.
		23	23	Luke	And the voices of them, and of the chief
			24		priests prevailed. And Pilate gave sentence that it should be as they required.
			25	Luke	And he released unto them him that for sedition and murder was cast into prison, whom they had desired. See Mark, ver. 7, 8.
	15	15		Mar.	And *so* Pilate, willing to content the people, released Barabbas unto them.
26				Mat.	Then released he Barabbas unto them.
			19 1	John	Then Pilate therefore took Jesus, and scourged *him*.
—				Mat.	And when he had scourged Jesus, he delivered him to be crucified.
	—			Mar.	And delivered Jesus, when he had scourged *him*, to be crucified.
		—		Luke	But he delivered Jesus to their will.
					Sect. 142. *Jesus is mocked and shewed to the people.*
27				Mat.	Then the soldiers of the governor took Jesus into the common hall,
					And gathered unto him the whole band *of soldiers*.
	16			Mar.	And the soldiers led him away into the hall called Pretorium;
					And they call together the whole band.
28				Mat.	And they stripped him, and put on him a scarlet robe,
29					And when they had platted a crown of thorns, they put *it* upon his head.
	17			Mar.	And they clothed him with purple,
					And platted a crown of thorns, and put it about his *head*.
			2	John	. . And the soldiers platted a crown of thorns, and put it on his head,
					And they put on him a purple robe.
—				Mat.	And a reed in his right hand:
—				Mat.	And they bowed the knee before him,
					And mocked him, saying, Hail king of the Jews.
30					And they spit upon him,
					And took the reed, and smote him on the head.
	18			Mar.	. . And began to salute him, Hail king of the Jews.
	19				And they smote him on the head with a reed,
					And did spit upon him,
					And bowing *their* knees, worshipped him.
			3	John	. . And said, Hail king of the Jews.
					And they smote him with their hands.

Pilate

			19 4	John	Pilate therefore went forth again, &c. to ver. 8.
			7		Sect. 143. *Jesus is condemned by the Roman governor.*
			8	John	When Pilate therefore heard that saying, &c.
			15		to ver. 16.
					Sect. 144. *Jesus is led forth, and crucified with thieves.*
			19 16	John	Then delivered he him therefore unto them to be crucified.
27	31			Mat.	And after that they had mocked him, they took the robe off
					From him, and put his own raiment on him.
	15	20		Mar.	And when they had mocked him, they took off the purple
					From him, and put his own clothes on him,
	—			Mar.	And led him out to crucify him.
—				Mat.	And led him away to crucify him.
			—	John	And they took Jesus, and led him away.
32				Mat.	And as they came out, they found a man of Cyrene,
					Simon by name; him they compelled to bear his cross.
	21			Mar.	. . And they compel one Simon a Cyrenian, Who passed by, coming out of the country, the father of Alexander and Rufus,
					To bear his cross.
		23	26	Luke	And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country,
					And on him they laid the cross, that he might bear *it* after Jesus.
			27	Luke	And there followed him a great company of people, and of women, which also bewailed,
			32		&c. to ver. 33.
			17	John	And he bearing his cross, went forth into a place, called *the place* of a skull,
					Which is called in the Hebrew, Golgotha.
	22			Mar.	. . And they bring him unto the place Golgotha,
					Which is, being interpreted, the place of a skull.
33				Mat.	. . And when they were come unto a place called Golgotha,
					That is to say, a place of a skull,
34				Mat.	They gave him vinegar to drink, mingled with gall:
					And when he had tasted *thereof*, he would not drink.
	23			Mar.	And they gave him to drink wine mingled with myrrh:
					But he received *it* not.
		33		Luke	And when they were come to the place which is called Calvary, there they crucified him, (i. e. *nailed him to his cross*)
					And the malefactors; one on the right

		23 33		Luke	hand, and the other on the left. *See Mark* xv. 27.
			19 18	John	Where they crucified him, And two other with him, on either side one, and Jesus in the midst.
		34		Luke	Then said Jesus, Father, forgive them, for they know not what they do.
					Sect. 145. *The title is put up, and lots are cast.*
			19	John	And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. (*See Mat. ver. 37.*)
			20		This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.
			21		Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am king of the Jews.
			22		Pilate answered, What I have written, I have written.
			23	John	Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also *his* coat: now the coat was without seam, woven from the top throughout.
			2		They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be:
		—		Luke	And they parted his raiment, And cast lots.
		15 24		Mar.	And when they had crucified him, they parted his garments, Casting lots upon them, what every man should take.
		27 35		Mat.	And they crucified him, and parted his garments, Casting lots:
		—		Mat.	That it might be fulfilled which was spoken by the prophet, They parted my garments among them, And upon my vesture did they cast lots.
			—	John	That the scripture might be fulfilled which saith, They parted my raiment among them, And for my vesture they did cast lots.
			—	John	These things therefore the soldiers did.
		25		Mar.	And it was the third hour, and they crucified him.
		36		Mat.	And sitting down, they watched him there:
		37		Mat.	And set up over his head his accusation, written, THIS IS JESUS THE KING OF THE JEWS.
			26	Mar.	And the superscription of his accusation was written over, THE KING OF THE JEWS. *See John* xix. 19. *and Luke* xxiii. 38.
		27		Mat.	And with him they crucify two thieves,

The

15 27 Mar. The one on his right hand, and the other on his left.

27 38 Mat. Then were there two thieves crucified with him;
The one on the right hand, and another on the left.

N. B. *Luke, ch.* xxiii. 33. *speaks of the nailing of the thieves to the crosses. Here Matthew and Mark speak of the erection of the crosses.*

28 Mar. And the Scripture was fulfilled which saith, And he was numbered with the transgressors.

Sect. 140. *The mob, the rulers, the priests, &c. revile Jesus.*

39 Mat. And they that passed by reviled him, wagging
40 their heads, and saying,
Thou that destroyest the temple, and buildest *it* in three days, save thyself:
If thou be the Son of God, come down from the cross.

29 Mar. And they that passed by railed on him, wagging their heads, and saying,

30 Ah, thou that destroyest the temple, and buildest *it* in three days, Save thyself,
And come down from the cross.

23 35 Luke And the people stood beholding:

— Luke And the rulers also with them derided *him*, saying, He saved others,
Let him save himself, if he be Christ the chosen of God.

31 Mar. Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe.

41 Mat. Likewise also the chief priests mocking him,
42 with the scribes and elders, said, He saved others, himself he cannot save:
If he be the king of Israel, let him now come down from the cross, and we will believe him.

43 Mat. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

36 Luke And the soldiers also mocked him, coming to
37 him, and offering him vinegar, And saying, If
38 thou be the king of the Jews, save thyself.
And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

44 Mat. The thieves also which were crucified with him cast the same in his teeth.

— Mar. And they that were crucified with him, reviled him.

39 Luke And one of the malefactors which were hanged, railed on him,

40 Luke Saying, If thou be Christ, save thyself and us.

But

		23 40		Luke	But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the
		41			same condemnation? And we indeed justly, for we receive the due reward of our deeds;
		42			but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when
		43			thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.
					Sect. 147. *The eclipse. Jesus expires.*
27 45				Mat.	Now from the sixth hour there was darkness Over all the land unto the ninth hour.
	15 33			Mar.	And when the sixth hour was come, there was darkness Over the whole land, until the ninth hour.
		44		Luke	And it was about the sixth hour, and there was a darkness Over all the earth, until the ninth hour.
		45		Luke	And the sun was darkened.
			19 25	John	Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary *the wife of* Cleophas, and Mary Magdalene. (See Matt.
			26		ver. 55.) When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, be-
			27		hold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own *home*.
46				Mat.	And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why
	34			Mar.	hast thou forsaken me? And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?
	35			Mat.	And some of them that stood by, when they Heard *it*, said, Behold he calleth Elias.
47				Mat.	Some of them that stood there, when they Heard that, said, This man calleth for Elias.
		28		John	After this, Jesus knowing that all things were now accomplished, that the Scripture might be
		29			fulfilled, saith, I thirst. Now there was set a vessel full of vinegar:
		—		John	And they filled a spunge with vinegar, And put it upon hyssop, and put it to his mouth.
48				Mat.	And straightway one of them ran, and took a spunge, and filled *it* with vinegar, And put *it* on a reed, and gave him to drink.
	36			Mar.	And one ran, and filled a spunge full of vinegar, And put *it* on a reed, and gave him to drink,
	—			Mar.	Saying, Let alone; let us see whether Elias Will

15 36 Mar. Will come to take him down.
27 49 Mat. The rest said, Let be; let us see whether Elias Will come to save him.
50 Mat. Jesus, when he had cried again with a loud voice,
Yielded up the ghost.
51 And behold the vail of the temple was rent in twain, from the top to the bottom;
37 Mar. And Jesus cried with a loud voice,
And gave up the ghost.
38 And the vail of the temple was rent in twain, from the top to the bottom.
23 45 Luke . . . And the vail of the temple was rent
46 in the midst.
And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit:
And having said thus, he gave up the ghost.
19 30 John When Jesus therefore had received the vinegar, he said, It is finished:
And he bowed his head, and gave up the ghost.
52 Mat. And the earth did quake, and the rocks rent,
53 And the graves were opened, and many bodies of saints which slept, arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
54 Mat. Now when the centurion, and they that were with him, watching Jesus,
Saw the earthquake, and those things that were done,
39 Mar. And when the centurion which stood over against him
Saw that he so cried out, and gave up the ghost,
47 Luke Now when the centurion
Saw what was done,
— Luke He glorified God, saying,
Certainly this was a righteous man.
— Mar. He said,
Truly this man was the Son of God.
— Mat. They feared greatly, saying,
Truly this was the Son of God.
48 Luke And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.
49 Luke And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.
55 Mat. And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him.
56 Among which was Mary Magdalene, and Mary the mother of James and Joses (*probably this is Mary the wife of Cleophas, and the*

27 56 Mat. *the sister of Mary our Lord's mother, see John, ver. 25. and 26.*) and the mother of Zebedee's children, *called Salome, as appears from Mark.*

15 40 Mar. There were also women looking on afar off:
Among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

41 Who also when he was in Galilee followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

Sect. 148. *Christ's side is pierced. He is taken down and buried.*

19 31 John The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and *that* they might

32 be taken away. Then came the soldiers, and brake the legs of the first, and of the other

33 which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and

35 forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that

36 ye might believe. For these things were done that the Scripture should be fulfilled, A bone

37 of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

38 John And after this, Joseph of Arimathea,
(Being a disciple of Jesus, but secretly, for fear of the Jews)

42 Mar. And now when the even was come, (because

43 it was the preparation, that is, the day before the Sabbath) Joseph of Arimathea,
An honourable counsellor,
Which also waited for the kingdom of God,

57 Mat. When the even was come, there came a rich man of Arimathea, named Joseph,
Who also himself was Jesus' disciple.

23 50 Luke And behold, *there was* a man named Joseph,
A counsellor, *and he was* a good man, and

51 a just: (The same had not consented to the counsel and deed of them)
He was of Arimathea, a city of the Jews,
(Who also himself waited for the kingdom of God.)

52 Luke This man went unto Pilate, and begged the body of Jesus.

Mat. He went to Pilate, and begged the body of Jesus.

— John Besought Pilate that he might take away the body of Jesus.

Came,

15 43 Mar. Came, and went in boldly unto Pilate, and craved the body of Jesus.

44 Mar. And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead.

45 Mar. And when he knew *it* of the centurion, he gave the body to Joseph.

27 58 Mat. Then Pilate commanded the body to be delivered.

19 38 John And Pilate gave him leave. He came therefore and took the body of Jesus.

39 John And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

46 Mar. And he bought fine linen, and (*or rather*, having bought fine linen, he) took him down, and wrapped him in the linen.

59 Mat. And when Joseph had taken the body, he wrapped it in a clean linen cloth.

23 53 Luke And he took it down, and wrapped it in linen.

40 John Then took they the body of Jesus, and wound it in linen clothes,

— John With the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre,

41

42 John Wherein was never man yet laid. There laid they Jesus therefore,

Because of the Jews preparation *day*, for the sepulchre was nigh at hand.

Luke And laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

— Mar. And laid him in a sepulchre which was hewn out of a rock.

60 Mat. And laid it in his own new tomb, which he had hewn out in the rock:

— Mat. And he rolled a great stone to the door of the sepulchre, and departed.

— Mar. And rolled a stone unto the door of the sepulchre.

47 Mar. And Mary Magdalene, and Mary the mother of Joses,

Beheld where he was laid. *See Matt.* xxvii. 56.

61 Mat. And there was Mary Magdalene, and the other Mary,

Sitting over against the sepulchre.

55 Luke And the women also which came with him from Galilee,

Followed after, and beheld the sepulchre, and how his body was laid. *See Luke* xxiv. 1. 10.

56 Luke And they returned, and prepared spices and ointments;

		23 56		Luke	ointments; and rested the sabbath day, according to the commandment.
27 62				Mat.	Now the next day that followed the day of the preparation, the chief priests and Pharisees came together, *&c. to the end.*
					Sect. 149. *Mary Magdalene and the other Mary go to see the sepulchre.*
28 1				Mat.	In the end of the sabbath, as it began to dawn towards the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the
2					
3					stone from the door and sat upon it. His countenance was like lightning, and his raiment
4					white as snow. And for fear of him the keepers did shake, and became as dead men.
	16 1			Mar.	And when the sabbath was past, Mary Magdalene, and Mary *the mother* of James and Salome, had bought (*or rather*, bought) sweet spices, that they might come and anoint him.
					Sect. 150. *The women go to the sepulchre with the spices.*
	2			Mar.	And very early in the morning, the first *day* of the week,
					They came unto the sepulchre at the rising of the sun.
			20 1	John	The first *day* of the week
					Cometh Mary Magdalene early, when it was yet dark, unto the sepulchre.
		24 1		Luke	Now upon the first *day* of the week, very early in the morning,
					They came unto the sepulchre.
		—		Luke	Bringing the spices which they had prepared, and certain *others* with them.
	3			Mar.	And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
	4			Mar.	And when they looked, they saw that the stone was rolled away,
					For it was very great.
		2		Luke	And they found the stone rolled away from the sepulchre.
			—	John	And seeth the stone taken away from the sepulchre.
		3		Luke	And they entered in, and found not the body of the Lord Jesus.
			2	John	Then she (*Magdalene*) runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have
			3		taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple,
			4		and came (*or rather* went, *as it plain from what follows*) to the sepulchre. So they ran both together:

And

Mar. And *(the women)* entering into the sepulchre, *(a second time, viz. after Magdalene was gone, and after they had searched a while for the body in the garden)* they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

Mar. And he saith unto them, Be not affrighted:
Ye seek Jesus of Nazareth, which was crucified:

Mat. And the angel answered, and said unto the women, Fear not ye:
For I know that ye seek Jesus, which was crucified.

Mat. He is not here; for he is risen, as he said:
Come, see the place where the Lord lay.

Mar. He is risen, he is not here:
Behold the place where they laid him.

Luke And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments, *(viz. after they had gone down to the bottom of the sepulchre, in consequence of the invitation given them by the angel who first appeared to them.)* And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? *Why are ye come with spices to embalm him, as if he were still dead?* He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Mar. But go your way, tell his disciples, and Peter,
That he goeth before you into Galilee.

Mat. And go quickly, and tell his disciples that he is risen from the dead;
And behold he goeth before you into Galilee.

Mat. There shall ye see him, lo, I have told you.

Mar. There shall ye see him, as he said unto you. Mark xiv. 28.

Luke And they remembered his words.

Mat. And they departed quickly from the sepulchre,
With fear and great joy,

Mar. And they went out quickly, and fled from the sepulchre;
For they trembled and were amazed.

Mat. And did run to bring his disciples word.

Mar. Neither said they any thing to any man; for they were afraid.

Luke And returned from the sepulchre, and told all these things unto the eleven, *i. e. to the apostles*, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the *mother* of James, and other women that were with them, which told these things unto the apostles. And their words

		24	11		Luke seemed to them as idle tales, and they believed them not.
					Sect. 151. *Peter and John come to the sepulchre. Mary Magdalene sees the Lord.*
			20	4	John And the other disciple (*John*) did outrun Peter, and came first to the sepulchre: and he
				5	stooping down *and looking in*, saw the linen
				6	clothes lying, yet went he not in. Then cometh Simon Peter following him, and went
					into the sepulchre, and seeth the linen clothes
				7	lie; and the napkin that was about his head
					not lying with the linen clothes, but wrapped
				8	together in a place by itself. Then went in also
					that other disciple which came first to the sepul-
				9	chre, and he saw and believed. For as yet they
					knew not the scripture, that he must rise again
				10	from the dead. Then the disciples went away
				11	again unto their own home. But Mary stood
					without at the sepulchre, weeping: and as she
					wept, she stooped down *and looked* into the sepulchre, and seeth two angels in white sitting,
				12	the one at the head, and the other at the feet,
				13	where the body of Jesus had lain: and they
					say unto her, Woman, why weepest thou? She
					saith unto them, Because they have taken away
					my Lord, and I know not where they have
				14	laid him. And when she had thus said, she
					turned herself back, and saw Jesus standing,
				15	and knew not that it was Jesus. Jesus saith
					unto her, Woman, why weepest thou? Whom
					seekest thou? she, supposing him to be the
					gardener, saith unto him, Sir, if thou have
					borne him hence, tell me where thou hast laid
					him, and I will take him away.
				16	John Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to
				17	say, Master. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God.
		16	9		Mar. Now when *Jesus* was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
					Sect. 152. *The company of women see the Lord.*
		28	9		Mat. And as they went to tell his disciples, (*namely, Peter and John, after having told their story to the disciples in the chamber, as Luke informs us, verse 9.*) behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.
			10		Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.
					Sect. 153. *The guards inform the priests of Christ's resurrection.*
			11		Mat. Now when they were going, behold, some of the watch came into the city, and shewed unto the

28	11			Mat.	the chief priests all the things that were done.
	12				And when they were assembled with the elders, and had taken counsel, they gave large money
	13				unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we
	14				slept; and if this come to the governor's ears,
	15				we will persuade him, and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.
					Sect. 154. *Magdalene and the rest tell the disciples that they had seen Jesus. Peter visits the sepulchre a second time.*
			20	18 John	Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.
	16	10		Mar.	And she went and told them that had been with him, as they mourned and wept.
		11		Mar.	And they, when they had heard that he was alive, and had been seen of her, believed not.
			24	12 Luke	Then arose Peter, and ran into the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
				1 Cor.	1 Cor. xv. 5. *And that he was seen of Cephas.*
					Sect. 155. *Jesus appears to the disciples on the road to Emmaus.*
		12		Mar.	After that, he appeared in another form unto two of them, as they walked and went into the country.
			13	Luke	And behold two of them went that same day
			35		to a village called Emmaus, &c. to ver. 30.
		13		Mar.	And they went and told it unto the residue; neither believed they them.
					Sect. 156. *Jesus appears to his apostles in Jerusalem the first time*, sect. 157.
			19	John	Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews,
			—	John	Came Jesus and stood in the midst,
					And saith unto them, Peace *be* unto you.
			36	Luke	And as they thus spake, Jesus himself stood in the midst of them,
					And saith unto them, Peace be unto you.
			37	Luke	But they were terrified, and affrighted, and
			38		supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why
			39		do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones as ye see me have.
			40	Luke	And when he had thus spoken, he shewed them *his* hands and *his* feet.
			20	John	And when he had so said, he shewed unto them *his* hands and his side.

20 20 John Then were the disciples glad when they saw the Lord.

24 41 Luke And while they yet believed not for joy, and wondered, he said unto them, Have ye here
42 any meat? And they gave him a piece of a
43 broiled fish, and of an honey-comb. And he took *it*, and did eat before them.

21 John Then said Jesus unto them again, Peace *be* unto you: as *my* Father hath sent me, even so
22 send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive
23 ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose
24 soever *sins* ye retain, they are retained. But Thomas, one of the twelve, called Didymus,
25 was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Sect. 157. *Jesus appears a second time to his apostles in Jerusalem.*

16 14 Mar. Afterward he appeared unto the eleven, as they sat at meat,
And upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

20 John And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.

28 John And Thomas answered and said unto him, My
29 Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and *yet* have believed. And many other signs
30 truly did Jesus in the presence of his disciples, which are not written in this book. But these
31 are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

Sect. 158. *Jesus appears at the sea of Tiberias.*

21 1 John After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this
2 wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing.
3 They

21 3 John They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing.
4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not
5 that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? they answered
6 him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.
7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, *&c. to the end of the chapter.*

Sect. 159. *Jesus appears to five hundred of the brethren in Galilee, and to the apostle James by himself alone.*

28 16 Mat. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
17 And when they saw him, they worshipped him; but some doubted.

1 Cor. 1 Cor. xv. 6. *After that he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.* 7. *After that he was seen of James; then of all the apostles.* Probably this is the appearance related in the following section.

Sect. 160. *Jesus ascends into heaven.*

1 3 Acts Thus *he shewed himself alive after his passion by many infallible proofs, being seen of them,* (the apostles whom he had chosen, ver. 2.) *forty days, and speaking of the things pertaining to the kingdom of God.*

24 44 Luke And he said unto them, These *are* the words (*or* things) which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms concerning me.
45 Then opened he their understanding,
46 that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day;
47 and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem:
48 and ye are witnesses of these things.

4 Acts *And being assembled together with them,* (the apostles whom he had chosen, ver. 2.) *commanded them that they should not depart from Jerusalem,*
But wait for the promise of the Father, which, saith he, *ye have heard of me.*

49 Luke And behold, I send the promise of my Father upon you:
But tarry ye in the city of Jerusalem,

Luke Until ye be endued with power from on high.

For

			1	5	Acts *For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence.*
28	18				Mat. And Jesus came.
		24	50		Luke And he led them out as far as to Bethany.
				6	Acts *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.*
				7	
				8	*But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*
—					Mat. And he spake unto them, saying, All power is given unto me in heaven and in earth.
		16	15		Mar. And he said unto them, Go ye into all the world, And preach the gospel to every creature.
	19				Mat. Go ye therefore, And teach all nations,
—					Mat. Baptizing them in the name of the Father, and
	20				of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you:
			16		Mar. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.
—					Mat. And lo, I am with you alway, even unto the end of the world. Amen.
			17		Mar. And these signs shall follow them that believe;
			18		in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
				9	Acts *And when he had spoken these things, while they beheld,*
					He was taken up, and a cloud received him out of their sight.
			51		Luke And he lift up his hands and blessed them. And it came to pass, while he blessed them,
					He was parted from them, and carried up into heaven.
			19		Mar. So then after the Lord had spoken unto them,
					He was received up into heaven.
			—		Mar. And sat on the right hand of God.
				10	Acts *And while they looked stedfastly toward heaven, as he went up, behold two men stood by them in white*
				11	*apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven?* (It seems they looked up stedfastly after he was gone out of sight, expecting perhaps to see him come down again immediately.) *This same Jesus which is taken*

			1 11	Acts	*taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*
		24 52		Luke	And they worshipped him.
		—		Luke	And returned to Jerusalem with great joy.
			12	Acts	*Then returned they into Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath day's journey.*
		53		Luke	And were continually in the temple, praising and blessing God. Amen.
	16 20			Mar.	And they went forth and preached every where, the Lord (i. e. *Christ, see Mat.* xxviii. 20.) working with them, and confirming the word with signs following. Amen.

THE END OF THE HARMONY.

PARAPHRASE AND COMMENTARY

ON THE

HARMONY OF THE FOUR GOSPELS.

SECT. I.

The reasons which induced Luke to write his Gospel. Luke i. 1,—4.

LUKE, in the preface to his gospel, mentions the reasons by which he was moved of the Holy Ghost to write the history of Christ's doctrine and miracles. Many had attempted the subject before him, but, as it would seem, had executed it imperfectly, (see the 6th preliminary observ.) writing, not from their own personal knowledge, but according to the scattered informations they had received from those who were eye-witnesses and ministers of the Word. Whereas Luke, having perfect knowledge of all our Lord's transactions from the very beginning, was qualified to give an account of them that might be depended upon, both with respect to matter and order. 1. *For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.* The things most surely believed among Christians, which many had taken in hand to narrate before Luke composed his Gospel, were the doctrine, miracles, death, resurrection and ascension of the Lord Jesus. To Christians these were matters of such moment, that the knowledge and remembrance of them were the great business and comfort of their life. We may therefore believe that those who were able, would set down in writing the particulars of most importance relating to their Master, which they had learned whether from the conversations or sermons of the apostles and eye-witnesses.—2. *Even as they delivered them unto us, which from the beginning were* * *eye-witnesses and*

Ver. 2. *Eye-witnesses and ministers of the Word.*] Because the persons, according to whose information the writers referred to by Luke composed their histories, are said to have been *eye-witnesses of the* [illegible] (*του λογου*) Gomarus, Cameron, Capellus, Witzius and Wolf, have supposed that by *the Word*, Luke meant Christ himself, one of whose titles is (*ο λογος*) *the Word*, and (*ο λογος του θεου*) *the Word of God*. See the following §. Others however, by *the Word*, understand the transactions of our Lord's public life, his sermons and miracles, called *the Word*, because they were the great subject

and ministers of the Word. The accounts hitherto given of our Lord in writing, were collected from the sermons and conversations of the apostles and other inspired teachers, who in public and private had frequent occasion to mention the most remarkable passages of his history. But histories thus drawn up, though they might contain many things highly worthy of the notice of Christians, must needs have been defective both in the matter and manner. Wherefore Luke, having a thorough knowledge of our Lord's history from the very beginning, thought fit to give a more full, regular and connected account of it, than had hitherto appeared. 3. *It seemed good to me also, * having had perfect understanding of all things from the very first, to write unto thee in order, * most excellent Theophilus.*—And this pains he took in writing the history of Jesus, that, in every age, all who believe on him, might both see and be convinced of the truth of the things wherein they have been instructed by their teachers. 4. *That thou mightest know the truth of those things wherein thou hast been instructed.*

subject of the preaching of the apostles, who were eye and ear witnesses of these things.

Ver. 3. *Having had perfect understanding of all things from the very first.* Luke might have this thorough knowledge by intimate conversation with the apostles, and particularly with Paul, whose companion he was for a long time; or he may have been present himself at a number of the transactions which he has recorded. The assurance with which he speaks of his own knowledge of these things, leads us to think that he was an eye-witness of some of them. On this supposition, his reasoning, in the preface to his history, will be more conclusive than on any other, and will stand thus: Seeing many have written from the information of the eye-witnesses and ministers, I who from the very first have had perfect knowledge of all things, both by conversing with the eye-witnesses, and by being present myself at many of the transactions of Jesus, thought it incumbent on me to write his history, for the more certain information of mankind.

Ibid. *Most excellent Theophilus.*] Κρατιστε Θεοφιλε, *validissime, potentissime prænobilissime Theophile.* This title was commonly given to persons in the highest stations of life. Accordingly Paul, speaking to the governors Felix and Festus, uses it in his addresses to them; κρατιστε Φηλιξ. Wherefore the opinion seems to be groundless, who, attending to the signification of the Greek word *Theophilus*, imagine that the evangelist does not mean any particular person, but all true Christians and lovers of God. Theophilus seems to have been a Greek, and a person of high rank. Probably Luke, while in Greece with Paul, had received great civilities from him, and in testimony of his respect, inscribed his two books to him, bestowing on him thereby a fame that will last while Christianity subsists.

§ II. *Christ's divine nature and generation are asserted.* John i. 1,—5.

Our Lord Jesus Christ having a twofold nature, the divine and the human, the Gospels not only explain his genealogy and miraculous conception, according to his human nature, but they declare his ineffable and eternal generation from the Father, as he

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is possessed of the divine. In particular, the evangelist John, to impress every reader with a sense of Christ's dignity as God, has given an account of his pre-existence in quality of the * Logos, or *Word of God*, and creator of the world. The first five verses

* Logos, *or the word of God.*] *Logos*, the name which John applies to the eternal Son of God, signifies, according to the Greek etymology, both *Discourse* and *Reason*. Le Clerc, in his notes on this passage, takes it in the latter sense when applied to the Son, because long before John wrote, the Platonists, and after them several learned Jews, particularly Philo, had used it in that sense, to signify the Creator of the world. The Stoics too, seem to have affixed a similar idea to the word *Logos*, when they affirmed that all things were formed by reason, or the divine wisdom, in opposition to the Epicurean system, which taught that the world came into being by *chance*, or was made without reason. The Platonists and Philo, by the divine reason, understood sometimes the most perfect idea, conception, or model which God had formed of every thing in his own mind, and of which he stamped the signature on his works. Thus, *ap. Euseb. Prep.* vii, 13. Philo affirms, that the material world is made after the likeness of the second God, (ος εστι τουτου λογος) *who is the reason of the Supreme God*. And the same author, in his book De Opificio Mundi, calls the *Logos*, or Divine Reason, (κοσμος νοητος) *the intellectual World*. At other times, these writers speak of the Divine Reason, or *Logos*, as a distinct being, inferior and subordinate to the Supreme God. Nevertheless, they have more than once spoken of him in terms not unlike to those used by the inspired writers. Thus Philo, in his book of agriculture, p. 132. calls the *Logos*, *God's first born Son*, (πρεσβυγενεστατος υιος) an epithet the same in signification with that which the apostle has given our Lord, Col. i. 15. (πρωτοτοκος.) Likewise the same author, in his book De Opificio Mundi, p. 11. affirms, that Moses calls the *Logos*, *the image of God*, (κατ' εικονα θεου) a term which he is very fond of himself. So the apostle, Col. i. 15. calls Christ *the image of the invisible God*. Induced by such reasons as these, Le Clerc thinks that as the name *Logos* was familiar to the philosophers, and learned Jews, who had imbibed Plato's principles, such Christians as admired the writings of Plato and his followers, must very early have adopted not the name of *Logos* only, but all the phrases which the Platonists used in speaking of the person to whom they gave that name; and consequently were in danger of corrupting Christianity with the errors of Platonism. At the same time, he imagines, that, though the notions of these philosophers concerning the second person of the Godhead were in general very confused, they had received certain true ideas of him from tradition; and that the evangelist John, for this reason, in speaking of the same person, made use of the term *Logos*, to shew in what sense, and how far it might be used with safety by Christians; but, as it is uncertain whether the primitive Christians studied the writings of Plato and Philo, it is not probable that John would think it necessary, in composing his gospel, to adopt the terms and phrases of these philosophers. Accordingly, the generality of commentators have rejected Le Clerc's supposition, believing that John borrowed the name *Logos* either from the Mosaic history of the creation, or from Ps. xxxiii. 6. where, in allusion to that history, it is said, *The heavens were created by the Word of God*; or from the Jewish Targums, particularly the Chaldee paraphrase, in which *the Word of God* is often substituted for what is in the text *Jehovah*. The first of these opinions has many abettors; Witzius, Wolf, Lampe, &c. have espoused the second; and Henry More the third. And all agree that the import of the name *Logos* is better expressed by λογος ενδιαθετος than by λογος προφορικος, terms of great fame anciently in the Arian controversy, and so have translated it the *Word*.

verses therefore of his Gospel, naturally precede the accounts given by the other evangelists, whether of our Lord's conception, or of the conception of his forerunner the Baptist. 1. *In the beginning*, viz. of the creation; for the evangelist seems here to allude to the first word of Genesis, *Bereshith*, translated by the LXX. ἐν ἀρχῇ—*was the Word*: The word existed at the time of the creation (see verses 3. 10.) consequently from all eternity.—*And the Word was with God*; namely, before any created being had existed. Perhaps this is spoken in allusion to what the Wisdom of God says of himself, Prov. viii. 30.—*And the Word was God.* It is observable that John's discourse rises by degrees. He tells us first, that the *Word*, in the beginning of the world, existed. Next, that he existed with God. And, last of all, that he was God, and made all things.—The divine person who has accomplished the salvation of mankind, is called *The Word*, and *The Word of God*, Rev. xix. 13. not only because God at first created, and still governs all things by him; but because as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God by his Son discovers his gracious designs in the fullest and clearest manner to men. All the various manifestations which he makes of himself, whether in the works of creation, providence, or redemption, all the revelations he has been pleased to give of his will, are conveyed to us through him, and therefore he is, by way of eminence, fitly styled *The Word of God.*—2. *The same was in the beginning with God.* The Socinians understand this of Christ's being taken up into heaven after his baptism, in order to be instructed in the will of God, for which they think they have Christ's own testimony, John iii. 3.; but they mistake the meaning

Ver. 1. *And the word was God.*] The Socinians affirm that the Word was God, not by nature, but by office, as being the legate or ambassador of God. But the apostle Paul, I think, has determined this point; for he insinuates that no being can be God, who is not God by nature, Gal. iv. 8. Grotius and Le Clerc affirm, that in the Old Testament the name *Jehovah* is sometimes given to angels; and, to prove this, they quote Gen. xviii. But it is replied, that the appearance of Jehovah to Abraham, mentioned in the first verse of the chapter, was very different from the appearance of the three angels in the form of men, spoken of, ver. 2. The appearance of Jehovah was that of the Schechinah, a visible symbol of the divine presence, as is evident from ver. 22. where we are told, that after *the Men*, that is, the angels who appeared in the form of Men, *turned their faces from thence and went toward Sodom, Abraham stood yet before the Lord*, and conversed with him, to the end of the chapter. We may therefore suppose, that as often as Jehovah is represented speaking in the former part of the chapter, it was not any of the angels who spake, but a voice from the Schechinah. Accordingly, to intimate this, the historian in such cases makes use of the singular number; whereas when the angels speak, or are spoken to, the plural is used; see ver. 9. This solution, it is thought, will serve for all the other passages produced by the Socinians, in proof that the name Jehovah is given in Scripture to angels or created beings.

meaning of the passage: See the Commentary. Besides, the evangelist is here describing the existence of the Word before he was made flesh, ver. 14. and therefore he cannot be understood as speaking of any thing that happened after his incarnation.—3. *All things were made by him, and without him was not any thing made that was made;* not so much as any single thing (οὐδὲ ἕν) having existence, whether among the noblest or the meanest of God's works, was made without him. But if all things were made by him, he cannot be himself of the number of the things that were made. He is superior therefore to every created being. Besides, it should be remembered that, in the Old Testament, the creation of the heavens and the earth is often mentioned as the prerogative of the true God, whereby he is distinguished from the heathen idols. The design of the evangelist in establishing so particularly and distinctly the dignity, but especially the divinity of Christ, was to raise in mankind the profoundest veneration for his instructions. And, without doubt, he who is the Word of God, the interpreter of the divine counsels,

Ver. 3. *All things were made by him.*] Although the word *make* is capable of a large sense, yet, as in other passages, Jesus is said to *create all things* (Col. i. 16. τὰ πάντα ἐκτίσθη), we cannot doubt that John uses the word ἐγένετο in the sense of *creation*, a meaning which it often has in the Jewish Scriptures. It is true, this, and the other passages which speak of Christ's making all things, are, by some, explained of his erecting the Christian dispensation; and though the terms, thus understood, turn out very high metaphors, they fancy the genius of the Jewish language easily enough admits of such. Nevertheless, I would observe here, once for all, that if the Socinian explication of the texts which attribute unto Jesus the names, perfections, and actions of the true God, are admitted, it will be very difficult to clear the evangelists and apostles from the imputation of having laid in men's way a violent temptation to idolatry. For it is well known, that as in all ages men have been exceeding prone to worship false Gods, so it was the prevailing vice of the world when the New Testament was wrote; that the grossest corruptions of the morals of mankind have ever flowed from this poisonous spring, (Rom. i. 24.); and that to destroy idolatry, and bring mankind to the worship of the true God, was the great end proposed by God in all the revelations which he made of himself to men. This being the case, is it to be imagined that either Christ himself, who brought the last and best revelation of the divine will, or his apostles, who committed that revelation to writing, would, on any occasion, have used such expressions as in their plain and obvious meaning could not fail to lead, at least the bulk of mankind, to think that the names, perfections, and actions of the true God, were ascribed to a creature, and that the worship due to the true God was due to him, (Heb. i. 6.) while in reality they meant no more but that he was miraculously formed, was commissioned to deliver a new religion to the world, was endowed with the power of miracles, and, in consideration of his exemplary death, was raised from the dead, and had divine honours conferred upon him? Instead of reforming the world, this was to have laid in their way such a temptation to idolatry as they could not well resist. Nor has the effect been any other than what was to be expected; for the generality of Christians, moved by these expressions, have all along considered Christ as God, and honoured him accordingly. John v. 23.

sels, and who is himself God, ought to be heard with the deepest attention, and obeyed with the most implicit submission. It is this circumstance, that the Son of God, who is God, came down from heaven to earth, and in person instituted the Christian religion, which gives it a dignity beyond any thing that can be imagined by men.—4. *In him was life.* The life which the evangelist here speaks of, is the human life; for he adds, *and the life was the light of men.* The human life that was in the *Word*, was the light of Men: the Word, by becoming flesh, enlightened men in the knowledge of God. Hence Jesus called himself *the light of the world*, (John viii. 12.) his doctrine being to the understanding, what light is to the eye.—5. *And the light shineth in darkness, and the darkness comprehended it not.* The last and best revelation of the divine will, wherewith the Word, in the days of his flesh, enlightened men, subsists still in great purity and splendour. It continues to shine in the midst of an ignorant and corrupt world, and that notwithstanding wicked men do not receive it.

§ III. *The angel Gabriel appears to Zacharias in the temple, and foretels the conception and birth of John Baptist.* Luke i. 5,—25.

THE Gospel first dawned when the angel Gabriel brought into the world the news of the birth of the Messiah's fore-runner. Luke, therefore, very properly begins his history, which came abroad before the other gospels, with an account of that remarkable transaction.—5. *There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia,*

Ver. 5. *Herod the king of Judea.*] This is he who is commonly known by the name of *Herod the Great*, a cruel ambitious man, who without any title obtained the crown of Judea from the Roman senate, to whom he was recommended by Mark Anthony. Under his government the Jews were very uneasy, because he was a foreigner. Nevertheless, the Roman generals in those parts having given him possession of the throne, by his own prudence and address he maintained himself in it for the space of forty years. His reign, though celebrated on many accounts, was remarkable for nothing so much as that towards the conclusion of it the Messiah and his fore-runner were born. Besides Herod the king, there are two others of this name mentioned in Scripture, viz. *Herod the Tetrarch*, surnamed *Antipas*. He was Herod the king's son, and inferior to his father both in dignity and dominion, being only a Tetrarch, and having no dominions but Galilee and Perea. It was this Herod that beheaded the Baptist, and with his men of war mocked our Lord. The other was *Herod Agrippa*, the grandson of Herod the king by Aristobulus, and brother to Herodias Philip's wife. He killed James the apostle with the sword, and imprisoned Peter to please the Jews; and was himself eaten up of worms, for his affecting divine honours. *Agrippa*, before whom Paul pleaded his cause, was the son of this Herod, for which reason he is commonly called *Agrippa the younger*.

Ibid. *Of the course of Abia.*] Ἐφημερίας Ἀβιά. It seems the descendents of Aaron multiplied to such a degree, that they could not all do duty in the

Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth. 6. *And they were both righteous before God*; that is, righteous not by pretence but in reality; for such must they be who are righteous *before God*, who knows the heart. *Walking in all the* * *commandments and ordinances of the Lord blameless.* They were not only righteous before God, but they were faultless in the eye of men; a happiness that does not always befal the truly virtuous. They were possessed of real goodness, and behaved so prudently as to obtain an universally good character. This is Luke's meaning; not that they were absolutely free from sin, for he mentions a fault which Zacharias fell into on this very occasion, and which met with a remarkable chastisement. 7. *And they had no child, because that Elizabeth was barren, and they both were now well stricken in years*: they had no offspring, nor the least expectation of any, being both very old.

8. *And it came to pass, that while he executed the priest's office in the order of his course*: 9. *According to the custom of the priest's office,* * *his lot was to burn incense when he went into the temple of the Lord.* 10. *And* * *the whole multitude of* * *the people*

the temple at once. David, therefore, divided them into twenty-four courses, who ministered weekly in their turns. The time of their ministration was called ἐφημερία, as was likewise the course itself. But the name belonged originally to the Athenian magistrates, called *Prytanes*, who being fifty men chosen by lot out of a tribe, and each man governing the city a single day, the days which any tribe governed, as well as its fifty prytanes succeeding one another, were called ἐφημερίαι. Hence, because the Jewish courses of priests resembled the Athenian prytanes in several respects, they had their name applied to them by those who wrote in Greek, but with some impropriety, as their ministry lasted not for a day but a week. Abia, the course to which Zacharias belonged, was the eighth in David's regulation; but whether the courses were the same now as at the first institution is impossible to determine.

Ver. 6. *Commandments and ordinances.*] ἐντολαῖς καὶ δικαιώμασι. The critics are generally agreed that these words signify, the one the moral, the other the ceremonial precepts of the divine law; but they are greatly divided in fixing the particular sense of each. The truth is, undoubted examples may be produced to prove that both words were used promiscuously in both senses, for which reason, to dispute nicely about them is needless.

Ver. 9. *His lot.*] Because some parts of the sacred service were more honourable than others, both the priests and Levites divided the whole among them by lot. The Jews tell us, that there were three priests employed about the service of the incense; one who carried away the ashes left on the altar at the preceding service; another who brought a pan of burning coals from the altar of sacrifice, and having placed it on the golden altar, departed; a third who went in with the incense, sprinkled it on the burning coals, and while the smoke ascended, made intercession for the people. This was the part that fell to Zacharias, and the most honourable of the whole service.

Ver. 10. *The whole multitude of the people were praying without.*] Because it sometimes happened, that on ordinary week days few or none of

the

ple were praying without at the time of the incense. 11. "*And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.* 12. *And when Zacharias saw him, he was troubled, and fear fell upon him:* that is, according to the Hebrew idiom, he was exceedingly afraid. The angel's form was such as shewed him plainly to be a being of a superior nature, (see Judges xiii. 6.); but Zacharias neither knew of what kind he was, nor on what errand he was come. No wonder then that he was exceedingly terrified, especially if he suspected him to be an evil spirit. See ver. 18, 19. 13. *But the angel said, Fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son.* We cannot imagine that this holy man, at so advanced an age, and on such an occasion, would pray for the pregnancy of his wife, who was likewise very old. The priests in this office considered themselves as the mouth of the people, and made the welfare of the nation the subject of their prayers. Wherefore, since it is reasonable to suppose that Zacharias now interceded for the coming of the Messiah, in whom all

the people attended the morning and evening sacrifices, there were four and twenty men employed to attend this service, as representatives of the people of Israel, to lay their hands on the head of the sacrifice, to pray, and to receive the blessing. These were called, from their office, *Stationary men.* Wherefore the manner in which the evangelist has expressed himself on this occasion, *the whole multitude of the people*, shews that a more than ordinary concourse was in the temple, when Zacharias had the vision of the angel Gabriel. Probably the day on which he burnt the incense was a Sabbath, or some high festival, when there was always a great multitude assembled. This circumstance duly attended to, strengthens the credibility of the facts reported by the evangelist. Zacharias' tarrying in the temple beyond the usual time, must thus have been taken notice of by many, ver. 21. There were likewise many, who, upon his coming out dumb, conjectured that he had seen a vision, ver. 22. Matters of so public a nature, and the truth or falsehood of which so many must have known, would never have been thus openly appealed to by Luke, if they had been really false.

Ibid. *The people were praying without at the time of the incense.*] As the daily sacrifice represented the sacrifice of Christ, and the incense the prayers of the saints, (Rev. viii. 1,—4.) the incense was ordered to be burnt while the sacrifice was offering, to teach mankind that it was through the sacrifice of Christ they had access to the Deity. Accordingly the sacrifices and incense, both morning and evening, were duly accompanied with the prayers of the people, and that not in the temple only, but every where else; pious men chusing to put up their supplications at the hours of sacrifice, while the ministers of religion interceded for the nation. Hence these hours were called the hours of prayer, Acts iii. 1.

V. 11. *And there appeared, &c.*] It is altogether uncertain, whether this happened at the morning or evening sacrifice. Grotius thinks it was at the morning, others fancy it was in the evening; but neither opinion is properly supported. Perhaps, therefore, it may be more to the purpose to observe, that as all nations reckoned the right sides of their temples and altars fortunate, the historian has mentioned the angel's appearing on the right side of the altar, to signify that it was a lucky omen designed to encourage Zacharias, and raise in him the expectation of good tidings.

all the families of the earth were to be blessed, we may consider the angel's words as having a reference to such a prayer, thus: The Messiah, for whose coming thou prayedst, is about to be born, for thy wife shall bring forth his fore-runner. Some, indeed, are of opinion, that the prayers which Zacharias may have put up for offspring, when he and his wife were young, are meant. Yet the time and place of the vision give reason to believe, that the object of it was a matter of more general concernment:—*and thou shalt call his name* * *John.* 14. *And thou shalt have joy and gladness, and many shall rejoice at his birth;* the birth of thy son shall cause uncommon joy to thee, and general joy to all good men. 15. *For he shall be* † *great in the sight of the Lord;* he shall be very great in respect of his office, which is to go before the Lord Messiah, and prepare his way. And as he is to preach repentance in order to the remission of sins, he shall shew mankind a pattern of that self-denial which he enjoins, and *shall drink neither wine nor strong drink;* he shall wholly avoid a delicate luxurious way of living, and be remarkable for his continued abstinence and mortification. He shall be remarkable also for the high degree of inspiration which he shall enjoy; *and* ‡ *he shall be filled with the Holy Ghost from his mother's womb.* 16. And for the efficacy of his ministry; *many of the children of Israel shall he turn to the Lord their God.* 17. *And he shall go before him,* (the Lord Messiah) *in the* § *spirit and power of Elias.*

* Ver. 13. *John.*] In the Hebrew language this name signifies *the grace of God:* hence it was fitly given to the Messiah's fore-runner, who was sent to proclaim the immediate accomplishment of God's merciful intentions towards men, the expectation of which had been raised in them by all the preceding dispensations of religion.

† Ver. 15. *Great in the sight of the Lord.*] By this some understand that true greatness whereof God is the sovereign Judge, in opposition to that greatness which men acknowledge, who often err in their opinions of things. He shall be great in the sight of God, not of man. But, if I mistake not, *great in the sight of God,* is an Hebrew expression of the same form with *αστειος τω θεω,* Acts vii. 20. and signifies, *He shall be exceeding great,* namely, in respect of his character, his office, his inspiration, and the success of his ministry, as it is explained by the angel himself.

‡ Ibid. *He shall be filled with the Holy Ghost.*] In scripture, to be filled with the Holy Ghost, commonly signifies that degree of inspiration by which the prophets anciently spake. Accordingly, in this chapter it is applied to Elizabeth, to Mary, and to Zacharias, in cases where they all spake by a particular afflatus. When the angel therefore told Zacharias, that his son should be filled with the Holy Ghost, even from his mother's womb, his meaning was, that he should be very early inspired to teach the doctrines and precepts of true religion. Nor will this seem strange, when it is remembered, that at the age of twelve years our Lord exercised his prophetical gifts among the doctors in the temple. Luke ii. 49.

§ Ver. 17. *Spirit and power of Elias.*] The son of Zacharias had the spirit of Elijah, equalling, if not exceeding him in zeal for God, in severity of manners, in courage, and in sustaining persecutions. For he was clad in a garment of camel's hair, fed on locusts and wild honey, rebuked sinners of

Elias. Though thou shalt name thy son John, he shall be the great person whom Malachi foretold should be the Messiah's fore-runner, and to whom he gave the name of Elijah, because he was to possess both the spirit and power of that prophet—*to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just.* Malachi had prophesied of the Messiah's fore-runner, under the name of Elijah, iv. 5. "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord;" and had described his office thus, ver. 6. "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Wherefore, by applying to John this prophecy, Gabriel hath pointed out the true interpretation and accomplishment of it.—As he hath done likewise with relation to Isaiah, xl. 3. by the following application of it to John; *to make ready a people prepared for the Lord.* Thus God highly rewarded the piety of this religious pair. But Zacharias, looking on the pregnancy of his wife as a thing incredible, because she was greatly advanced in years, did not believe the news thereof, though brought him by an angel, and rashly demanded a sign in confirmation of it; which want of faith was the more culpable, as he was well acquainted with the instances of Sarah, who brought forth Isaac in an extreme old age, and of the wives of Manoah and Elcana, who after long barrenness conceived, by the promise of angels. 18. * *And Zacharias said unto the angel,*

of the highest distinction with great boldness, and was put to death on that account. He had the power also of Elijah; for though he did no miracles, he was honoured with the like success in restoring the lost spirit of true religion among his countrymen. Nay, he even excelled Elijah in that which is properly the power of a prophet, and to which all his other gifts are subservient, the power of converting men; being in this more successful without miracles, than Elijah had been with them. By his preaching he made such a general change upon the manners of the nation, that he turned the hearts of the fathers Abraham, Isaac, and Jacob, to their children the Jews, from whom they had been alienated on account of their wickedness; and the hearts of the children to their fathers, by begetting in them a love of religion and religious characters; and by so doing, prepared a people for the coming of the Lord. See on Matt. xi. 11. sect 4.

* Ver. 18. *And Zacharias said,* &c.] In the Old Testament there are instances of holy men, who on occasions like to this, spake as Zacharias is said to have done, and who, instead of being reproved, are greatly commended for their faith. Comp. Gen. xv. 8. with Rom. iv. 19, 20. Nevertheless the treatment which he met with will not appear hard, when it is considered that the dispositions of his mind were very different from those of the persons mentioned. They believed the messages that were brought them, and desired to be confirmed in the faith thereof; consequently, the language of their demand was, Lord, I believe, help mine unbelief: whereas Zacharias did not believe at all. This we are told expressly, ver. 20. And as his want of faith could proceed from nothing but his fancying the angel to be an evil spirit who designed to delude him, his sin was great, and his punishment just.

angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19. *And the angel answering, said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings.* I am no evil spirit, as thou supposest, but the angel Gabriel, the same servant of God, (so the name signifies, being by interpretation *vir Dei*) who, as the Scripture informs thee, appeared anciently to the prophet Daniel, with a message concerning the Messiah. The truth of this thou mayest know, from the place where I now stand, and from the time at which I appear to thee; for I am in the presence of God, even in his sanctuary, where no evil spirit pretending a commission from him can possibly enter *. Moreover, I am not come of myself, but I am sent of God to tell thee the glad tidings of the near accomplishment of the things which I long ago shewed to Daniel at a great distance. Thou, therefore, whose advanced age ought to have been venerable by an advanced knowledge of divine things, as well as by a strong faith in the power of God, art much to blame for calling in question the truth of my message, especially as by the prophecies of Daniel thou mightest have understood, that this is the period determined for the coming of Messiah and his fore-runner.—Having thus spoken, he gave him a sign, which was also a chastisement of his offence. Because he had sinned with his lips, the angel struck him dumb, declaring that he should continue so, till the message, whose truth he had doubted of, was verified by the accomplishment. 20. *And behold thou shalt be † dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be accomplished in their season.* Accordingly, when Zacharias came out to the people, who had been praying in the court of the temple while the incense was burning, he could not speak to them. But he made such signs as let them know he had seen a vision, which was the cause of his dumbness. 21. *And the people waited for Zacharias* to come out and bless them; for so the priests used to do after burning the incense: *and marvelled that he tarried so long in the temple.* 22. *And when he came out, he could not speak unto them. And they perceived that he had seen a vision in the temple.* They saw in his countenance all the marks of the greatest fear and astonishment. These, together with the signs which he made, left them no room to doubt that he had seen a vision; *for he beckoned unto them, and remained speechless.*

 23. *And*

* The gloss given in the paraphrase of verse 19. may be confirmed likewise by a different rendering of the words thus: *I who now stand in the presence of God am Gabriel.*

† Ver. 20. *Dumb, and not able to speak.*) The affirmation of a thing, joined with the denial of its contrary, is an idiom peculiar to the Jewish language, and is the strongest affirmation possible. The style of the evangelist John is remarkable for the frequency of this idiom.

23. *And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.* This is generally supposed to have been in Hebron, a city of the priests, about twenty miles from Jerusalem. See next section, ver. 39. 24. *And after those days, his wife Elizabeth conceived, and hid herself five months, saying,* 25. *Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men.* The meaning is, either that she saw no company, judging it proper to spend much of her time in the duties of devotion, and in meditating silently on the wonderful goodness of God; or that she concealed her pregnancy for a while, lest she should expose herself to ridicule, by speaking of it before she knew certainly that it was a real conception.

§ IV. *Gabriel appears to the Virgin Mary.* Luke i. 26,—56.

26. *In the sixth month,* namely, of Elizabeth's pregnancy, *the angel Gabriel was sent from God, unto* * *a city of Galilee, named Nazareth.*—27. *To a virgin espoused to a man, whose name was Joseph, of the house of David.* Joseph was a descendant of king David, though now in low circumstances.—*And the virgin's name was Mary.* The Evangelist does not mention Mary's family, because he was afterwards to delineate her genealogy in particular. The marriage between this couple was agreed upon, but the bride was not yet brought home to her husband, as is evident from Matth. i. 20. for it was common with the Jews not to cohabit together immediately after their marriages, (Deut. xx. 7. Judges xiv. 7, 8.)—The salutation which Gabriel gave to this virgin at his first appearance, was conceived in terms importing the highest respect. 28. *And the angel came in unto her, and said, Hail! thou art highly favoured, the Lord is with thee: blessed art thou among women,* i. e. according to the Hebrew idiom, Thou art the happiest of all the women that ever lived.—A salutation so unusual from a being of a superior order, (for such his form, which was more than human, bespoke him to be) put Mary into a great perturbation of spirit. 29. *And when she saw*

* Ver. 26. *A city of Galilee.*] Galilee was the most northern part of Palestine. It was bounded on the north by Lebanon and Syria, on the west by Phœnicia, on the south by Samaria, and on the east (according to Josephus) by Jordan and the sea of Tiberias. Yet from the gospels it appears, that a part of the country north of Tiberias, and eastward of Jordan, was reckoned Galilee. (See the note on Matthew, sect. 60.) Galilee therefore comprehended the possessions of the tribes of Issachar, Zebulon, Naphtali, and Asher. It was divided into upper and lower Galilee, whereof the former was called Galilee of the Gentiles (Matth. iv. 15.) because it bordered upon the Gentile nations, and was partly inhabited by them. Josephus tells us that the whole country was exceeding populous and very fruitful; that the number of its towns and villages was great; and that, even in the lesser towns there were no less than fifteen thousand inhabitants. Bell. iii. 2.

saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be.—Wherefore, to remove her fears, the angel, speaking with a smoothing accent, bade her take courage; and explained what he had said, by telling her that she was the happiest woman upon earth, in having found such favour with God, as to be chosen to the highest honour that a Mortal could enjoy. She was to conceive and bring forth the great person, who on earth was to be called *Jesus*, because he would be the restorer of human nature, and Saviour of the world, but in heaven was known by the name of *the Son of God* most high. Moreover, being the long expected Messiah, the Lord God would give him the throne typified by that of David his earthly father; for he was to rule over the house of Jacob, the spiritual Israel, even all who imitated the faith and obedience of that good patriarch; and of this, his kingdom, there was to be no end. 30. *And the angel said unto her, Fear not, Mary, for thou hast found favour with God.* 31. *And behold thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus.* 32. *He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David.* 33. *And he shall reign over the house of Jacob for ever, and of his* * *kingdom there shall be no end.*—When Mary heard Gabriel say that she was to conceive Messiah, being conscious of her virginity, she found the matter above her comprehension,

* Ver. 33. *Kingdom there shall be no end.*] So the prophet Isa. ch. ix. 6, 7. *Unto us a child is born, &c. Of the increase of his government and peace there shall be no end.* The kingdom of Christ is twofold: 1. His spiritual kingdom, or the dominion of righteousness in the minds of men: 2. His temporal kingdom, or the outward dispensation of the gospel, together with an exercise of government over the world, by which all events are ordered, so as to promote the empire of righteousness in the hearts of men. This distinction removes the difficulty arising from 1 Cor. xv. 28. where we are told, that after the worlds are judged, Christ shall deliver up the kingdom to God the Father: compared with what Gabriel said to Mary on this occasion, and with the other passages of scripture, which affirm that our Lord's kingdom shall be everlasting. His temporal kingdom, or the gospel dispensation, will end with the world, being of no farther use. At that period likewise, he will deliver up to God the government of the world that was committed to him for the good of his church, after having accomplished the end of his coming, by putting down all rule, and all authority and power opposite to God's. But his spiritual kingdom, or the dominion of righteousness in the minds of reasonable beings, which he came down to establish, will continue with them to all eternity. Or we may suppose, that after the management of the world is delivered up to God, Jesus will still preside as head over the redeemed society in heaven, and perform such acts of government as their condition allows, and circumstances require, though still in subordination to God. For the Apostle says expressly, that *then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* Or the epithet *everlasting*, when applied to Christ's kingdom, may be taken in a popular sense, for a duration to the end of time, in opposition to the short continuance of earthly kingdoms.

prehension, and therefore desired him to explain it. 34. *Then said Mary unto the angel, How shall this be, seeing I know not a man?* Being young and unexperienced, it was not to be expected that she could have a comprehension of mind and strength of faith, equal to that which the old priest Zacharias ought to have possessed. Besides, this was a thing supernatural, and altogether without example; for though it is not distinctly mentioned by the Evangelist, it is plain, from Mary's answer, that the angel had let her know she was to conceive forthwith, and without the concurrence of a man. (See Observ. II.) These seem to have been the reasons why Gabriel, who had struck Zacharias dumb for presuming to ask a sign in proof of his wife's future pregnancy, bore with the virgin when she desired to know how hers could be brought about. In the mean time, it should be observed, that Mary did not, like Zacharias, insinuate that she would not believe till a miracle was wrought to convince her; but only that she did not understand how her pregnancy could be effected in her virgin state, and desired him to explain it to her, not doubting but it was possible. Wherefore, the weakness of her apprehension being consistent with faith, and her request being conceived with modesty and humility, the angel told her, that the wonderful event should be accomplished by the interposition of the Holy Spirit and special energy of the power of God, who would preserve her reputation entire, at least in the opinion of impartial judges, and protect her from any injury which this mystery might expose her to; for by the Jewish law a severe punishment was inflicted on women betrothed, who proved with child before cohabiting with their husbands. 35. *And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee,—Therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.* He shall be called God's Son, because thou shalt conceive him by the immediate operation of the Holy Ghost causing him to exist in thy womb.—Moreover, to confirm her faith, he acquainted her with the pregnancy of her cousin Elizabeth, who was then past the age of child-bearing; that being a thing similar, though inferior to her own pregnancy which he had been predicting. 36. *And behold * thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month with her who was called barren.* 37. *For*

* Ver. 36. *Thy cousin Elizabeth.*] Mary and Elizabeth might be cousins, as the text affirms, although the former was a descendant of David, and the latter a daughter of Aaron; because the law (Numb. xxxvi. 6.) forbidding women to marry out of their own tribe related only to heiresses, and consequently did not include the tribe of Levi, which had no particular heritable possessions that could be alienated by such marriages. Accordingly (Levit. xxii. 12.) it is supposed, as a common case, that a priest's daughter might be married to a stranger.

37, *For with God nothing shall be impossible.* 38. *And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.* In this answer, Mary expressed both great faith, and great resignation. She believed what the angel had told her concerning her conception, and wished for it; not regarding the inconveniencies she might be exposed to thereby, well knowing that the power of God could easily protect her.

Mary being much affected with what had happened, went without delay into the hill country, where Elizabeth dwelt, although it was seventy miles distant from Nazareth. She was eager to know the certainty of her cousin's pregnancy, which the angel had mentioned to shew her the possibility of her own. 39. *And Mary arose in those days, and went into the hill country with haste, into a city of Judah.* This is generally thought to have been * Hebron. 40. *And entered into the house of Zacharias and saluted Elizabeth.* On her arrival, she saluted her cousin.—But she no sooner spake, than the child in the womb of Elizabeth leaped as transported with joy. Moreover, the holy woman herself, inspired at the approach of the Messiah, saluted the virgin by the grand title of *The mother of my Lord.* Being also in a divine and prophetic ecstacy, she uttered things which had an evident relation to the particulars of Mary's interview with the angel; things therefore which Elizabeth could know only by revelation, so that she astonished Mary exceedingly, and exalted her faith beyond every doubt. 41. *And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the Holy Ghost*—42. *And she spake out with a loud voice,* such as testified the greatness of the emotion of her mind, *and said, Blessed art thou among women;* this was the salutation wherewith Gabriel had addressed Mary;—*and blessed is the fruit of thy womb;* alluding, I suppose, to the child's being the promised seed, in whom all the families of the earth were to be blessed, and who for that reason was blessed himself, Psal. lxxii. 17. 43. *And whence is this honour to me, that the mother of my Lord should come to me?* If Elizabeth had not spoken by inspiration, as we are told, ver. 41. she could not so much as have suspected that Mary was to be the mother of Messiah. But it being revealed to her, she was greatly struck with the honour that was done her; and expressed her sense thereof, by asking in a rapture of astonishment, how it came to be conferred on her. 44. *For lo, as soon as the voice of*

* The city of Judah, where Zacharias and Elizabeth lived, is thought to have been Hebron, because Hebron was not only one of the cities appointed for the priests to dwell in, (Josh. xxi. 11.) but was situated in the mountains of Judah. (Josh. xi. 21.) which, running from south to north, gave the name of the *Hill Country* to that part of Judea. Hebron lay south from Jerusalem, at the distance of about twenty-four miles.

of thy salutation sounded in mine ears, the babe leaped in my womb for joy. The revelation being made to her a little before Mary arrived, her salutation made such an impression upon her, that it affected the very babe in her womb, so as to make it leap for joy, as if it had been sensible too of Messiah's approach, whose fore-runner it was. 45. *And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord;* plainly commending the faith and humility which Mary had expressed, when the angel assured her that she should become pregnant in her virgin state; contrary to the behaviour of Zacharias, who, it seems, had informed Elizabeth by writing of all that had happened; or she might come to the knowledge of it by revelation.—The virgin having heard Elizabeth thus speak, was likewise filled with the Holy Ghost; so that being inspired, she expressed the deepest sense of her own unworthiness, and of the infinite goodness of God, in chusing her to the high honour of being the Messiah's Mother. This she did in a hymn, which, though uttered extempore, is remarkable for the beauty of its style, the sublimity of it sentiments, and the spirit of piety which runs through the whole. 46. *And Mary said, My soul doth magnify the Lord.* 47. *And my spirit hath rejoiced in God my Saviour.* When a person speaking of himself mentions his *soul* or *spirit* as doing a thing, it is the strongest expression in human language, and intimates his doing the thing mentioned with the utmost energy of all his faculties. Mary, therefore, by saying that 'her soul magnified the Lord, and that her spirit rejoiced in God,' meant to tell that she exerted the utmost vigour of all her faculties, in declaring the perfections of God which constitute his greatness, and that the consideration of his goodness towards her, filled her with joy to the utmost extent of her capacity. 48. *For he hath regarded the low estate of his handmaiden.* Though I am a person in the lowest station, and had not the least reason to expect that any thing extraordinary should arise from me; yet God hath put such honour on my condition as to make me the instrument of bringing into the world Messiah, the desire of all nations; for which reason, all generations shall esteem me peculiarly happy; *for behold from henceforth all generations shall call me blessed.* 49. *For he that is mighty,* Almighty God, *hath done to me great things,* (μεγαλα) miracles. So μεγαλα and μεγαλειον often signify in the Old Testament, being applied to the miracles wrought in Egypt, and in the wilderness: see Deut. x. 21. [illegible]. 7. xxxiv. 12. Perhaps Mary had now in her eye her miraculous conception of Messiah. *And holy is his name.* She made this remark to signify her humble faith in God's wisdom and goodness. She was astonished that God should have chosen her, a person of the meanest condition, to be mother of Messiah. Yet from her belief of the divine perfections,

perfections, she was convinced that all was done in wisdom and truth. 50. *And his mercy is on them that fear him from generation to generation.* So great is the goodness of God, that he rewards the piety of his servants upon their posterity, to the thousandth generation, Exod. xx. 6. By making this observation, the virgin modestly insinuated, that she imputed the great honour that was done her, not to any merit of her own, but to the piety of her ancestors Abraham and David, which God thus rewarded upon their latest posterity. 51. *He hath shewed strength with his arm.* It is an observation of Grotius, that God's great power is represented by his *finger*, his greater by his *hand*, and his greatest by his *arm*. The production of lice was the finger of God, Exod. vii. 18.; and the other miracles in Egypt were done by his hand, Exod. iii. 20. But the destruction of Pharaoh and his host in the Red Sea, was brought to pass by his arm, Exod. xv. 16. Wherefore the virgin's meaning is, that in this dispensation of his providence, God mightily manifested his sovereign power. *He hath scattered the proud in the imagination of their hearts.* The *proud* great women, who indulged many fond *imaginations* concerning the honour that should accrue to them from giving birth to Messiah, *he hath scattered*; he hath filled them with shame to such a degree, that they have scattered and hid themselves; in allusion to an army of cowards who, breaking their ranks, run off in despair. 52. *He hath put down the mighty from* their *seats*, (δυναστας απο θρονων, the rulers from their thrones) *and exalted them of low degree.* The kings who sprang from David, had no doubt, one after another, expected to be the parents of Messiah; and when the kingdom was taken from them, such of the royal progeny as were in the highest station, would reckon this their certain and highest privilege. But now their hope was wholly overthrown. They were brought down by God from that height of dignity, to which in their own imagination they had exalted themselves; and a person in the meanest condition of all the royal seed was raised to it. 53. *He hath filled the hungry with good things, and the rich he hath sent empty away.* Both the poor and the rich are here represented as waiting at God's gate in the condition of beggars; the rich in expectation of receiving the honour of giving birth to Messiah; the poor in expectation, not of that blessing, but hoping for such small favours as suited their condition. While they wait in this state, God, by an exercise of his sovereignty, bestows the favour so much courted by the rich, on a poor family, to its unspeakable satisfaction, and sends the rich away disappointed and discontented. 54. *He hath holpen his servant Israel*, αντελαβετο, here translated *to help*, signifies properly to support a thing that is falling, by taking hold of it on the falling side. Mary's meaning therefore was, that God had now remarkably

supported the Jewish nation, and hindered it from falling, by raising up Messiah among them, the matchless renown of whose undertaking, would reflect infinite honour on the nation who gave him birth. Perhaps also by his servant Israel, she meant all those who are spiritually so called. *In remembrance of his mercy.* When men remember things which they ought to perform, they commonly perform them, especially if no obstacle lies in their way. For some such reason as this, the Scriptures say, God remembers his attributes when he exerts them in a signal manner, and his promises when he fulfils them in spite of all opposition. So he is said to forget a thing, when he acts outwardly as men do when they have forgotten it. Yet, properly speaking, forgetting and remembering are both of them absolutely inconsistent with the perfection of God, in whose mind all things, past, present, and to come, are ever present. 55. *As he spake,* (promised, see ver. 70.) *to our fathers, to Abraham and to his seed for ever,* i. e. to all his seed, Gentiles as well as Jews. For though the virgin might not have a distinct conception of what she uttered, understood in this extensive view; yet as she spake by inspiration, there is nothing to hinder us from affixing such a meaning to her words, especially as the construction of the sentence will scarce admit of any other. It might therefore be better translated thus: *In remembrance of his mercy to Abraham, and to his seed for ever, as he spake to our fathers.* And so Mary having, to her unspeakable satisfaction, found all things as the angel had told her, she returned home at the end of three months, when the period of Elizabeth's pregnancy was completed. 56. *And Mary abode with her about three months, and returned to her own house* in Nazareth.

§ V. *John is circumcised in Hebron. Zacharias has the use of his speech restored.* Luke i. 57,—80.

57. *Now Elizabeth's full time came that she should be delivered; and she brought forth a son.* 58. *And her neighbours and her cousins heard how the Lord had shewed great mercy upon her;* by giving her a son after so long a course of barrenness: *and they rejoiced with her.* 59. *And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.* The law did not enjoin that the child should have his name given him at circumcision; but it was customary to do it then, because at the institution of the rite, God changed the names of Abraham and Sarah, Gen. xvii. 5, 15. 60. *And his mother answered and said, Not so; but he shall be called John.* She might in this act by revelation, or Zacharias may have explained the whole affair to her in writing, as was hinted above. 61. *And they said unto her, There is none of thy kindred that is called by this name.* 62. *And they made*

sign

signs to his father, how he would have him called. 63. *And he asked* (namely by signs, being dumb) *for a writing table, and wrote, saying, His name is John.* Zacharias had no sooner done writing, than he recovered his speech; the angel's prediction being then fully accomplished. Accordingly, with an audible articulate voice, he praised God in holy raptures, to the astonishment of all present. 64. *And his mouth was opened immediately, and his tongue* * loosed, *and he spake and praised God;* probably by acknowledging the justice of the punishment that had been inflicted upon him, and the greatness of the sin which had procured it. By this open affectionate confession, he impressed all his neighbours and acquaintance with a reverence for God, and a fear of offending him. 65. *And fear*, that is religious awe, *came on all that dwelt round about them, and all these sayings*, or rather things, (so ῥήματα signifies, even according to our translation, ver. 37. and Luke ii. 15.) *were noised abroad throughout all the hill country of Judea.* Being very extraordinary events, they were much talked of in that country, and people formed many conjectures concerning the child. 66. *And all they that heard them laid them up in their hearts, saying, What manner of child shall this be?—And the hand of the Lord was with him*, i. e. as it is explained, verse 80. he was remarkable, even from his infancy, for the qualities both of his body and mind; he had an eminent degree of the protection, blessing, and assistance of God, visibly bestowed upon him.

On this occasion Zacharias prophesied concerning the future greatness of his son; the power that loosed his tongue inspiring him with the knowledge of his character and office. 67. *And his father Zacharias was filled with the Holy Ghost, and* † *prophesied,*

* These extraordinary circumstances, I mean the appearing of the angel to Zacharias in the temple; Zacharias's dumbness; Elisabeth's pregnancy, when past the age of child-bearing; and the restoration of Zacharias's speech on the day of his son's circumcision, were all wisely ordered by Providence, to accompany the conception and birth of John, that he who was the Messiah's fore-runner, might not seem an obscure and ordinary man, but one that was the peculiar object of the decrees and counsels of Heaven. He was introduced into the world in this magnificent manner, that the attention of his countrymen being awakened, and high expectations of him raised, he might execute the duties of his ministry with greater advantage, and effectually prepare the people for receiving the Messiah himself, who was soon to appear in person.

† Ver. 67. *Prophesied.*] Some imagine, that by Zacharias prophesying, Luke means only that he celebrated the praises of God with great elevation and affection of soul. And it must be acknowledged, that this sense the word hath in other passages of Scripture, particularly 1 Chron. xxv. 1. where Asaph and Jeduthan are said to prophesy with the harp and cymbal, which, ver. 3. is explained by their *giving praise and thanks to God.* See likewise, 1 Chron. x. 5. 2 Cor. xi. 5. However, as Zacharias is said on this occasion to have been filled with the Holy Ghost, and to have uttered a prophecy concerning his son, the ordinary sense of the word may very well be admitted here.

phesied, saying: with an holy enthusiasm, which was the effect of inspiration, he spake as follows. 68. *Blessed be the Lord God of Israel, for he hath visited and redeemed his people.* Let all honour and glory be ascribed to the possessor and governor of the world, the God of the people of Israel, because he hath visited and redeemed his people. For God to visit his people, is a metaphorical expression, signifying to shew them great favour. It is taken from the custom of princes, who commonly visit the provinces of their kingdom, in order to redress grievances and to confer benefits. The great benefit accruing to the people of God from the visitation which this holy man speaks of here, is their redemption or deliverance from all their spiritual enemies, by the coming of Messiah. 69. *And he hath raised up an horn of salvation for us, in the house of his servant David.* In the prophetic language, *a Horn* signifies power, dignity, dominion; because the strength and beauty of several animals lie in their horns. A Horn of Salvation, therefore, is a power which works or brings salvation. Here it signifies Messiah, who was soon to appear to save his people: the knowledge of which grand event had been communicated to Zacharias by the angel who foretold the birth of his son, ver. 17. 70. *As he spake* (promised) *by the mouth of his holy prophets* * *which have been since the world began,* 71. *That we should be delivered from our enemies, and from the hand of all who hate us.* He hath raised up a mighty deliverer,

* Ver. 70. *Which have been since the world began.*] ἀπ' αἰῶνος, from the beginning of the world. By *the world* in this passage, some understand the Jewish dispensation, because before the giving of the law, no prophet spake either of God's raising up a horn of salvation in the house of David, or of his performing his covenant with Abraham. Whereas Moses, in the very beginning of that dispensation, often spake of the Israelites conquering their enemies, if they kept the law. And to these promises they suppose Zacharias now alluded, because the general strain of his discourse seems to respect the temporal deliverance, which the Jews imagined Messiah would accomplish for the Israelites. Nevertheless, if we carefully attend to the text, we will be sensible that this 70th verse is connected, not with the verse which precedes it, but with that which follows it, in this manner: *He hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of holy prophets, &c.* as the accomplishment of a promise which he made by the prophets from the beginning of the world, which promise was, *that we,* the spiritual Israel, *should be saved from our enemies, and from the hand of all that hate us.* Accordingly, we find that a promise of this kind was made to the parents of mankind immediately after the fall, and by them handed down to their posterity, that the seed of the woman should bruise the head of the serpent. This sense renders Zacharias's words more consistent than the other, which can never shew how a horn of salvation in the house of David, was promised by the prophets from the beginning of the Jewish dispensation. And though it should be granted, that Zacharias had not now in his eye the general spiritual deliverance of the people of God, yet as he spake by inspiration, the meaning of the Holy Ghost here, as in many other prophecies, might be much more extensive than the ideas of the prophet by whom he spake, and who often did not understand what he uttered, as Peter informs us, 1 Epist. i. 10, 11.

deliverer, according to the promise which he was graciously pleased to make unto mankind, from the very beginning of the world; namely, that all virtuous and good men should be fully and finally rescued from their spiritual enemies, and secured for ever from falling under the power of those who hate them.—72. *To perform the mercy* promised *to our fathers, and to remember his holy covenant.* 73. *The oath which he sware to our father Abraham.* God hath raised up a mighty deliverer in the house of David, to perform the great spiritual mercy which he promised to our fathers, and to fulfil that most gracious covenant, which he was pleased to confirm by oath to our father Abraham, Gen. xxii. 16.—The tenor of which covenant was, that Abraham's spiritual seed being delivered from their enemies by Messiah, should, under his government, worship God cheerfully without slavish fear, and serve him by purity of heart and integrity of life, through all generations. 74. *That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him* * *without fear,* 75. *In holiness and righteousness before him all the days of our life.*—Having thus described the great blessing which Messiah, whose coming he had so near a prospect of, was about to confer upon men, Zacharias proceeded to speak concerning his own son, who, as the angel had told him, was to be Messiah's fore-runner. 76. *And thou child* (pointing towards John, or perhaps taking him in his arms) *shalt be called the prophet of the Highest,* thou shalt be the messenger of God most high; *for thou shalt go before the face of the Lord to prepare his ways:* thou shalt go before the Lord Messiah, to dispose mankind to reverence him, and to receive his doctrine. And this thou shalt do, by preaching to his people the glad tidings that there is salvation to be obtained; and by declaring to them in what way it is to be obtained, even by repentance: God having determined to pardon the sins of the penitent. 77. *To give the knowledge of salvation unto his people, by the remission of their sins.* 78. *Through* † *the tender mercy of our God.* Though thou shalt give men the glad tidings of the pardon of their sins upon

* Ver. 74. *Without fear*] ἀφόβως, without a slavish fear, or that spirit of bondage mentioned Rom. viii. 15. For the whole of this promise, both as it was originally made to Abraham, and as it is here applied to the coming of Messiah, respected a spiritual deliverance; though the Jews generally understood it of a deliverance from their enemies on earth, as perhaps Zacharias also did.

† Ver. 78. *The tender mercy*] ἐυσπλαγχνα θεου, *the bowels of mercy.* These two words are often used in Scripture, both jointly and separately. They signify *pity*, because that passion is commonly attended with a motion in the bowels, especially when the object of it is one we have an interest in. See Isa. lxiii. 15. Philip. ii. 1. Col. iii. 12. Where *the bowels of mercy* signifies the most tender mercy. The word, used by itself, signifies any strong affection whatever. Thus Philem. ver. 7. *The bowels of the saints are refreshed by thee, brother.*

upon their repentance, thou shalt teach them that their pardon is the pure effect of the most tender mercy of God. Of which mercy this indeed is the highest expression, that he is about to make Messiah, the sun of righteousness foretold by the prophets, to arise upon the world, *whereby* * *the day spring from on high hath visited us.* 79. *To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.* At his coming Messiah shall enlighten with the knowledge of salvation the Gentile nations, who had long lived in ignorance and wickedness, which are the cause of death. Nay, he shall guide the feet even of us Jews into the way of happiness, by shewing us more perfectly the will of God and the method of salvation.—In these elevated strains did this pious man describe the great blessings which mankind were to enjoy by the coming of the seed promised to Adam, to Abraham, and to David.

The years of John's infancy expiring, he grew daily in wisdom and stature. 80. *And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel:* during the whole course of his private life, he continued in the deserts or hill country of Judea, (ver. 39.) till his ministry commenced, about the thirtieth year of his age.

* Ver. 78. *The day spring from on high.*] ἀνατολὴ ἐξ ὕψους. As ἀνατολὴ σελήνης, the rising of the moon, Isaiah lx. 19. signifies the moon herself, so ἀνατολὴ, the elliptical expression here used for ἀνατολὴ ἡλίου, may signify the sun. For Zacharias is alluding to the passages in the prophetic writings, which describe Messiah by the metaphors of the *light* and the *sun*; particularly Malachi iv. 2. where he is called the *Sun of righteousness*, both on account of the light of his doctrine, and the joy produced by his appearing. See also Isaiah lx. 1, 2, 19. Indeed no figure was ever more happily imagined, or more naturally applied, than this which represents the promised seed under the notion of the sun. For most aptly may Jesus be likened to the *rising sun*; his doctrine being to the souls of men, what *light* is to their bodies. It is altogether necessary for directing our steps in the paths of truth and righteousness; it is exceedingly sweet to the spiritual taste, by discovering the most important and delightful truths; nay like the light, it throws a beauty and pleasantness upon every thing in this lower world, which, without the assurance of God's reconcileableness would be but a dark and dreary scene to sinners, however noble and beautiful in itself.

§ VI. *Our Lord's genealogy by his supposed father.* Matt. i. 1,—17.

The evangelist Matthew opens his history with our Lord's genealogy by Joseph his supposed father. Luke gives another genealogy of him, thought by many to be Joseph's also, but without foundation; for the two genealogies are entirely different from David and downward. It is true, some have attempted to reconcile them by alledging, that they exhibit Joseph's pedigree, the one by his natural, the other by his legal father. But had this been the case, the natural and legal fathers would have been brothers, which it is plain they were not, *Jacob*, Joseph's father

father, in Matthew, being the son of *Matthan*, the son of *Eleazar*; whereas *Eli*, the father supposed to be assigned him by Luke, was the son of *Matthat*, a different person from Matthan, because the son of *Levi*. The right of redemption, as it was called, cannot be pleaded here from the example of Boaz and Ruth. For though Boaz married Ruth by virtue of his being the nearest relation to Mahlon her former husband, Obed, the issue of the marriage, was never called the son of Mahlon his legal father, but always of Boaz. Nay, it may be doubted whether, even in the case of a man's taking his brother's wife, the issue of the marriage was ascribed to the deceased brother. The law indeed says, that the first-born of such a marriage shall succeed in the name of the deceased brother, (Deut. xxv. 6.) and Mat. xxii. 24. we have the expression, *raise up seed to his brother*. But it does not follow, that the children of such marriages were ever called the children of the deceased. The examples found in Scripture, if I mistake not, are contrary to this interpretation. For it cannot be proved of Zorobabel the son of Pedajah, who is given as an instance, (1 Chron. iii. 19.) that he was the Zorobabel called in Matthew's genealogy and elsewhere, the son of Salathiel. Pedajah was indeed Salathiel's brother, and had a son named Zorobabel; but that son was different from Zorobabel the son of Salathiel, because his children were different. Compare 1 Chron. iii. 19. with Matt. i. 13. As for the expression, Matt. xxii. 24. *raise up seed to his brother*, it means no more but that an heir should be begotten, to succeed the deceased in his inheritance; and that the families should be kept distinct, as is plain from the words of the law itself, Deut. xxv. 6, 7. To affirm with Julius Africanus, quoted by Eusebius, lib. i. c. 7. that *Jacob* and *Levi*, the persons who immediately precede Joseph in the genealogies, were brothers, the sons of one mother, whom he calls *Eitha*, will not mend the matter. Because though it should be granted that Joseph had a legal as well as natural father, who were brothers by their mother, it must be proved that among the Jews children were named by their legal fathers, before it can serve the turn to allege that Joseph is called the son of his legal father. Besides, Africanus's notions is contradicted by the Jewish doctors, particularly Maimonides, whose words are these: *Fratres uterini nequaquam reputantur fratres, sive in causa hereditatis cernendæ, sive in causa ducendæ fratris, aut excundi calcei*. Lamy Harm. p. 3.

But to shew this opinion all the favour possible, let us allow that Joseph had a legal father, whose pedigree is likewise given; and that by the custom of the Jews, he might be called the son of his legal father. It will necessarily follow, on these suppositions, that we are altogether uncertain whether our Lord's mother, from whom alone he sprang, was a daughter of David, and consequently

consequently cannot prove that he had any other relation to David, than that his mother was married to one of the descendents of that prince. Let the reader judge whether this fully comes up to the import of the passages of scripture, which tell us, he was *made of the seed of David*, Rom. i. 3. and that *according to the flesh he was raised of the fruit of his loins*, Acts ii. 30. Upon the whole, this important difficulty may be removed more happily, by supposing that Matthew gives Joseph's pedigree, and Luke Mary's. For the words of the latter evangelist, properly pointed and translated, run thus. 3. *And Jesus himself, when he began* his ministry *was about thirty years of age, being (as was supposed the son of Joseph) the son of Heli.* He was the son of Joseph by common report, but in reality the son of Heli by his mother, who was Heli's daughter. We have a parallel example, Gen. xxxvi. 2. where Aholibamah's pedigree is thus deduced. *Aholibamah the daughter of Anah, the daughter of Zibeon.* For since it appears from ver. 24, 25. that Anah was the son, not the daughter of Zibeon, it is undeniable that Moses calls Aholibamah the daughter both of Anah and of Zibeon, as Luke calls Jesus the son both of Joseph and of Heli. And as Aholibamah is properly called the daughter of Zibeon, because she was his grand-daughter, so Jesus is fitly called the son of Heli because he was his grand-son. In the mean time, the common pointing and construction of the passage may be retained, consistently with the opinion I am contending for; because, though the words *Son of Heli* should be referred to Joseph, they may imply no more but that Joseph was Heli's son-in-law, his son by marriage with his daughter Mary. The ancient Jews and Christians understood this passage in the one or other of these senses; for the Talmudists commonly call Mary by the name of Heli's daughter.

That Matthew should have deduced our Lord's pedigree, by enumerating the ancestors of Joseph who was not his real father, may be accounted for on the supposition, that he wrote posterior to Luke who has given his real pedigree, and that he intended to remove the scruples of those who knew that Messiah was to be the heir of David's crown. In this view, though Joseph was not Christ's real father, it was directly for the Evangelist's purpose to derive his pedigree from David, and shew that he was the eldest surviving branch of the posterity of that prince; because this point established, it was well enough understood that Joseph by marrying our Lord's mother, after he knew she was with child of him, *adopted him for his son*, and raised him both to the dignity and privileges of David's heir. Accordingly, the genealogy is concluded in terms which imply this: Jacob *begat Joseph the husband of Mary of whom was born Jesus.* Joseph is not called the father of Jesus, but the husband of his mother

mother Mary. To conclude, the privileges following this adoption will appear to be more essentially connected with it, if as is probable Joseph never had any child. For thus, the regal line of David's descendents by Solomon failing in Joseph, his rights were properly transferred to Jesus his adopted son, who indeed was of the same family, though by another branch. Matthew therefore has deduced our Lord's political and royal pedigree, with a view to prove his title to the kingdom of Israel, by virtue of the rights which he acquired through his adoption; whereas Luke explains his natural descent, in the several successions of those from whom he derived his human nature.

Our Lord's genealogy given by Luke, will appear with a beautiful propriety, if the place which it holds in his history is attended to. It stands immediately after Jesus is said to have received the testimony of the Spirit, declaring him the *Son of God*, that is to say, *Messiah*, and before he entered on his ministry, the first act of which was his encountering with and vanquishing the strongest temptations of the arch enemy of mankind. Christ's genealogy by his mother, who conceived him miraculously, placed in this order, seems to insinuate that he was *the seed of the woman*, which in the first intimation of mercy vouchsafed to mankind after the fall, was predicted to break the head of the serpent. Accordingly Luke, as became the historian who related Christ's miraculous conception in the womb of his mother, carries his genealogy up to Adam, who, together with Eve, received the fore-mentioned promise concerning the restitution of mankind by the seed of the woman.

That the genealogy not only of our Lord's mother, but of his reputed father, should have been given by the sacred historians, was wisely ordered; because the two taken together prove him to be descended of David and Abraham in every respect, and consequently that one of the most remarkable characters of the Messiah was fulfilled in him, the principal promises concerning the great personage, in whom all the families of the earth were to be blessed, having been made to those patriarchs in quality of his progenitors; first to Abraham, Gen. xxii. 18. then to David, Psal. cxxxii. 11, 12. Accordingly, in plain allusion to these promises, Matthew begins his genealogy of Jesus as follows: 1. "*The book of the generation of Jesus Christ, the son*

of

* Ver. 1. *The book of the generation*] Βιβλος γενεσεως, *the table of the genealogy*. We have the word Βιβλος used in the limited sense, Mark x. 4. where a bill of divorce is called Βιβλος, and Jer. xxxii. 14. where a deed of conveyance is called a *Book*. Sepher. It seems both the Hebrews and the Greeks, by the word *Book*, understood any kind of writing, whether short or long.—Though γενεσις in other places has the signification of the Hebrew *Toledoth*, which sometimes comprehends the whole actions of a man's life, it is used here in its proper meaning. For the Evangelist did

of David, the son of * *Abraham.* 2. *Abraham begat Isaac, and Isaac begat Jacob, and* † *Jacob begat Judas and his brethren.* 3. *And* ‡ *Judas begat Phares, and Zara* || *of Thamar; and Phares begat Esrom, and Esrom begat Aram.* 4. *And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.* 5. *And Salmon begat Booz of* § *Rachab, and Booz begat Obed*

not design this as the general title of his work, but of this particular part of it only. Grotius therefore has well translated the phrase *descriptio originis*, agreeably to the use of the word γενεσις in Greek authors.

* Ibid. *Of Jesus Christ, the Son of David, the son of Abraham.*] Here the Evangelist proposes what he is going to prove; namely, that Jesus Christ, whose history he is about to give, was the son of David and Abraham. His care in this point was altogether necessary. For it was the grand prophetical character of Messiah, that he was to spring from Abraham and David.

† Ver. 2. *Jacob begat Judas and his brethren.*] The brethren of Judas are mentioned in this genealogy, because, though they were not Messiah's progenitors, they were on an equal footing with Judas, in respect of religious privileges. To them belonged the promises, and their posterity had the law given to them. It was otherwise with Ishmael and Esau, though the one was the son of Abraham, and the other of Isaac. They, and their posterity, were expressly excluded from the privileges of the covenant, for which reason they are not mentioned in Messiah's genealogy.

‡ Ver. 3. *Judas begat Phares and Zara.*] Zarah is mentioned, not because he was the twin-brother of Pharez, our Lord's progenitor, for if that had been a reason for assigning him this honour, Esau, the twin-brother of Jacob, ought to have obtained it likewise. But he is mentioned to prevent any mistake. For unless Zara had been spoken of, considering the infamy of Phares's birth, we might have been apt to imagine, that not the Pharez [illegible] but another son of Judah, called Pharez, was our Lord's progenitor; it being no uncommon thing among the Jews to have several children of the same name. Wherefore, to put this matter beyond doubt, Thamar, as well as Zarah, is mentioned in the genealogy. It is for a like reason, that in this genealogy, when Solomon is spoken of, Bathsheba, Bathsheba, is mentioned not by her own name, but by her relation to her former husband; Ver. 6. *David the king begat Solomon of her that was the wife of Urias.*

|| Ibid. *Of Thamar.*] It is remarkable that only four women are mentioned in this genealogy, and that all of them are branded to the [illegible] with a mark of infamy; viz. Thamar for incest, Rahab for fornication, Ruth for heathenism, and Bathsheba for adultery. Perhaps the Holy Spirit designed to obviate the cavils of the Jews, who entertained low thoughts of Christ, because he was born of so mean a mother. For they could not but see the atrocity of such a prejudice, when they considered that their most illustrious fathers sprung from women, whose glories eclipsed theirs infinitely more than our Lord's mother, to whom her great [illegible] character and unaffected piety, were nobler ornaments than all the boasted gifts of fortune.

§ Ver. 5. *Theophylact says, it is plain, that Rahab, mentioned in this genealogy, was not the Jericho spoken of in the Jewish history, and applauded by the Apostles Paul and James, for an act of her extraordinary faith; and his opinion has been embraced by several modern commentators, for the following reasons, viz. Because her name is written differently by the LXX. and by the Apostles, viz. Raab, not Rachab, as Matthew writes. In every passage where Rahab of Jericho is mentioned, [illegible]

Obed of Ruth, and Obed begat Jesse. 6. *And* * *Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Uriah.* 7. *And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.* 8. *And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.* 9. *And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.* 10. *And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.* 11. *And* § *Josias begat Jechonias* ‡ *and his brethren,* § *about the time they were carried away to Babylon.* 12. *And after they were brought to Babylon, Jechonias*

is distinguished by the epithet of *the Harlot*: whereas, the woman mentioned in the genealogy has no such name given her. 2. Because the Israelites were expressly discharged from entering into affinity with any of the nations who inhabited Canaan. (Deut. chap. 7.) 3. On supposition that Rahab of Jericho was the mother of Boaz and wife of Salmon, she must have born Booz when she was eighty years old, a thing not very probable in that age of the world, when the period of human life was so much shortened. But to the 1st and 2d arguments it is replied, that nothing can be concluded with certainty from the orthography of the name, nor from the epithet of *Harlot*, such differences occurring often in histories both sacred and profane. To the 3d, the answer is, that Rahab, though originally a heathen, may have been a proselyte, as such the Moabitess whom Booz married, and Maachah the daughter of the king of Geshur, whom David married, are supposed to have been. To the 4th argument it is replied, that Booz may have been not Salmon's immediate son by Rahab, but his grandson, or great grandson; unless the expression in the genealogy is thought too particular to admit of this interpretation. *Salmon begat Booz of Rahab*, implying an immediate generation, as the following words, *Booz begat Obed of Ruth*, plainly does, *and Booz begat Obed of Ruth.*

* Ver. 6. *Jesse begat David the king.*] In the genealogy, David has the title of *King* given him, because he was the first king of his family, and because he had the kingdom entailed upon his children; in which respect, he had greatly the advantage of Saul, from whose family the kingdom was taken away almost as soon as it was conferred. It is true, ten of the twelve tribes revolted from Rehoboam, David's grandson. Nevertheless the promise of God remained sure: for an end was soon put to the kingdom of the ten tribes. Whereas, the empire of the two tribes was of a much longer duration, not to mention that the tribe of Judah, out of which Messiah was to spring, was one of the two that continued their allegiance to David's family.

† Ver. 11. *Josias begat Jechonias.*] This is Jehojakim the immediate son of Josias, called Jechonias, not by Matthew only, but by the author also of 3 Esdras i. 34. That he was a different person from Jechonias, mentioned Ver. 12. see proved in the note on that verse.

‡ Ibid. *And his brethren.*] The brethren of Jechonias or Jehojakim are mentioned in the genealogy, because all of them, except *Sallum*, filled the throne, though Jechonias alone had the right, being the eldest brother. This is plain from 2 Kings xxiii. 31. where we are told that Jehoahaz, who reigned before Jehojakim or Jechonias, was twenty-three years and three months old at his death; whereas his brother Jehojakim, who succeeded him in the kingdom, was at his accession twenty-five years old. It is plain, therefore, that Jehojakim was elder than Jehoahaz by a year and nine months.

§ Ibid. *About the time they were carried away to Babylon.*] There were

* *Jechonias begat Salathiel, and Salathiel begat Zorobabel.* 13. *And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.* 14. *And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.* 15. *And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.* 16. *And*

two transportations to Babylon of the tribes which composed the kingdom of Judah. The first happened in the eighth year of the reign of Jehojakin, the son of Jehojakim. For Jehojakin delivered up the city to Nebuchadnezzar, and by treaty agreed to go with the Chaldeans to Babylon, and to carry with him his trained soldiers and smiths, 2 Kings xxiv. 12. The second transportation happened in the eleventh year of the reign of Zedekiah, when the city was taken by storm, and all the people made prisoners of war and carried off. The seventy years of the captivity were dated from the first transportation, Ezek. xl. 1. Hence it is properly called *μετοικεσία*, and the other *αἰχμαλωσία*, though the propriety of the names is not always preserved in scripture. It is of the first transportation that the Evangelist speaks in the genealogy.

* Ver. 12.] *Jechonias*, mentioned in verse 12. of the genealogy, must be a different persons from Jechonias in the 11th verse, because otherwise the number of fourteen generations will not be complete in the last class, even though the reading taken notice of in the margin of the English Bibles were adopted; a boundless that no author whatever can be supposed to have committed. *Jechonias*, verse 12. is *Jehojakim*, called *Eliakim* before his accession to the throne, and the son of *Josiah*; but *Jechonias* in the 11th is *Jehojakin*, called also *Jechoniah* the son of *Jehojakim*. What confirms this remark is, that not the evangelist only, but the LXX. and Josephus, have given these two kings one common name. Nay, in the scripture itself Jehojakin is called Jehojakim. For (Dan. i. 1.) Nebuchadnezzar is said in the third year of the reign of *Jehojakim king of Judah*, to have come in person to the siege of Jerusalem, which was begun some time before by his lieutenants, 2 Kings xxiv. 8.—11. In ver. 2. of Daniel, it is said, *The Lord gave Jehojakim king of Judah into his hand*; and from ver. 3. it appears that the *children of Israel*, the *royal family*, and *the princes*, had been brought captives by Nebuchadnezzar to Babylon. These particulars, compared with 2 Kings xxiv. 12.—16. clearly prove that *Jehojakim* in Daniel is *Jehojakin*, in the eighth year of whose reign Nebuchadnezzar took Jerusalem, after a siege of [illegible] 12.] and carried the Jews away to Babylon.—It may be objected, indeed, that Daniel, one of the captives, is said to have interpreted Nebuchadnezzar's dream in the second year of his reign (Dan. ii. 1.) Notwithstanding, in the first year of Nebuchadnezzar king of Babylon, which was the fourth year of Jehojakim the immediate son of Josiah, Jeremiah foretold the captivity as an event at some considerable distance; but the answer is easy. Jeremiah, chap. xxv. 1. speaks in the first year of Nebuchadnezzar's joint government with his father; whereas, Dan. ii. 2. 3. the second year of his sole empire after his father's death is described. It is true, throughout the whole genealogy, except in this instance, every person is twice mentioned, being represented as the son of the precedent, and the father of the subsequent branch. Yet this particularity is not without example; for in the account of Jonathan's posterity, (1 Chron. ix. 41.) there is an omission of a branch of the descent, perfectly similar to that under consideration, but which is supplied by the translators, from ch. viii. 35. Wherefore, if the branch omitted in Matthew was so supplied, the genealogy would run thus, ver. 11. *And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.* And Jechonias begat Jechonias. 12. *And after they were brought*

16. *And Jacob* * *begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.* 17. † *So all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.*

to Babylon, Jechoniah begat Salathiel. Josiah is said to have begotten Jechoniah and his brethren *about the time of the captivity* (επι της μετοικεσιας), although it was more than forty years before it, as is plain from Jehoiakim's age. He was thirty-six years old when he died (2 Kings xxiii. 36.) eight years before the captivity; for so long his son Jehoiakim reigned after his death, 2 Kings xxiv. 12. It is plain, therefore, that the preposition επι does not signify here precisely *at that time*, but, as usual, it comprehends a period of some considerable length.

* Ver. 16. *Begat Joseph the husband of Mary, of whom was born Jesus who is called Christ*] Ιησους, ὁ λεγομενος χριστος, *who is Christ*, or Messiah. This idiom, which is very familiar to the Hebrews, we have often in the New Testament. For example Luke i. 76. 1 John iii. 1. Nor is the idiom peculiar to the Hebrews, we find it Hom. Iliad. Γ. ver. 138. τω δε νυμφιον ἁκην, *and that one who reverenceth the reveil of a dear wife.* For the meaning of the name *Christ*, see on John xii. 34. at the end of the note, § 169.

† Ver. 17. *So all the generations, &c.*] Matthew, designing to shew that Jesus was the Messiah, began his genealogy at Abraham, to whom the promise was originally made, that in his seed all the families of the earth should be blessed. But the succession of Christ's ancestors, from Abraham downward, naturally resolved itself into three classes: viz. that of private persons, from Abraham to David; next of kings, from David to Jehoiakim; and then of private persons again, from the Babylonish captivity, when an end was put to the regal dignity of our Lord's progenitors, in the [illegible] of Jehoiakim; who, [illegible] twenty years before the captivity, 2 Kings xxiv. 8, 15. and was a king, *properly* enough reckoned the first of the private persons from the captivity to Christ, because the Babylonians stript him of royalty at that period, and reduced him to the condition of a private person. And as for Salathiel and Zerubbabel, notwithstanding they had the supreme command after they returned from the captivity, they were not vested either with the titles or powers of princes, being only lieutenants of the kings of Persia. Wherefore, the evangelist thus invited by his subject, fitly distributing Christ's ancestors into three classes, the first and last of which consisting exactly of fourteen successions, he mentions only fourteen in the middle class, though in reality it contained three more, viz. *Ahaziah, Joash*, and *Amaziah*. But such like is one of this kind are not uncommon in the Jewish genealogies. For example, Ezra vii. 3. Azariah is called the son of Meraioth, although it is evident from 1 Chron. vi. 7—9. that there were six descendents between them. Besides, Matthew, according to his plan, ought to have omitted the three kings in the account which he has given of our Lord's ancestors, for, as is probable, they had no right to the crown. To begin with Ahaziah, we are told, 2 Chron. xxii. 1. that he was made king by the inhabitants of Jerusalem, upon his father's death, because his elder brothers had been all killed by the Philistines. But the sacred historians commonly use the expression of the *people making a king*, when they conferred the dignity on one that had no right to it by birth, as is evident in the case of Jehoahaz the son of Josiah, who is said, 2 Chron. xxxvi. 1. to have been made king by the people of the land, in his father's stead. For by comparing his age at his accession, and the length of his reign, ver. 2. with the age

of

of his successor Eliakim at his accession, ver. 4. it appears that the latter was the elder brother, and, consequently, that the kingdom had been bestowed on Jehoahaz, in prejudice of his right. It is not improbable, therefore, that Ahaziah was chosen in the place of some infant children, left by his deceased elder brothers, to whom the kingdom of right belonged. As for his son Joash, and grandson Amaziah, the kingdom may have continued in their possession likewise, to the prejudice of the true heirs, who having failed about the time that Uzziah, the son of Amaziah, ascended the throne, his title became good, for which reason the evangelist acknowledges him in the line of our Lord's ancestors, and calls him the son of Jehoram, who was the immediate father of Ahaziah, the first of the three kings that enjoyed the crown without a title. Matthew calls Uzziah the *son* of Jehoram, agreeably to the Scripture phraseology, which gives the name of *son* to the remotest descendant of any person, (Matt. i. 1.) and speaks of Isaiah's present progenitor as immediately begetting him. Thus the prophet Isaiah xxxix. 7. tells Hezekiah, that the sons which he should beget, should be made eunuchs in the palace of the king of Babylon; although the Babylonish captivity did not happen till the reign of Jehojakim, who was the fifth from Hezekiah. Now, as Matthew proposed to prove that our Lord had a legal title to the crown and kingdom of David, in consequence of his being the adopted son of Joseph, who was the lineal male heir of that prince, or the eldest descendent of his son Solomon, in whom the right of succession was vested by divine appointment, (1 Chron. xxiii. 9. 10. xxviii. 5.) it was not to his purpose to mention any but those who by their primogeniture had a right to the crown. Such kings as had no right, though they had possession, as deservedly omitted, and not [illegible] their descendants acknowledged, till their title became good by the [illegible] of the elder branches. Thus the succession of kings in Christ's genealogy were duly reduced to fourteen. At the same time we must observe, that it would have been a sufficient vindication of the evangelist to have said, that he gave Christ's pedigree as he found it in the authentic tables which, according to the customs of the nation, were preserved in his family; as is evident from Josephus, [illegible] i.e. *Pray, give me this succession of our family, as I found it written in the public tables.*

§ VII. *An angel appears to Joseph in Nazareth, and commands him to take home his wife.* Matthew i. 18.—25.

As it was the fourth month of Mary's pregnancy when she returned from visiting Elisabeth, the signs of it began to appear. Her husband observed them, was incensed, and meditated the dissolution of the marriage. But before he came to a determination, it is natural to think he would converse with her upon the subject; and that she, in her own vindication, might relate to him the vision of the angel, the message he had brought her, and what happened to Zacharias and Elizabeth; perhaps also she might produce letters from Zacharias, foreseeing what was to happen. But Joseph, apprehensive that the whole might be a stratagem of Mary and her relations to save her reputation, thought himself obliged to divorce her, although he was not fully certain of her unchastity; for he was a religious observer of the law. Nevertheless, he resolved to do it privately, by putting the bill into her bosom before two witnesses only, and without

out mentioning in the bill the reason of the divorce, which might have exposed her to the punishment of death, Deut. xxii. 20, 21. Besides, he did not chuse to make a public example of her, as there was a possibility that what she alledged might be true, in which case he believed her innocence would some how or other be made to appear. He therefore thought he was bound in justice to preserve her character as entire as possible, the circumstances alledged entitling her to this lenity, although they were not such as in his opinion could justify him, if he should retain her. While he was revolving these things in his own mind, he fell asleep, and by an internal light saw an angel, who explained to him the nature of Mary's pregnancy, banished his fears, and commanded him to take her home. 18. *Now the birth* (or rather *the conception*) *of Jesus Christ was on this wise.* The generation and conception of Jesus Christ was entirely different from that of his ancestors, and of all the men that ever lived.—*When as his mother Mary was espoused to Joseph,* * *before they came together, she was found with child of the Holy Ghost.* After the espousals, Mary's pregnancy appeared before her husband, and she *came together*, that is, lived together. But upon enquiry, her pregnancy was found by her husband to be the effect, not of any criminal correspondence with other men, but of the operation of the Holy Ghost, whereby the human nature of Jesus was formed in her womb more perfectly than could have happened in the way of ordinary generation.—19. *Then Joseph her husband being* † *a just man,* a strict observer of the law of his nation, by which it was unlawful to retain an adulteress, resolved not to compleate the marriage—*and not willing to make her a public example, was minded to put her away privily:* The tenderness of his former love to her, and the sweetness of her own disposition, as well as the circumstance mentioned above, might lead him to this mild measure. 20. *But while he thought on these*

* Ver. 18. *Before they came together.*] It was the custom of the Jews, for the husband and wife after marriage to abstain some time from cohabiting together. We have very ancient traces of this custom in scripture, particularly Gen. xix. 2, 14, 17. From which it appears that Lot's sons-in-law who had married his daughters, had not cohabited with them. The custom seems to have arisen from the desire which men have of being ascertained of the chastity of the women they marry. Among the Jews, the espoused virgin commonly remained at her father's, or with her relations, till the time of the proof of her chastity expired. Accordingly, in the present instance, we find the virgin carrying three months with her cousin Elizabeth, after she was espoused. Likewise we find the angel ordering Joseph to take her home to his house, ver. 20.

† Ver. 19. *A just man.*] That *δικαιος* here signifies a religious observer of the law of *Moses* is evident from Luke xx. 20. where we are told that the Pharisees and Herodians who came to ask Jesus concerning the lawfulness of paying tribute to Cesar, feigned themselves *just men, δικαιους*, wherefore *δικαιος* was now a *vox signata* for a strict observer of the law.

these things: Being a matter of great moment especially to Mary, he made it the subject of much serious deliberation—*Behold the angel of the Lord appeared to him in a dream.* Anciently God oftentimes manifested his will to his people in particular cases by dreams and visions. Nay, favours of this sort were now and then conferred on heathen princes and great men; for instance, Abimelech, Pharaoh, Nebuchadnezzar, the Magi, and others—*saying, Joseph thou Son of David:* The angel addressed him by this name, that putting him in mind of whom he was descended, he might the more easily be convinced of the truth of what he was about to tell him concerning his wife's pregnancy. *Fear not to take unto thee Mary thy wife.* Do not scruple to take thy wife home. In doing so, thou wilt neither commit sin thyself, nor cloak it in her—*For that which is conceived in her is of the Holy Ghost.* She is innocent: her pregnancy is not the effect of any criminal correspondence; it is miraculous, being produced by the operation of the Holy Ghost. 21. *And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.* By the direction which I now give thee, thou shalt call the son which thy wife hath miraculously conceived, and will bring forth in due time, *Jesus* or *Saviour;* to intimate that he is the seed promised to Abraham and David, who by publishing the new dispensation, and by giving himself a ransom for the sins of many, shall deliver his people [illegible] from the dominion and punishment of sin, and bring them to everlasting [illegible] This remarkable interposition of Providence is an illustrious proof of the care which [illegible] takes of good men, both in affording them direction, and in keeping them from [illegible] 22. *Now all this was done.* That is, *all this,* comprehends not only what is mentioned in the preceding verses, but the whole particulars of this transaction, and among [illegible] circumstance taken notice of in the last verse of the chapter, viz. that Joseph did not know Mary till she was delivered, because that circumstance, as well as her miraculous conception, was necessary to the accomplishment of the prophecy now cited by the Evangelist, that a virgin was to bring forth a son in her virgin state—*that it might be fulfilled which was spoken of the Lord by the prophet* (Isaiah vii. 14.) *saying,* 23. *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us.* Mary's miraculous conception of Jesus in her virgin state, was an evident accomplishment of Isaiah's prophecy concerning a virgin's being with child. But the Evangelist further informs, that our Lord's being named Jesus was an accomplishment of the same prophecy, which likewise foretold that the virgin's son should be called Emmanuel. This application merits the reader's attention, being a clear proof that the writers of the New Testament, in ci-

ing and applying the passages of the old, considered the sense of those passages rather than the words. Otherwise, how could Matthew have said, that Joseph's naming Mary's son Jesus, was an accomplishment of Isaiah's prophecy which foretold that the son of the virgin mentioned by him should be called Emmanuel? Indeed, if the sense of the prophecy is attended to, the application will appear abundantly proper: for the name *Jesus*, is upon the matter of the same import with *Emmanuel*, because none but the Son of God, who is God, could be Jesus or the Saviour of mankind. And therefore the Saviour appearing on earth in the human nature, is really *God with us*. That this is the true design of the application, is evident from the Evangelist himself, for he has interpreted both the names, Jesus as well as Emmanuel, to shew that the prophecy was fulfilled, not in the names, but in the signification of them.—24. *Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife.* Joseph when he awoke must have been sensible that what had happened to him was in a dream. Yet he was at no loss to believe the reality of the vision. The strength of the impression, with other proofs usually given in such cases, left him no room to doubt that the vision was from God. And therefore he no sooner awoke than he felt his mind perfectly at ease. Upon which he obeyed the heavenly message with joy. He took his wife home, after giving her an account of the revelation that had been made to him of her innocence, and assuring her that he was now fully persuaded of it, and of all the extraordinary things he had related. At the same time in his conversation with her he observed such chastity as was suitable to so high a mystery. 25. *And * knew her not till he had brought forth her first born son, and he called his name Jesus.* This circumstance the evangelist takes particular notice of, lest any reader should have suspected that there was not an exact accomplishment here of the prophecy which foretold, not only that a virgin should conceive, but that a virgin should bring forth a son. For the whole of this affair had been particularly described by Isaiah long before it happened.

* Ver. 25. *Knew her not till she had*, &c.] Some affirm that the term *first born* denotes the eldest of two or more children. But those who contend for the perpetual virginity of Mary, observe that the appellation is used where there is only one child. Thus Exod. xiii. 2. *Sanctify me all the first born.* They observe farther, that the scriptures furnish examples in which the phrase of doing or not doing a thing till some other thing comes to pass, by no means implies that that thing was done when the other came to pass. It implies simply that it was not done before the thing mentioned happened: but whether it was done after, it leaves quite uncertain. For example, 1 Sam. xv. 35. *And Samuel came no more to see Saul until the day of his death.* 1 Tim. iv. 13. *Till I come, give attendance to reading, to exhortation, to doctrine.* From these examples they infer that Matthew's expression does not necessarily imply that Joseph knew his wife after she was delivered.

§ VIII. *The edict for taxing Judea. Jesus is born in Bethlehem.* Luke ii. 1,—7.

In those days there went out a decree from Augustus Cæsar, that the whole land of Palestine should be taxed or enrolled. This was the enrollment of the Census, first practised by Servius Tullius, the sixth king of Rome, who ordained that the Roman people at certain seasons should upon oath give an account of their names, qualities, employments, wives, children, servants, estates, and places of abode. By this institution, Servius, designed to put those who had the administration of public affairs in a condition to understand the strength of every particular part of the community, that is, what men and money might be raised from it; and according to those assessments or estimates, men and money were levied afterwards as occasion required. Luke ii. 1. *And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.*—2. *And this taxing was first made (carried into execution,* see the first chronological dissertation) *when Cyrenius was governor of Syria.* When the Census was made in any country, the inhabitants were obliged to attend in the cities to which they belonged: see Livy, book xlii. c. 10. The reason was, without a precaution of this kind, the Census would have been excessively tedious, and people who were abroad might have been omitted, or set down among the inhabitants of other cities, where they would not have been found afterwards, or they might have been enrolled twice, which would have bred confusion in the registers.—Herod, who it is probable executed the Census in his own dominions by appointment of Augustus, seems to have made a small alteration in the method of it. For, instead of ordering the people to appear as usual in the cities where they resided, or to whose jurisdictions the places of their abode belonged, he ordered them to appear according to their families; perhaps, because it was the ordinary way of classing the Jewish people, or because he desired to know the number and strength of the dependents of the great families in his dominions. 3. *And all went to be taxed, every one into his own city.* So then Herod's order for the taxation, bearing that every one should repair to the city of his people to be enrolled, Joseph and Mary, the descendents of David, went from Nazareth, the place of their abode, to * Bethlehem,

* Bethlehem was a town of great antiquity; for we read of it in Jacob's days when it was called *Ephrath*, Gen. xxxv. 19. In later times it was called *Bethlehem Judah*, to distinguish it from another *Bethlehem* which was in Galilee, and belonged to the tribe of Zebulon, Josh. xix. 15. Anciently Bethlehem of Judah was but a village, though afterwards it obtained the title of a city, being enlarged and fortified by Rehoboam, 2 Chron. xi. 6. Yet it continued to be a small place, even after that reparation, as may be gathered from Micah's prophecy, quoted Matt. ii. 6. which is the reason

hem, the city where David and his ancestors were born, 1 Sam. xx. 6, 29. Accordingly, Booz, David's great grandfather, calls it the city of his people, Ruth iii. 11. 4. *And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David)*—5. *To be taxed with Mary his espoused wife.* The propriety of this expression appears from Matt. i. 25. where we are told, that Joseph knew not his wife till she had brought forth her first-born son. *Being great with child.* It may seem strange that Mary in this condition should undertake so great a journey. Perhaps the order for the Census required that the wives as well as the husbands should be present. Or the persons to be taxed being classed in the roll according to their lineage, Mary might judge it proper on this occasion to claim her descent from David, in order to her being publicly acknowledged as one of his posterity; and the rather as she knew herself to be miraculously with child of the Messiah. 6. *And so it was that while they were there, the days were accomplished that she should be delivered.* Whatever views Mary might have in going up to Bethlehem, it was brought to pass by the direction of God, in order that the Messiah might be born in Bethlehem, the city of David, agreeable to the prophecy of Micah, chap. v. 2. 7. *And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because* the concourse of people was so great that *there was no room for him in the inn.* (See on Luke x. 34. § 82.) Through the whole course of his life, Jesus despised the things most esteemed by men. For though he was the Son of God, when he became man he chose to be born of parents in the meanest condition of life. Though he was heir of all things, he chose to be born in an inn, nay in the stable of an inn, where, instead of a cradle, he was laid in a manger. The angels reported the good news of his birth, not to the Rabbies and great men, but to shepherds, who being plain honest people, were unquestionably good witnesses of what they heard and saw. When he grew up, he wrought with his father as a carpenter. And afterwards, while he executed the duties of his ministry, he was so poor that he had not a place where to lay his head, but lived on the bounty of his friends. Thus, by going before men in the thorny path of poverty and affliction, he has taught them to be contented with their lot in life, however humble it may be *.

ession that it is called a village (κωμη), John vii. 42. Eusebius, in his book of Hebrew places, tells us, that it stood six miles to the south of Jerusalem, on the road to Hebron, and upon his authority it is so placed in all the maps.

* The affair of the taxing is mentioned by Luke, not so much to mark the time of Christ's birth, as to prove two things: 1. That he was born in Bethlehem: 2. That his parents were at that time universally known to be

branches of the royal family of David. The importance of ascertaining these points arose from hence, that they were fixed by the prophets as express characters of the Messiah. John vii. 42. *Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?*—By the particular destination of Providence therefore, while Joseph and Mary were attending the enrollment at Bethlehem, Mary brought forth her son, and laid him in a manger, not being able to procure him better accommodation, at a time when the town was so exceedingly crowded.

§ IX. *Angels appear to the shepherds of Bethlehem.* Luke ii. 8,—20.

On the night in which the Son of God was born, a multitude of angels, dispatched from the seats of the blessed, found the shepherds who were to be honoured with the news of his nativity, watching their flocks in the fields near Bethlehem. An inexpressible splendour surrounding these heavenly beings, terrified the shepherds exceedingly, at the same time that it gave them notice of their arrival. Therefore to calm their fears, one of the angels bade them take courage, because he was come on a friendly errand, namely, to inform them that the Messiah, who should bless all nations, was born in Bethlehem. Moreover, he mentioned the particular place where they should find him, and gave them marks to distinguish him by. 8. *And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.* Φυλασσοντες φυλακας της νυκτος επι της ποιμνης αυτων, *watching the watches of the night over their flocks.* It seems there were a number of them together; for they watched by turns. 9. *And lo the angel of the Lord came upon them, and the glory of the Lord,* a very bright light, *shone round about them: and they were sore afraid.* 10. *And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people.* 11. *For* * *to you is born this day in*

* Ver. 11. *To you is born this day, &c.*] Almost all the Greek fathers after the fourth century, thought our Lord was born the 6th of January; but the Latins fixed his birth to the 25th of December. However the principles upon which both the one and the other proceeded, clearly prove their opinion to be without foundation. They imagined that Zacharias, John Baptist's father, enjoyed the dignity of high-priest, and that he was burning incense on the day of expiation, when the angel appeared to him in the temple. And as the national expiation was always made on the 10th of Tizri, answering to the 25th of September, they fixed Elizabeth's pregnancy to that day, and supposed that Gabriel appeared to Mary precisely six months after; so that reckoning nine months forward, they brought the birth of Christ exactly to the 25th of December. The Greek fathers, though they proceeded upon the very same principles, were not so exact in their calculations, making the birth to happen ten days later. But the uncertainty, or to express it better, the fallacy of these principles, has induced Scaliger, Calvisius, and most learned men since their time, to maintain, in opposition to the ancient doctors of both churches, that our Lord was born in September. The writers mentioned, support their opinion by the following calculation. When Judas Maccabeus restored the temple

in the city of David, a Saviour, which is Christ, your long expected Messiah, (see on John xii. 2. end of the note, § 110.) *the Lord.* 12. *And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.* For the shepherds to have found Messiah lying in a manger, might have scandalized them. It was therefore very proper, that the angel should forewarn them of this circumstance, and make it the sign whereby they should distinguish him. The welcome news being published, the heavenly host were heard celebrating in songs and hymns divine, the praises of almighty God on account of his unspeakable mercy to men. 13. *And suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying;* αινουντων here may be translated *singing;* for so the word is used often in Anacreon's odes. Hence Hesychius joins the following words together as synonymous, ὑμνω, ᾀδω, αδω, λεγω. 14. *Glory to God in the highest, and on earth peace, good will towards men.* They sang with ravishing melody, Δοξα εν ὑψιστοις Θεω, και επι γης ειρηνη εν ανθρωποις, ευδοκια. *Glory to God in the highest* heavens, or among the highest orders of beings. Let the praises of God (so the word *Glory* signifies, Psal. l. 23. *whoso offereth praise glorifieth me*) be eternally celebrated by the highest orders of beings, notwithstanding they are not the immediate objects of this instance of his infinite goodness—*and on earth peace among men.* On earth let all manner of happiness (so *Peace* signifies in the Hebrew language) from henceforth prevail among men for ever, because the designs of the devil against them are utterly overthrown.—And as they departed, they shouted in the sweetest, most sonorous, and most seraphic strains, BENEVOLENCE; expressing the highest admiration of the goodness of God, which now began to shine with a brighter lustre than ever, on the arrival of his Son to save the world. As soon as the celestial choir had ended their hymn, the shepherds went in quest of the Saviour of mankind. 15. *And it came to pass as the angels were gone away from them into heaven,* probably they saw them ascend; *the shepherds said one to another, Let us now go even unto Bethlehem,*

temple worship, on the 20th of the month Casleu, answering to the beginning or middle of our December, the course of Joarib, or first course of priests, according to 1 Chron. xxiv. 7. began the service, the rest succeeding in their turns. By making computations, according to these suppositions, it is found, that the course of Abia, to which Zacharias belonged, served in the months of July or August, at which time the conception of the Baptist happened. And as Mary had her vision in the sixth month of Elizabeth's pregnancy, that is to say about the beginning of January, she conceived so as to bring forth our Lord in the September following. To this agrees the circumstance of the shepherds lying out in the fields the night of the nativity, which might happen in the month of September, but not in January. So likewise the taxation at Christ's birth, which might be executed more conveniently in autumn, than in the depth of winter, especially as the people were obliged to repair to the cities of their ancestors, which were often at a great distance from the places of their abode.

lehem, and see this thing (ῥῆμα) *which is come to pass, which the Lord hath made known unto us.* 16. *And they came with haste, and found Mary and Joseph, and the babe lying in a manger.* Though it is not mentioned, it looks as if the angel had described to them the particular inn in Bethlehem where Messiah was born. And having found the child lying where the angel had said, they were by that sign fully confirmed in their belief, and with boldness declared both the vision which they had seen, and the things which they had heard pronounced by the angel and the heavenly host with him. 17. *And when they had seen* the child, *they made known abroad*, they declared without reserve to all present, and to all their acquaintance afterward, *the saying which was told them concerning this child*; namely, that he was Christ the Lord, and the Saviour of the Jews; that a vision of angels had given them this information, and that they had heard the heavenly host praising God on account of his birth. 18. *And all they that heard it, wondered at those things which were told them by the shepherds.* Joseph and Mary, with the people of the inn who attended them, and such of their relations as were come up to Bethlehem to be taxed, and happened to be with them on this occasion, were exceedingly astonished at the things which the shepherds openly declared; and the rather because they could not understand how one born of such mean parents could be Messiah. In the mean time, Mary was greatly affected with, and thought upon the shepherds words, the sense of which she was enabled to fathom, by what had been revealed to herself. She said nothing however, being more disposed to think than to speak, which was an excellent instance of modesty and humility in so great a conjuncture. 19. *But Mary kept all these things, and pondered them in her heart.* 20. *And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.* They returned home, and by the way praised God, expressing their gratitude to him for having condescended, by a particular revelation, to inform them of so great an event as the birth of Messiah, and because they had seen the signs by which the angel in the vision pointed him out to them.

§ X. *Jesus is circumcised in Bethlehem, and about a month after that, is presented in the temple.* Luke ii. 21,—39.

Our Lord being now eight days old, they circumcised him in Bethlehem, according to the institutions of Moses, and called him *Jesus*, which was the name that had been given him by Gabriel before he was conceived, Luke i. 21. *And when eight days were accomplished for* * *the circumcising of the child, his name was called*

* Ver. 21. *The circumcising of the child.*] Among the Jews it was reckoned dishonourable to keep company with persons uncircumcised, Acts xi. 3.

ded Jesus, which was so named of the angel before he was conceived in the womb. But because the law required that he should be presented in the temple, at the end of forty days from his birth, and that the usual offerings should be made, his parents would find it more convenient to go up with him from Bethlehem where he was born, at the distance of six miles, only, than after Mary's recovery to carry him first to Nazareth, which was a great way from Jerusalem. We may therefore reasonably enough suppose, that they tarried in Bethlehem all the days of the purification, and that from Bethlehem they went straightway to Jerusalem. Here entering the temple, the sacrifices prescribed for the purification of women after child-bearing, were offered for Mary, who, according to custom, waited in the outer court till the service of her purification was performed. 22. *And when the * days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord.* 23. (*As it is written in the law of the Lord,* (Exod. xiii. 2) *every male that openeth the womb, shall be called holy to the Lord*) 24. *And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons.* This was the offering appointed for the poorer sort. It is evident, therefore, that although Joseph and Mary were both of the seed royal, they were in very mean circumstances. The evangelist mentions the presentation of the child to the Lord, before the offering of the sacrifice for the mother's purification; but in fact this preceded the presentation, because till it was performed,

21. 3. Wherefore, to render Jesus acceptable to the Jews, to fit him for conversing familiarly with them, and to qualify him for discharging the other duties of his ministry, it was necessary that he should be circumcised. Besides, as Messiah was to be the descendent of Abraham, whose posterity were distinguished from the rest of mankind by this rite, he received the seal of circumcision to shew that he was rightly descended from that patriarch. To conclude, it was necessary Jesus should be circumcised, because thereby he was subjected to the law of Moses, and put in a condition to fulfil all righteousness.

* Verse 22. *Days of her purification.*] See Lev. xii. 1,—6. from which it appears, that for the first seven days after child-bearing, whoever touched the woman, or conversed with her, was polluted. For thirty-three days more she was still, though in an inferior degree, unclean; because she could not all that time partake in the solemnities of public worship. At the conclusion of this term, she was commanded to bring certain sacrifices to the temple, by the offering of which the stain laid on her by the law was wiped off, and she restored to all the purity and cleanness she had before. Thus was the law of the purification after bearing a son. But for a daughter the time of separation was double: the first term being fourteen days, and the second sixty-six; in all eighty days before she could approach the sanctuary. Now as Jesus was circumcised, though perfectly free from sin, so his mother submitted to the purifications prescribed by the law, notwithstanding she was free from the pollutions common in other births. It was evident, indeed, that she was a mother, but her miraculous conception was not generally known.

formed, the mother could not enter the temple; accordingly, Luke himself introduces both the parents presenting Jesus, v. 27.

The service of Mary's purification therefore being ended, she went with her son in her arms into the temple, and assisted her husband in presenting him to the Lord. On this occasion two extraordinary incidents happened, which not a little confirmed their faith, and raised their hopes concerning the future greatness of their son. There was now, it seems, in Jerusalem, one Simeon, venerable on account of his age, his prophetic spirit, his virtue, and his consummate piety. This good man had lived long in expectation of seeing Messiah. For God, in reward of his piety, had favoured him so highly as to assure him by a particular revelation, that he should not die till he had seen the Lord's Christ. 25. *And behold there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel*, i. e. the Messiah, very fitly called the consolation of Israel, because in all ages the prophets had been sent with promises of his coming, to comfort the people of God under their afflictions. (See Isa. xlix. 13. lii. 9. lxvi. 13. Jer. xxxi. 13. Zech. i. 17.) *And the Holy Ghost was upon him.* He was endowed with the spirit of prophecy. 26. *And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.* (See on John xii. 2. at the end of the note, § 110.) Accordingly, coming by the direction of the Spirit into the temple, while the parents of Jesus were presenting him to the Lord, and paying the usual price for his redemption, it was signified to him that this was *He.* Transported therefore with exceeding joy, he took the child in his arms, and praised God for allowing him to behold the author of that salvation, which he had prepared to be offered to all people. 27. *And he came by the Spirit into the temple: And when the parents brought in the child Jesus, to do for him after the custom of the law* *, 28. *Then took he him up in his arms, and blessed God, and said* aloud, in the hearing of all the people then present, 29. *Lord, now lettest thou thy servant depart in peace, according to thy word.* Let me depart out of the world filled with the satisfaction of having seen the Messiah, according to the gracious promise thou wast pleased to make me. This good man having obtained

* The rite of redemption was instituted to perpetuate the memory of the divine mercy, which spared the first-born of Israel, when those of Egypt, men and beast, were destroyed. Accordingly, by this title God claimed the whole first-born of Israel, in all succeeding generations, as his property; ordering the firstlings of clean beasts to be offered to him in sacrifice, and the first-born of men to be presented before him in the temples as an acknowledgment of his right to them; but at the same time permitting their parents to redeem them, by paying to the priests five shekels, in value about twelve shillings and sixpence of our money; a sum that was exacted for the redemption of every first-born son whatever, without regard to the condition of the family. Numb. xviii. 15, 16.

obtained the utmost pitch of felicity, in the gratification of that which had always been his highest wish, and having no farther use for life, desired immediate death. Yet he would not depart of himself, knowing that no man can lawfully desert his station till God who placed him therein, calls him off. 30. *For mine eyes have seen thy salvation*, 31. *Which thou hast prepared before the face of all people.* 32, *A light to lighten the Gentiles, and the glory of thy people Israel.* Simeon being well acquainted with the prophetic writings, knew from them that Messiah was to be the author of a great salvation, which, because it was planned by God, this pious man very properly refers to God; *thy salvation.* He knew likewise, that this salvation was not designed for the Jews only, but for all mankind. Therefore he says, it was prepared by God *before the face of all people.* Withal, because in the prophecies Messiah is introduced teaching and ruling the Gentiles, he calls him, after Isaiah, *a light to lighten the Gentiles, and the glory of Israel*, whom he greatly honoured by condescending to arise among them.

Simeon's words surprised both Joseph and Mary, not because they imported things greater than could be applied to their son; they knew him to be the Messiah, and so must have been sensible that they were what properly belonged to him; but they marvelled how Simeon, a stranger, came to the knowledge of the child. 33. *And Joseph and his mother marvelled at those things which were spoken of him.* 34. *And Simeon blessed them, and said unto Mary his mother,* * *Behold this* child *is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against;* (ως σημειον αντιλεγομενον) a mark to be shot at; the butt of the malice of wicked men. In these words which he addressed to Mary, he foretold the reception which her son was to meet with from his countrymen. He added, 35. *Yea a sword* (ρομφαια, a javelin or dart) *shall pass through thine own soul also;* the darts that are shot at thy son shall pierce thee to the heart; the calumnies, persecutions and sufferings which he shall be exposed to, especially in his death, shall prove matter of the great-

* Ver. 34. *Behold this* child, &c.] In this prediction, Simeon was directed to use a metaphor corresponding to that found Isaiah viii. 14. xxviii. 16. which passages Paul has joined in one citation, and applied to the Messiah, Rom. ix. 33. *Behold I lay in Sion a stumbling-stone, and rock of offence, and whosoever believeth on him shall not be ashamed.* In allusion to this metaphor, Simeon, holding up the child in his arms, cried, *Behold, this is set for the fall and rising again of many in Israel.* This is the stumbling-stone and rock of offence, which God has long ago foretold he will lay in Sion, and by whom many in Israel shall fall; for they shall reject him on account of the meanness of his birth and fortune. At the same time, this is a stone set for the rising again of many in Israel; because those who are fallen may help themselves up by leaning upon him, i. e. receiving and obeying his religion; or, as the apostle has expressed it, *whosoever believeth on him shall not be ashamed.*

est affliction to thee, and shall sting thee with the bitterest griefs; —*that the thoughts of many hearts may be revealed*: all these things are ordered by providence, that the dispositions of men, whether good or bad, may be made to appear.

In the mean time there came into the temple an aged woman named Anna, whose mortification to the world appeared by her having lived a widow ever since her husband's death, which happened while she was very young; as did her piety likewise towards God, by the constancy with which she waited on the temple worship, night and day. 36. *And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity.* 37. *And she was a widow of about fourscore and four years, which departed not from the temple, but served* God *with fastings and prayers night and day.* The meaning is not, that Anna abode continually in the temple. For none lived there save the priests and Levites. But she attended constantly at the morning and evening sacrifices, (see on Luke xviii. 1. § 101.) and was often in the exercise of private prayer and fasting, spending the greatest part of her time in the temple, as we find the apostles doing, Acts ii. 46. This good woman having the Messiah discovered to her, either by what Simeon said, or by a particular revelation of the Spirit, the favour which God now conferred on her, in allowing her to behold *his Christ*, filled her with an ecstacy of joy. She therefore praised the Lord aloud with great fervency, and spake afterwards of the child under the character of Messiah, to all her acquaintance in Jerusalem that had any sense of religion, or faith in its promises. 38. *And she coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.* This is the reading of most of the Greek copies, and of the Syriac version. But an old copy mentioned by Mill has ver. 37. *to all who looked for the redemption of Israel.*

When these things were ended, Joseph and his family went home to Nazareth. This Luke expressly affirms: 39. *And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth.* Here their stay was short; for putting their affairs in order, they returned as soon as possible to Bethlehem, where the wise men found them, Matt. ii. 8. Perhaps they thought their son's education in that town, as necessary to his being acknowledged the Messiah at his birth, which had been so providentially brought to pass. Accordingly we are told, that when they were leaving Egypt after Herod's death, Joseph would gladly have turned into the parts of Judea, to Bethlehem I suppose, for the reason mentioned. But when he heard that Archelaus reigned in Judea, he durst not attempt it; and so was obliged to go to Nazareth in Galilee, the place of his former residence.

§ XI. *The eastern Magi arrive at Jerusalem.* Matt. ii. 1,—15.

JOSEPH and Mary having come to Bethlehem the second time, dwelt there with their son, when certain eastern heathen philosophers, to whom, as well as to the Jews, God notified the birth of his son, (see on verse 2.) arrived at Jerusalem, and enquired for the king of the Jews who was born, affirming that they had seen his star before they left the east. 1. *Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came* * *wise men from the east* (from Persia; see note †, p. 48.)

* Ver. 1. *Wise men from the east.*] These philosophers, in their own country language, were called *Magi*, a name mentioned once in the Old Testament, though none of the translations take notice of it. The passage is Isa. viii. 19. where in the Hebrew, with wizzards and them that have familiar spirits, the *magighim* are joined. This word the LXX have rendered by οι εκ της κοιλιας φθεγγομενοι *they who speak from their belly*; but for what reason I cannot imagine, unless it was on account of the names that accompany it. It is plainly formed from *Hagah*, which, according to Kircher, signifies *cogitationem in rem aliquam intendere*. S. P. also *meditari, garrire, musitare*. But in support of the last mentioned signification, no passage can be produced except the one from Isaiah under consideration. Le Clerc indeed thinks the magi derived their name from a custom they had of muttering their prayers with a low voice, which he says Herodotus has mentioned, B. i. c. 132. But it is more natural and more agreeable to the accounts left us of these ancient sages, to suppose that they derived their name originally from their intense contemplations, and their continual study of theology and natural philosophy. Accordingly the younger Cyrus, who rebelled against his brother, in the letter which he sent to the Lacedæmonians soliciting their assistance, tells them, "That he had a greater and a more princely soul than his brother, that he was more conversant in philosophy, and better instructed in magic;" by which the Persians meant the knowledge of religion and government. However, it is not improbable, that in process of time some of the sect might bring themselves under a bad name, by the improper use which they made of their knowledge; which was the reason that Isaiah mentioned them with wizzards and those that had familiar spirits.

Alberti and others think the philosophers who now visited our Lord, were learned Jews, called by their own nation (γραμματεις) *Scribes*, many of which order lived in Persia, Babylonia, Arabia, Syria, and the other eastern countries; being the posterity of the captives who did not return home when permitted by Cyrus's decree. It is supposed that they came as ambassadors, in the name of the whole body, to do homage to Messiah, and to congratulate their brethren on his birth. But, if I mistake not, the circumstances of the history are inconsistent with this hypothesis. For had the magi been Jewish scribes, they must have known all the prophecies relating to Messiah, and therefore could have no need to enquire either of their brethren scribes or of Herod, concerning the place of his nativity. Besides, we are not under the smallest necessity of making such a supposition, as there is nothing incredible in the fact, that heathen philosophers came into Judea at this juncture, and enquired concerning the birth of the Messiah. For from authors of unquestionable credit, we know an opinion had long prevailed over all the east, that in Judea one was to be born about this time, who should become universal monarch of the world. Thus Suetonius in Vespas. c. 4. "An old and firm opinion had prevailed over all the

p. 48.) *to Jerusalem*, 2. *saying*, *Where is he that is born king of the Jews?* or rather, *Where is the king of the Jews that is born?* Where is the king of the Jews whom the world has long been expecting, agreeably to the traditions and prophecies current concerning him, and who we are certain is now born—*for* * *we have seen his star in the east*; in our own country we have seen

east, that it was written in the books of the Fates, that some coming out of Judea at that time should obtain the empire of the world. This, which as the event afterward shewed was foretold of a Roman emperor, the Jews applying to themselves, rebelled." In like manner, Tacitus Hist. B. v. c. 13, "many were persuaded, that it was written in the ancient books of the priests, that at that very time the east should recover strength, and that certain coming out of Judea should obtain the empire of the world; which mysterious prediction foretold Vespasian and Titus. But the common people, (he is speaking of the Jews) according to the usual bias of human passions, interpreting this mighty fortune as designed for themselves, could not be brought to understand the truth by their calamities." Josephus also, Bell. B. vi. c. v. § 4, has these remarkable words: "But that which chiefly pushed them on to the war, was an ambiguous oracle found in their sacred books, that at that time one from their own country should rule the world."

What the original was of this uncommon expection, which now prevailed among such different and widely distant nations, is not difficult to ascertain. Among the Jews it took its rise from the prophecies concerning the Messiah, contained in their sacred books, as Josephus and Tacitus insinuate. Among the Arabians it was derived from the promise made to Abraham, whose descendents they were by Ishmael. Of this promise they preserved a traditional knowledge, as is evident from the words of the Arabian prophet Balaam, Numb. xxiv. 17. *There shall come a Star out of Jacob*, &c. which the LXX. interpret thus: Ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ, καὶ κυριεύσει ἐθνῶν πολλῶν, καὶ ὑψωθήσεται ἡ Γὼγ βασιλεία αὐτοῦ, καὶ αὐξηθήσεται ἡ βασιλεία; i. e. *A man shall come forth of his* (Jacob's) *seed, and shall rule many nations, and his kingdom shall be exalted above Gog* (the name of the kings of the Scythick nations) *and it shall be increased*. And even in later times the words of this prophecy by most interpreters are applied to the Messiah. Among the other eastern nations, the expectation above mentioned owed its original to their commerce with the Jews and Arabians, but especially with the Jews, who in their several captivities being dispersed through the east, spread the knowledge of their prophecies together with their religion, wherever they came; and begat that expectation, which was so universal, that it merited to be taken notice of even by the Roman historians. To conclude, we are told that Zoroastres or Zerdusht, the celebrated reformer of the magian discipline and worship in Persia, was servant to the prophet Daniel, who had particular revelations made to him concerning the coming of the Messiah. If so, it will not seem at all improbable, that the expectation of his arising in Judea, should have remained so strongly imprinted in the belief of the disciples of Zoroastres, that on the appearing of a new star, three of them should have been moved to undertake this journey, in order to be witnesses of the truth of its accomplishment.

* Ver. 2. *We have seen his star.*] That the heathens thought the rise of a new star, or the appearance of a comet, portended the birth of a great person, has been proved by Origen, contra Cels. lib. 1. See likewise Grotius. Farther, it appears from Virgil, that it was commonly imagined the Gods sent stars to point out the way to their favourites, in difficult and perplexed

seen a new star, which we know portends his birth, and which has directed us hither,—*and are come to worship him:* to prostrate ourselves before him, to do him homage, and to offer him gifts. It was the opinion of some of the ancients, that the star which the Magi saw in their own country was the Holy Spirit; others suppose it was an angel; others a new star in the firmament; others a comet; others some luminous appearance in the air. Lightfoot thinks it was the glory that shone round the angels who appeared to the Bethlehem shepherds on the night of the nativity. Probably it was a bright meteor, which at its first appearance was high in the air; afterwards it descended so low as to conduct the magi to Bethlehem. But whatever this star was, both the thing signified by it, and the course which the philosophers were to pursue, seem to have been explained to them by revelation. See verse 12.

The arrival of the wise men, and their errand, being quickly noised abroad in Jerusalem, soon reached Herod's ears. Or these strangers may have got themselves introduced at court immediately upon their coming. Whatever way it happened, the news which they brought, and the enquiry which they made, gave great uneasiness to Herod and to the whole of the people in Jerusalem. 3. *When Herod the king had heard* these things, *he was troubled, and* * *all Jerusalem with him.* In the midst of this general consternation, the tyrant, who was more deeply concerned than them all, concealing his uneasiness, seemed to hear the magi with pleasure, and shewed them abundance of respect: for that he might return a proper answer to their question, he assembled

perplexed cases; and that the ancients called globes of fire appearing in the air *stars.*

——————— *subitoque fragore*
Intonuit lævum; & de cœlo lapsa per umbras
Stella facem ducens multa cum luce cucurrit, &c. Æneid. ii. ver. 692.

* Ver. 3. *All Jerusalem, &c.*] If by all Jerusalem is meant the courtiers, the officers, the dependents, the friends, and the well-wishers of Herod, their trouble was of the same kind with his; but if the inhabitants of Jerusalem in general are meant, their trouble proceeded from a different cause. The advent of their king could not be disagreeable to the Jews in itself considered; only being ignorant of what had actually happened, they had no proof of his being born; and dreaded the consequences of a rumour of this kind, which, considering the jealous and cruel disposition of their sovereign who was alarmed at it, might prove fatal to the children of many families. Thus Herod *was troubled, and all Jerusalem with him,* in the strictest propriety of the expression; for their emotion, though proceeding from a different cause, was an emotion of fear and grief, as his was. Some however affix a middle sense to the word ταραχθη in this passage, according to its frequent use in the Greek language. For ταραττω denotes any commotion of mind proceeding whether from good or bad news. According to this sense of the word the Evangelist's meaning will be, that all the inhabitants of Jerusalem were moved; some with one kind of passion, others with another, agreeably to the views which they had of this mighty event.

bled the supreme council of the nation, and enquired of them where the Messiah should be born. 4. *And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.* The chief priests were either those who had enjoyed the dignity of the high priesthood, which was now become elective and temporary, or the chiefs of the sacerdotal classes, the head of the courses of priests appointed by David. The scribes were the interpreters of the law, and the public teachers of the nation. (See § 87.) All these being illustrious for their learning and station, were consulted upon this important question. They replied, that the ancient prophecies had assigned the honour of Messiah's nativity to Bethlehem of Judea. And by their answer they have shewed what the general opinion of the nation at this time was, concerning the place of Messiah's nativity. 5. *And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;* 6. * *And thou Bethlehem in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel.* Though the quality of thy inhabitants is such, that thou canst not be reckoned as one of the principal thousands of Judah, thou art by no means among the least of these thousands. On the contrary, thou art, in point of dignity,

* Ver. 6. *And thou Bethlehem*, &c.] Seeing the Evangelist properly gives here the answer, which the chief priests and scribes returned to Herod's question concerning the place of Messiah's nativity, the words which he set down are theirs, not his. Nor is this unworthy of our notice. It is one of the many instances which prove, that not the Evangelists only, but the most learned of the Jews, in making citations from the Old Testament, regarded the sense rather than the words of the passages which they quoted. In Micah v. 2. whence the citation under examination is made, the original words are צעיר לחיות באלפי, i. e. *Little to be among the thousands.* In the Evangelist, the words are ουδαμως ελαχιστη ει εν τοις ηγεμοσιν, i. e. *Thou art by no means the least among the leaders.* But the sense of both passages is the same. In the prophecy the words are elliptical, and must be supplied thus: *Art thou little to be* numbered *among the thousands?* Art thou too small in respect of people to make one of the thousands of Israel? an interrogation which implies a strong negation; and therefore it is well rendered by the scribes, *Thou art by no means the least.* Farther, what the prophet calls *the thousands of Judah*, the scribes call *the leaders of Judah.* But the meaning here likewise is the same. The Israelites fit to bear arms were classed into tens, hundreds, and thousands, each of which divisions had proper officers who commanded them. But each thousand being formed of the inhabitants of a particular district, it naturally followed that of these thousands, some were more remarkable than others for their power, courage, riches, and influence in the state. For example, the thousands formed out of the inhabitants of Jerusalem, or any other chief city, were of much more consideration than those furnished by small remote villages. The thousands composed of persons of greatest rank and influence, were called leading or ruling thousands. It is evident, therefore, that the scribes in their citation gave a just representation of the prophets meaning, *Thou art by no means the least among the leaders;* thou art rather the greatest in point of dignity, even among the principal thousands of Judah.

dignity, one of the greatest cities; for thou shalt give birth to the governor of my people, whose going forth hath been of old: thou shalt give birth to Messiah. This answer of the Jewish senate was acquiesced in by Herod as indubitable; for he immediately sent the magi to Bethlehem. 7. *Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared* first: For by that circumstance he could form a probable conjecture, how long it was since the child, concerning whom they enquired, was born. He naturally judged that Messiah's parents would conceal him, for which reason he formed a project of killing all the children of Bethlehem of such an age, that there might be no possibility of his escaping. In the mean time, to hide his bloody purpose from the wise men, he desired them as soon as they found the child to let him know, that he also might have an opportunity of worshipping him, professing great respect for this infant king. 8. *And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found* him, *bring me word again,* * *that I may come and worship him also.* (See verse 2.)

The magi having received these instructions, departed by themselves under the guidance of the star, which had led them all the way from their own country, but had stood still, or disappeared, on their arrival in Judea. 9. *When they had heard the king, they departed, and lo, the star which they saw in the east went before them, till it came and stood over where the young child was.* 10. *When they saw the star, they rejoiced with exceeding great joy.* The disappearing of the star, or even its standing still, laid the strangers under a necessity of going to the capital for farther information, which the wisdom of God thus brought about, in order that their errand might be the better published. Accordingly, when that end was obtained, and they were departing from Jerusalem, the star appeared again, or began to move, going before them till it came to Bethlehem, where, to their exceeding joy, it stood over the house in which the new born king was lodged. They straightway entered, and falling down before him with

* Ver. 8. *That I may come and worship him also.*] This profession of respect was mere dissimulation; Herod's intention, as afterwards appeared, being to kill the infant king, who he imagined was to be a temporal prince, and was to wrest the crown from him or his descendents. For he had no notion that the Messiah's empire was of a spiritual nature.—The wisdom and power of the divine Providence appeared conspicuously on this occasion in the preservation of Christ. Herod neither accompanied the magi in person, nor yet under pretence of doing honour to these learned strangers, did he send a guard to escort them, with secret orders to kill the child and his parents; but he acted altogether carelessly in the affair, quite contrary to his known character. Perhaps he imagined that if he had gone in person, or sent a guard, it might have alarmed the Messiah's parents, and made them flee with their infant son to some distant region, where his power could not reach them.

with the most profound reverence, offered him gifts of considerable value; probably after having explained the occasion of their coming, as they had done before in Jerusalem. And at night, being warned by God in a dream not to go back to Herod, they returned into their own country by another way. 11. *And when they were come into the house, they saw the young child with Mary his mother, and fell down* prostrate on the ground, according to the custom of the east, *and worshipped him: and when they had opened their treasures,* * *they presented unto him gifts, gold, frankincense, and myrrh.* 12. *And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.*

This visit which the magi, under the divine direction, made to the Son of God at his entrance into the world, answered several valuable purposes. 1. The principal thing was to shew succeeding generations what expectations of him were entertained at this very time among the Gentiles, and thereby to confirm in latest ages, the existence of those prophecies which had raised such a general hope in the breasts of mankind. 2. It is far from being absurd to suppose, that these philosophers, by the tidings which they carried home concerning the king of the Jews, might prepare their countrymen for becoming his subjects in due time. For if their report was remembered by the succeeding generation, it must have contributed not a little to their cheerful reception of the gospel when it was preached to them. 3. The coming of the magi occasioned the answer of the sanhedrim, wherein it was declared to be the unanimous opinion of the most learned Jewish doctors then living, that, by the designation of heaven, Bethlehem was to be the place of their Messiah's nativity. 4. The seasonable beneficence of those learned strangers, put Joseph in a condition to subsist his family in Egypt, whither he was soon to be sent from the wrath of the king †.

But

* Ver. 11. *They presented unto him gifts.*] The eastern people never came into the presence of their prince without offering him gifts, which generally were the choicest productions of their country. From the three sorts of things which the wise men offered, it has been conjectured that they were three in number; but without the least foundation. And that they were kings is a notion equally unsupported. If they had been persons of this dignity, the Evangelists probably would have mentioned it; and Herod would have treated them with more ceremony.

† The time of the coming of the magi has been much disputed by harmony-writers; some fixing it within the forty days of the purification which Joseph and Mary passed at Bethlehem immediately after Christ's birth; others supposing that they did not come till he was more than a year old. Those who espouse the former opinion, think that the year of Herod's death, compared with our Lord's age at his baptism (Luke iii. 23.) determines the coming of the magi to the period of the purification. But as this difficulty arises from a wrong sense of the passage quoted, nothing can be concluded from it. Luke does not say that Jesus began to be

But to return, though Herod's real designs with respect to the king of the Jews where hid from men, they did not elude the knowledge of God, who, foreseeing what the tyrant's cruelty would

about thirty years of age when he was baptized; *but that he began*, namely his ministry, *when he was about thirty*. And therefore Luke's account of Christ's age is a just one, although at his baptism he was thirty-two or thirty three complete; which is the oldest he could be, even on supposition that the magi did not come till a year after the birth, and all the most unfavourable dates of the several events, to be considered in this question, should be adopted. Since therefore we are under no necessity of fixing the coming of the magi to the period of the purification, we may suppose that they came to Bethlehem about a year after, while Joseph and his family were there the second time. This date has a peculiar advantage, as being more agreeable to the general tenor of the history than the other dates proposed: particularly it corresponds with Herod's order for slaying the children of Bethlehem from two years old and under, according to the time enquired of the wise men; which by verse 7. seems to have been the time of the star's first appearance. For the magi imagined the child was born then, as is evident from their question, *Where is the king of the Jews?* not that is to be born, but *that is born* already, *for we have seen his star in the east*. Yet because Herod was not absolutely certain that the star appeared just when this infant was born, he ordered not only the children of two years old, but all under that age, to be killed.

Allowing the star to have appeared at the birth, some considerable time must have been spent by the philosophers in preparing for, and performing their journey into Judea. Ezra spent full five months in travelling between Babylon and Jerusalem, (Ezra vii. 9.) a journey not much above half the length of what the philosophers had to make if they came from Persia. It is true, Ezra carried with him a multitude of people, and for that reason must have made shorter journeys, than two or three persons in company may be supposed to have done, notwithstanding they travelled on foot. Yet their deliberation about this journey, their preparations for it after they had resolved upon it, and their execution of it, could not take up less than eight or ten months. That they came from Persia is credible, not only from their name, but from their office. For the magi being principal officers of state in Persia, they may have come by appointment of the king their master, to do homage to the new-born greater king; that when he should conquer all countries, he might be favourable to theirs. The philosophers therefore coming from Persia, we may reasonably fix their arrival eight or ten months after the birth. Herod's order does not oblige us to fix it later, because it is not to be thought that he would confine it precisely to the time when the star first appeared, any more than he confined it precisely to the place mentioned in the prophecy. To make sure work, he would not only extend his order beyond the city to the territory of Bethlehem, but in respect of time also would go back as far as he judged necessary. He knew that through favour or mistake, the persons sent upon the bloody errand might take some latitude in determining the ages of the children they were to slay. And therefore to leave as little in their power as possible, he commanded them to put all the children under two years old to death, that the infant, for whose sake the rest were destroyed, might have no chance of escaping.

Yet it may be urged against this method of harmony, that the discovery which was made of the Messiah at his presentation in the temple, must soon have reached Herod's ears, especially as Anna spoke of him to all her acquaintance in Jerusalem; and that if it did, Joseph and his family could not with safety have staid in any part of Herod's dominions a whole year

would lead him to do, warned Joseph by an angel to flee with his family into Egypt. 13. *And when they were departed, behold the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and* * *flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him.* 14. *When he arose, he took the young child and his mother by night, and departed into Egypt.* 15. *And was there until the death of Herod,* † *that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.*

till the magi came; much less have dwelt in Bethlehem, in the very neighbourhood of this jealous and hostile prince. But the answer is, It does not seem at all probable that the discourses which passed in the temple came to Herod's ears, as it was not the interest of any of the persons concerned to report them to him; nor indeed the interest of any Jew whatever, who had the least sense of religion. In the mean time, to give this objection its whole force, we may allow that Herod was informed of the transactions in the temple, and still maintain the scheme of harmony proposed, for it must appear probable to most readers, that so prudent a prince would, at least before the coming of the magi, consider these discourses as tales not worthy his notice.

* Ver. 13. *Flee into Egypt.*] Egypt was pitched upon as the place of Christ's refuge, rather than Syria, for two reasons: 1. It was nearer to Bethlehem than Syria: 2. Herod had not such influence with the governors of Egypt, as he had with those of Syria, whose dependent he was. Besides, there were many Jews in Egypt, particularly at Alexandria, among whom Joseph and his family might reside in perfect safety.

† Ver. 15. *That it might be fulfilled.*] This prophecy, as it stands Hos. xi. 1. seems to have been spoken originally of the Israelites. Nevertheless, the application which the evangelist has made of it to Christ is just, as will appear from what follows. The bringings of people into Egypt was a proverb for laying them under great hardships; and from the afflictions which the Israelites sustained in that country, the threatening, Deut. xxviii. 68. that the Israelites should be sent back again into Egypt, affords a proof of this proverbial use of the expression. For we do not find the Israelites carried back into Egypt, as the punishment of the first instances of their rebellion, but into Assyria and Babylon; countries which have ever been looked upon as the execution of that threatening. But if the carrying of people into Egypt was a proverbial expression for laying them under great hardships, by parity of reason any signal interposition of Providence in behalf whether of a person or nation, might be termed a calling them out of Egypt; the Israelites having been delivered from the Egyptian bondage, by visible and most astonishing exertions of the divine power. Agreeably to this remark, we find the return of the Jews from Assyria and Babylon, represented by the prophet Zacharias x. 10, 11. under the figure of *bringing them again out of Egypt.* But that no reader might mistake his meaning, he adds, *I will gather them out of Assyria.* At the same time he adumbrates the interpositions of the divine providence for accomplishing their deliverance from Assyria, by the miracles that were formerly wrought to bring about their ancient deliverance from Egypt. *And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the depths of the river shall dry up. And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.* See likewise Psal. lxviii. 22. It is replied, indeed, that in latter times the Jews were carried captives into Egypt by the Ptolemies, and that this is a prediction

diction of their deliverance from thence. But the answer is, that if the one part of the prophecy is to be understood literally, the other must be so likewise. Nevertheless, we do not find the Jews in latter times brought out of Egypt by any signal interposition of Providence at all, as was the case when they were made to return from the eastern captivities; much less were they brought out by God's smiting the waves of the sea and drying up the deeps of the river, and making the sceptre of Egypt to depart away. It is much more proper, therefore, to interpret this prophecy of the deliverance from the Babylonish captivity, effected by the destruction of the Babylonish empire, to accomplish which Cyrus was raised up. If so, the prophecy in this sense affords us a proverbial use of God's *bringing* or *calling* his people out of Egypt, applicable to the present case. For as Christ's flying into Egypt, from the wrath of Herod, happened in consequence of a message from heaven, and was the means of saving his life, it might fitly have the prophetical and proverbial expression, *Out of Egypt have I called my son*, applied to it. And what confirms this remark is, that we find the prophecy, or proverb rather, applied not to Christ's coming out of Egypt, but to his going thither.

§ XII. *The infants of Bethlehem are killed. Herod dies; and Joseph returns from Egypt.* Matt. ii. 16,—23.

HEROD, whose cruelty and jealousy were boundless, finding his project for murdering the Messiah defeated, was so enraged that he instantly slaughtered all the children of Bethlehem and its territory, from two years old and under. 16. *Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.* Josephus indeed has not mentioned this horrid action; but the other barbarities committed by Herod, which that historian has related, prove him to have been abundantly capable of it; and, therefore, considering that Josephus was no friend to Christianity, his omitting a fact of this kind cannot be thought any diminution of its credibility.—The Evangelist, to shew the cruelty of it, quotes the prophecy, Jer. xiii. 15, 17. * *Then was*

* *Then was fulfilled, &c.*] This prophecy and its application differ in particulars: 1. The persons spoken of in the prophecy were not put to death as in the history; for Jer. xxxi. 16, 17. we find them coming again from the land of the enemy to their own border: *Thus saith the Lord, Refrain thy voice from weeping, &c.* 2. The lamentation described by the prophet was in Ramah, whereas that mentioned by the evangelist was in Bethlehem. Now we learn from Judges xix. 1. 10. 13. that Ramah was at a considerable distance from Bethlehem. Jerusalem lying between them. Wherefore the application of the prophecy to the slaughter of the infants in Bethlehem, is made rather by way of accommodation than completion; that is to say, it is an application of the expressions and figures of the prophecy, rather than of the prophecy itself. From [illegible] xl. 1. it appears that when Nebuzaradan was going to carry the Jews away to Babylon, he gathered them together in the plains of Ramah. Thus as the Babylonish captivity was the most terrible disaster that ever befell the Israelites, Jeremiah predicting it, beautifully introduces Rachel their mother

fulfilled that which was spoken by Jeremiah the prophet, saying, 18. *In Ramah was their a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.*

Soon after this barbarous action Herod died, upon which an angel of the Lord appeared to Joseph in Egypt, commanding him to return. 19. *But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt,* 20. *Saying, Arise, and take the young child and his mother, and go into the land of Israel:* Perhaps it was the angel who before had ordered him to take home his wife. At least he formed the same judgment of this vision as of that. They were both divine, and manifested a peculiar care of Providence towards him, which he thankfully acknowledged by obeying without delay the admonitions which were thus given him from heaven;—*for they are dead which sought the young child's life.* If the plural number here is not an Hebraism, (see on Matt. xxvii. 44. § 146.) but signifies more persons than one, Antipater, Herod's son, is probably joined with his father. He was a person of such ambition and cruelty, that to clear his way to the crown he had procured the deaths of his two elder brothers. We may therefore suppose that he was active in seeking the destruction of Messiah, and advised the slaughter of the infants. But he was put to death by his father, for conspiring to take away his life. And five days after this execution Herod himself died—Joseph obeyed the angel, and would gladly have gone into Judea, probably to Bethlehem, because, from his own knowledge of the prophecies, as well as from the decision of the scribes, on account of which he might have received from the magi, he fancied his son's education in Bethlehem was as necessary to his being acknowledged the Messiah as his birth, which had been so providentially ordered to happen there. Nevertheless, when he heard that Archelaus reigned in Judea, he was afraid to go thither, knowing the jealous and cruel disposition of that prince. He went home

crying bitterly in Ramah, when she saw her children driven out of their country, slaves to heathens. It was not, however, his intention to say that this circumstance would actually happen; for Rachel did not rise from the dead to bewail the Babylonish captivity. But he meant it as a poetical figure, to shew the greatness of the desolation that was then to be made. It is plain, therefore, that Matthew uses the prophets words in their genuine meaning, when he applies them to the slaughter of the infants, though that event was not predicted by Jeremiah. For as in the prophecy, so in the history, the mother of the Israelites is figuratively introduced weeping at the calamity of her children; a liberty taken by all animated writers, when they have a mind to heighten their descriptions. In the mean time the figure as it is made use of by the evangelist, has a peculiar beauty which is wanting in the prophet. Rachel being buried in the fields of Bethlehem, (Gen. xlviii. 7.) where the infants were slain, she is awakened with their cries, rises out of her grave, and bitterly bewails her little ones, who lie slaughtered in heaps around her.

therefore, to Nazareth, a city in Galilee, under the dominion of Herod Antipas, who had obtained from Augustus the government of Galilee taken from Archelaus, and was a man of a sweet disposition, as appears from the mildness with which he received the Baptist's rebuke. (Mark vi. 19, 20.) 21. *And he arose and took the young child and his mother, and came into the land of Israel.* 22. *But when he heard*, viz. on his arrival, *that Archelaus did reign in Judea*, i. e. the southern parts of the land of Israel, (see on Matt. xix. 1. § 75.) *in the room of his father Herod*, (see the first note, § 14.) *he was afraid to go thither; notwithstanding being warned of God in a dream:* it seems he was favoured a third time with a vision from heaven; wherefore, in obedience to the divine admonition, *he turned aside into the parts of Galilee.* 23. *And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene* *.

* The words, *he shall be called a Nazarene*, are not to be found in the writings of the prophets; yet as the thing meant thereby often occurs in them, the application is made with sufficient propriety. The Israelites despised the Galileans in general, but especially the Nazarenes, who were so contemptible as to be subjects of ridicule, even to the Galileans themselves. Hence, a *Nazarene* was a term of reproach, proverbially given to any despicable worthless fellow whatever. Wherefore, since the prophets in many places of their writing have foretold, that the Messiah should be rejected, despised, and traduced; for example, Psal. xxii. 6. lxix. 9, 10. Isa. liii. 3. Zech. xi. 12, 13. they have in reality predicted that he should be called a Nazarene. And the evangelist justly reckons Christ's dwelling in Nazareth, among other things, a completion of these predictions; because, in the course of his public life, his having been educated in that town was frequently objected to him as matter of scorn, and was one principal reason why his countrymen would not receive him. John i. 46. and vii. 41, 52. Nor was it without especial direction, that the historian has thus mentioned the prophecies which foretold the contempt wherein Messiah was held by his countrymen, because it prevents the reader from forming any disadvantageous notion of Jesus on that account, or on account of the meanness of his family and fortune.

§ XIII. *The history of Christ's childhood and private life.* Luke ii. 40,—52.

DURING the years of his childhood, Jesus grew remarkably in stature of body. At the same time the faculties of his mind advanced in proportion. For he had a strength of understanding, and a quickness of penetration far surpassing his years, together with such a degree of wisdom as would have been an ornament to the most advanced age. Moreover, the comeliness of his person was extraordinary, being a fit indication of the gracious dispositions of his heart. Luke ii. 40. *And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.* (See the note at the end of this sect.) The evangelist, to shew how eminent Jesus was for wisdom even in his childhood, gives the following remarkable instance. When he

was

was twelve years of age, his parents carried him up to the passover, with a view to instil an early regard for religion and its precepts into his tender mind. (See the laws, Exod. xxxiv. 23. Deut. xvi. 16.) 41. *Now his parents went to Jerusalem every year at the feast of the passover.* 42. *And when he was twelve years old, they went up to Jerusalem after the custom of the feast.* But so it happened, that at the conclusion of the solemnity, when they were coming away, he was not to be found. 43. *And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem. And Joseph and his mother knew not of it.* Wherefore, not doubting that he had set out with some of his relations or acquaintance, they went a day's journey in expectation of overtaking him on the road, or at the village where they were to lodge. Accordingly, when they came thither they sought him, but to no purpose. Greatly afflicted therefore with thier disappointment, they returned next day to Jerusalem, in the utmost anxiety, to try if they could learn what was become of him. 44. *But they supposing him to have been in the company*, supposing that he had gone away with the company in which he had come up, *went a day's journey* homewards, *and they sought him among their kinsfolk and acquaintance.* 45. *And when they found him not, they turned back again to Jerusalem, seeking him.* Here, on the morrow after their arrival, which was the third day from their leaving the city, they found him, to their great joy, in one of the chambers of the temple, sitting among the doctors; who, at certain seasons, and particularly in time of the great festivals, taught there publicly: a custom hinted at, Jer. xxvi. 5, 6, 7, 10. See also John xviii. 20. It seems the child Jesus had presented himself to the doctors in order to be catechised; for we are told, that in the answers which he returned to their questions, and the objections which he made to their doctrine, he discovered a wisdom and penetration which raised the admiration of all present, even to astonishment. And as it is himself who has told us that on this occasion he was employed in his Father's business, it is probable that in these his answers and objections, he modestly insinuated corrections of the errors wherewith the Jewish teachers had now greatly disfigured religion. His parents finding him here engaged in such an employment, were surprised beyond measure; and his mother in particular, not able to repress the emotion she was in, chid him with a tender vehemence for leaving them without their knowledge, and putting them to so much pains. 46. *And it came to pass, that after three days*, i. e. on the third day from their leaving the city, (see on Matt. xii. 40.) *they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.* 47. *And all that heard him were astonished at his understanding and answers.* 48. *And when they saw him they*

they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. He replied, that they had no reason to be angry with him for leaving them without their knowledge, nor even to be grieved on that account, since they might have understood by his miraculous conception, and the revelations which accompanied it, that he was not to continue always with them, but was to employ himself in his business who was really his Father. 49. *And he said unto them, How is it that ye sought me* sorrowing? *Wist ye not that I must be about my Father's business?* His parents, however, did not understand him; perhaps because they now doubted his being the Messiah, in regard he had not disappeared according to the notion of the scribes; or rather, because they had few just conceptions of the end for which the Messiah was sent into the world. 50. *And they understood not the saying which he spake unto them.* Nevertheless, that he might not seem to encourage disobedience in children, by withdrawing himself in that weak age from under the government of his parents, it is particularly taken notice of by the evangelist, that, 51. *He went down with them, and came to Nazareth, and was subject unto them:—but his mother kept all these sayings in her heart:* though she did not understand them fully, she was deeply impressed with them, and thought much upon them. 52. *And Jesus increased in wisdom and stature, and in favour (χαριτι) with God and man.* Though his divine nature was capable of no improvement, his human received distinct and gradual illuminations as he advanced in years. For as our Lord condescended to be like his brethren in *body*, so it was not below him to resemble them in the other and no less essential part of their nature, their *soul*. Accordingly it is observed, that he industriously declined shewing himself in public, till ripeness of years and judgment brought him to the perfection of a man *.

* Some perhaps may wish to know the history of our Lord's childhood and private life. What early proofs he gave of his having the divine nature united to the human; what proficiency he made in knowledge, and the methods by which he advanced therein; what way he employed himself when he arrived at man's estate; what notions his acquaintance formed of him; the manner of his conversing with them, and other things of a like nature which the Holy Spirit has not thought fit to explain. The following particulars only are left upon record.—That he had not the advantage of a liberal education, (John vii. 15.) receiving no instructions probably, but what his parents gave him, according to the law, (Deut. iv. 9. 10. vi. 7.) yet that at the age of twelve years, when carried up to Jerusalem, he distinguished himself among the doctors by such a degree of wisdom and penetration as far exceeded his years.—That he very early understood the design on which he was come into the world; *Wist ye not that I must be about my Father's business?*—That as he grew in years, he became remarkable for his wisdom and stature, advancing equally in the former as well as in the latter; and that by the comeliness of his person, the sweetness of his disposition, and the uncommon vigour of his faculties, he engaged

gaged the affections of all who had the happiness to be acquainted with him, Luke ii. 52. *And Jesus increased in wisdom and stature, and in favour with God and man.*—That as his mind was filled with wisdom, and always serene, being perfectly free from those turbulent passions which distract other men, his countenance no doubt must have been composed and agreeable, such as did betoken the strength of his understanding, and the goodness of his heart. The expression (χαρις θεου ην επ' αυτω) *the grace of God was upon him*, found Luke ii. 40. may imply this, unless it be thought an explication of the precedent clause, *He waxed strong in spirit, and was filled with wisdom.* See *Raph. not. Polyb.* p. 186. who makes it probable that *the grace of God*, in the passage under consideration, is the Hebrew highest superlative, being an expression of the same form with *the mountains of God*, i. e. exceeding high mountains, and so is equivalent to the description which Stephen gave of Moses's beauty, Acts vii. 20. *He was* (ασειος τω θεω) *exceeding fair.* Besides, we find the word (χαρις) *grace*, used in a similar sense by Luke iv. 22. *And all bare him witness, and wondered at the gracious words which proceeded out of his mouth;* επι τοις λογοις της χαριτος, the harmony and beauty of his diction, as well as the importance of his subject. I confess this observation concerning our Lord's form may appear somewhat singular; yet a nearer view of it will conciliate our approbation. For if his stature was so remarkable in his youth, that it deserved to be taken notice of twice by the evangelist Luke ii. 40, 52. his comeliness might be so likewise. Nor is any thing which the prophets have said of him, for instance Isa. liii. 14. inconsistent with this conjecture. For the meanness of the Messiah's condition, and the disposition of the Jews towards him, are described in that prophecy, rather than the form of his person; just as Psal. xlv. 3. *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty*, describes the triumphs of his religion, rather than the majesty and glory of his outward form.—The evangelists tell us farther, that Jesus was possessed of an uncommon and prevailing eloquence, insomuch that his hearers were often amazed at the beauty of his discourses, (Luke iv. 22.) and some of them made to cry out, *Never man spake like this man*, John vii. 46.—That he remained subject to his parents, and lived with them in humble obscurity till he entered on his public ministry, which commenced about the thirtieth year of his age; the excellencies of his divine nature having been for the most part veiled during the whole course of his private life.—And that as soon as his strength permitted, he wrought with his father at his occupation of a carpenter, Mark vi. 3. leaving us an admirable example both of filial duty and prudent industry.

These are all the particulars which the Holy Spirit has thought fit to communicate to us concerning our Lord's private life. If our curiosity would go farther, it must be restrained; the means of gratifying it being denied us. Pass we on, therefore, with the evangelists, to consider Christ's public life, with which the next scene of the history opens.

§ XIV. *The gospel begins to be preached. The mission, character, preaching, and reception of John Baptist.* Matt. iii. 1,—12. Mark i. 1,—8. Luke iii. 1,—20. John i. 6,—14.

And now Jesus being arrived at the time of life when the faculties of the human mind are in their greatest vigour, he thought proper no longer to remain in obscurity, but to enter upon the great work for which he was come into the world. Nevertheless, that the public attention might be excited, his fore-runner John Baptist came first upon the stage, and, agreeably to the predictions of the prophets, began the preaching of the gospel. So Mark

Mark tells us, i. 1. *The beginning of the gospel of Jesus Christ the Son of God*, was *as it is written in the prophets*; the gospel first began to be preached according to the prediction of Malachi and Isaiah, (Mal. iii. 1.) 2. *Behold I send my messenger before thy face, which shall prepare thy way before thee.* See on Luke i. 76, 77. § 5.

The time of the Baptist's public appearance is distinctly marked by Luke; for he tells us the year of the Roman emperor in which it happened, and mentions not only the procurator of Judea, and the high priest who then officiated, but the several contemporary princes who reigned in the neighbouring kingdoms. By his care in this particular, he has fixed exactly the æra of the commencement of the gospel. Luke iii. 1. *Now in the fifteenth year of the reign of Tiberius Cæsar*, (see Chronol. Diss. iii.) *Pontius Pilate being governor of Judea* *, *and Herod* † *being tetrarch of Galilee, and his brother Philip tetrarch of* ‡ *Iturea and Trachonitis,*

* After Herod the Great's death, Augustus the emperor at Rome, confirmed the partition which that Prince, by his latter will, had made of his dominions among his children. According to this partition, Archelaus obtained Judea, Samaria and Idumea, with the title of *ethnarch*. For though his father had called him *king* in his testament, the emperor would not allow him that dignity, till he should do something for the Roman state that deserved it. Archelaus, after a tyrannical reign of ten years, was deposed for his mal-administration, and his country was made a province of the Roman empire, under the name of *Judea*.

Properly speaking, indeed, Judea was an appendage of the province of Syria, being governed by a procurator, subject to the president of that province; yet the procurators of Judea were always vested with the powers of presidents or governors; that is to say, gave final judgment in every cause, whether civil or criminal, without appeal, unless to the emperor, by whom Roman citizens, in whatever part of the empire they lived, had a right to be tried, if they demanded it. Judea therefore, in effect, was a distinct province or government from Syria. Accordingly, the evangelists give its *procurators*, whom they have occasion to mention, the title of *governors*, as that which best expressed the nature of their dignity. The proper business of a procurator was to take care of the emperor's revenue in the provinces belonging to him; as the questor's business was to superintend the senate's revenue in the provinces belonging to them. But such procurators as were the chief magistrates of a province, had the dignities of governor and questor united in their persons, and enjoyed privileges accordingly.

† By virtue of the partition above-mentioned, Herod, another of the first Herod's sons, governed Galilee and Perea, or the country beyond Jordan, with the title of tetrarch, which, according to some, was the proper denomination of the fourth dignity in the empire, or, as others think, the title of one who had only the fourth part of a country subject to him; though in process of time it was applied to those who had any considerable share of a kingdom in their possession. This is the Herod under whose reign John began his ministry, and by whom he was beheaded. It was to him likewise that Pilate sent our Lord in the course of his trial.

‡ Luke says Philip's dominions were Iturea and Trachonitis; but Josephus says they were Auranitis and Trachonitis. Reland reconciles the historian with the evangelist, by supposing that Iturea and Auranitis were

 different

Trachonitis, and Lysanius the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness:* John the son of Zacharias, and fore-runner of Jesus, was a priest by descent, and a prophet by office. (Luke i. 76.) He was sirnamed *the Baptist*, from his baptizing or washing his disciples; and was foretold anciently under the name of *Elijah*, because he was to come in the spirit

different names of the same country. 1 Chron. v 19. the Itureans are mentioned with the Hagarites; and the half tribe of Manasseh is said to have seized upon their territory. Pliny indeed removes the Itureans farther north, placing them in Syria, lib. v. cap. 23. which Reland accounts for by observing, that like the other Arabs they were a wandering nation without any fixed seat. Jetur, the son of Ishmael, the son of Hagar, was their father, and gave them their name, 1 Chron. i. 31. Properly the country of Auranitis, where they most commonly resided, was so called from the city *Chauran*, not far from Damascus, Ezek xlvii. 16, 18. Accordingly the LXX, in translating that passage, make use of the word αυχενιτιδος. Wherefore, if Iturea was the same with Auranitis, as Reland believed, it must have been to the south of Damascus. Trachonitis, the other branch of Philip's dominions, was situated between Palestine and Coelosyria, Jos. Ant. I. 7. And because the same author, Bell. I. 15. tells us that all the country between Palestine and Trachonitis was given to Herod, Reland in his Palest. ch. 23. affirms, that Trachonitis was not contiguous to Galilee. Gaulanitis was between them, extending in length from the sea of Tiberias to the fountains of Jordan. But in the passage last cited, Josephus says that Batanea was added to Trachonitis. Hence Reland conjectures that Batanea lay to the east of Gaulanitis; that Iturea lay to the east of Batanea; and that Trachonitis was to the north of Batanea and Iturea, as appears likewise from this, that the lake Phiala, out of which the Jordan comes, was 120 stadiums from Paneas northward, in the way as they went up to Trachonitis, Bell. III. 3. Trachonitis anciently was called *Argob*, Deut. iii. 13. It was full of rocky hills, which in Herod the first's time, afforded shelter to bands of robbers, whom he was at great pains to extirpate.

* Annas and Caiaphas, we are told, were high priests when John began his ministry. But according to the institutions of the Jewish religion there could be only one high priest, properly so called, at a time, that minister being typical of the one mediator between God and man. The most probable solution therefore of this difficulty is, that Annas was the high priest, and Caiaphas his sagan or deputy, to whom also the title of high priest might improperly be given.—Aaron, the first high priest, left two sons, Eleazar and Ithamar. Eleazar the eldest, obtained the sacerdotal dignity by birthright; but under the Judges it was translated from his family to that of his brother. For Eli, who was both high priest and judge, is not mentioned among Eleazar's posterity, 1 Chron. vi. 4, &c. so that he must have been of Ithamar's family, as Josephus expressly affirms, lib. v. cap. 8. Accordingly, Ahimelech, the father of that Abiathar, (1 Sam. xxii. 20. whose deposition by Solomon is declared to have been an accomplishment of the word of the Lord concerning the house of Eli, 1 Kings ii. 26, 27. and who for that reason must have been one of Eli's descendents, is said to have been of the stock of Ithamar, 1 Chron. xxiv. 3. But the high priesthood passed from the one family to the other more than once, either through the legal incapacity of him to whom it pertained by right of succession, or by the decree of the chief magistrates, who seem to have claimed the disposal of this dignity. For it was brought back to the family of

Eleazar

spirit and power of that prophet. (See § 3.) From his infancy he dwelt in the wilderness or hill-country with his father, till *the word of God*, probably an audible voice from heaven, such as the prophets of old heard, and which he knew to be God's by the majesty thereof, *came to him*, and called him forth to prepare the Jews for the reception of Messiah. This work he atchieved, by pressing all ranks of men *to repent*, (μετανοειν) that is, to alter their practical judgments concerning things, because ignorance and error are the sources of sin; and to be suitably affected with remorse and shame for their past misconduct. But the Baptist did not stop here. He required all his hearers *to bring forth fruits meet for repentance*; that is, enjoined them to make a thorough reformation in their lives. This doctrine he inculcated likewise by the rite of *baptism*, which represented the nature and necessity of repentance to mens senses, as his sermons set these things before their understandings. Accordingly he administered the rite to all who were so affected with his sermons, as to become his disciples. Matt. iii. 1. *In those days came John the Baptist preaching in the wilderness of Judea.* John made his first public appearance in the uncultivated and thinly peopled country on this side Jordan, *the hill-country* around Hebron where his father dwelt, (Luke i. 39, 40.) But after his fame was spread abroad and many came to him, he left Judea, and passed over Jordan, fixing his residence at Bethabara for the conveniency of baptising, (John i. 28. x. 40. see § 84.) Luke iii. 3. *And he came into all the country about Jordan**. He travelled

Eleazar, in the person of Zadoc, by Solomon, 1 Kings ii. 27, 35. In latter times the high priesthood was possessed by the Asmoneans, who were neither of the one family nor the other, but common priest of the course of Joarib. The dignity of the high priesthood made him who enjoyed it, whether he was of the posterity of Eleazar or Ithamar, the first of the sacerdotal order; the head of the other family being second only, and next to him. It is supposed that the prophet Jeremiah speaks of both, when he mentions a chief priest and a second priest, chap. lii. 24. In like manner, notwithstanding Abiathar, of the line of Ithamar, was deposed from the high priesthood, he is honoured with the title which in those days was given to the high priests, and set almost on an equality with his successor Zadok, of the line of Eleazar. 1 Kings iv. 4. *And Zadoc and Abiathar were the priests.* If Caiaphas therefore was the second priest, as is probable from his succeeding Annas, he might be called the high priest in an improper sense. Or if Annas was removed, and Caiaphas succeeded him before the year expired, they might both properly be said to have been high priests that year. But though Annas was deposed to make way for Caiaphas, he was restored to his dignity soon after our Lord's death, Acts iv. 6.

* What Luke terms *the country about Jordan*, Matthew calls *the hill-country of Judea*. Their accounts may be illustrated from Josephus, who tells us, Bell. V. 4. that the mountains above Jericho, ran north as far as Scythopolis, and south to the territory of Sodom, at the bottom of the Asphaltite lake. Opposite to this there was another range of mountains, on the other side of Jordan, beginning at Julias, where the river falls into the

sea of Galilee, and extending themselves southwards to the extremity also of the Asphaltite lake. The plain between these mountains, and through which Jordan ran, was called the *Aulon*, also the *Campus Magnus* or great plain, and is often mentioned in the Jewish history. According to Josephus, the length of the Aulon was from the village Ginnabris, to the northern extremity of the Asphaltite lake; and measured 1200 stadiums: but its breadth between the mountains was only 120. The Scriptures, however, extend the Campus Magnus to the southern extremity or bottom of the dead sea, Deut. xxxiv. 1,—3. which for that reason it calls the sea of the plain. Eusebius gives it still greater dimensions, namely from Lebanon to the desert of Paran. There is another Campus Magnus mentioned by Josephus, called also the plain of Esdraelon, from the city of Jezreel, and Μεγα πεδιον Λεγεωνος, from a town of that name. This plain extended itself from Scythopolis on the east, to the plain of Ptolemais or Acra on the west. The plain of Acra on the north was bounded by a range of hills, and to the south by Mount Carmel; but eastward it was joined to the plain of Esdraelon by a narrow valley. As the plain of Esdraelon ran eastward to Scythopolis, it comprehended not only a great part of the lower Galilee, but of Samaria also. Hence Josephus calls it the great plain of Samaria. Besides the above mentioned, there is a large extent of flat country lying along the Mediterranean, from Mount Carmel to the utmost boundary of the land southwards. In this plain there were no mountains, only a few sandy hillocks, such as at Joppa, on which Gath of the Philistines is said to have been built. The northern part of it was called *Saron* and *Saronis*, but the southern *Sephela*.— These were all the remarkable plains in the land of Israel, their situations, their boundings, their names, and their extents. The rest of the country was high and mountainous, having but small openings or flats between the ridges of the hills.

Josephus informs us that the Jordan has two sources, one in the region called Daphne, which supplies the lesser Jordan. This rivulet having passed through a pleasant country, falls into the greater Jordan, a little below where Jeroboam set up his golden calves, Bell. iv. 1. "The greater Jordan to appearance flows out of a cave in that part of mount Lebanon called Paneas, under which Cæsarea Philipi stands, (See § 70.) but in reality it comes out of the lake Phiala, passing thence under ground for the space of fifteen miles till it reaches Paneas. This Philip the tetrarch first discovered by throwing a quantity of chaff into the lake Phiala, which issuing out at a cave whence formerly the Jordan was supposed to spring, shewed clearly the true source of the river. The Jordan issuing from this cave, glides through the lake and marshes of Semechonitis. Then running other fifteen miles, falls below the city Julias, into the lake Gennezar, through the middle of which it passes, and having watered a large tract of desert land, loses itself in the Asphaltite lake, Bell. iii. 18. The Hebrews by wildernesses and deserts, did not mean barren tracts of ground absolutely uninhabited, but uncultivated and thinly peopled tracts, such as pasture grounds usually are. Of this kind were the mountains and part of the plain along the Jordan. For Josephus not only terms the plain itself [illegible], but he calls the mountain ορος ανοικητον. Hence Reland affirms that those geographers must be in an error, who crowd their maps of Palestine with many cities and villages along the banks of the Jordan.

Dr Shaw in his Travels, p. 373. describes the Jordan thus, "Though all those fountains and rivulets which I have just now mentioned, together with the Kardaneh, the Kishon, the brook of Sychem, and other lesser ones dispersed over the Holy Land should be united together, they would not form a stream in any degree equal to the Jordan, which, excepting the Nile, is by far the most considerable river I have seen in the Levant or Barbary. However, I could not compute it to be more than thirty yards broad, though this is in a great measure made up by the depth, which even

velled through all that country, *preaching the baptism* * *of repentance for the remission of sins*, i. e. explaining the nature and declaring the necessity of baptism, as a testimony on the part of those

at the brink I found to be three. If then we take this during the whole year for the main depth of the stream, which by the way runs about two miles an hour, the Jordan every day discharges into the dead sea 6,090,000 tuns of water."

Mr Maundrel in his Travels, p. 81. describes the Jordan thus, "On the farther side of the convent of St John, there runs along a small descent, which you may fairly call the first and extremest brink of Jordan, as far as which it may be supposed that the river did anciently overflow, at the same season of the year, viz. at the time of harvest, Josh. iii. 15. or as it is expressed, 1 Chron. xii. 15. *in the first month*, that is, March. But at present (whether it is because the river by its rapidity of current hath worn its channel deeper than formerly, or whether because its waters are diverted another way) it seems to have forgot its ancient greatness. For we could discern no sign nor probability of such overflowings when we were there, which was the 30th of March, the proper time for this inundation. Nay, so far was the river from overflowing, that it runs almost two yards below the brink of its channel. After having descended the outermost bank, you go about a furlong upon a level strand before you come to the immediate bank of the river. The second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. you can see no water till you have made your way through them. In these thickets anciently, (and the same is reported of it at this day) several sorts of wild beasts are wont to harbour themselves, who being washed out of their covert by the overflowing of the river, gave rise to the allusion (Jer. xlix. 19.) *Behold he shall come up like a lion from the swellings of Jordan.* The water of Jordan is too rapid to be swam against. Its breadth is about twenty yards, and in depth it far exceeded my height. On the other side, there appeared to be a much larger thicket than the one in which we were."

The reader who compares these accounts of the Jordan, with the history of the Israelites passage through it under the conduct of Joshua, ch. iii. but especially if he attends to the circumstance mentioned, ver. 15. that they passed at the time Jordan overflowed all his banks, will form a proper idea of the greatness of the miracle, which God wrought for their passage, stopping the current of so vast and rapid a river, when so full of water.

The particular part of the river where John baptized, was called *Bethabara*, or, *the House of the Passage*, either because the Israelites anciently passed over at this place, or because it was the common fording or ferrying place to and from Judea. On either supposition, the banks of the river there must have been free of wood, and not so steep as those described by Mr Maundrel. If Bethabara was the place where the people under Joshua passed this river, it stood directly opposite to Jericho. If it was the then common ferrying place, we may suppose that the Baptist chose it for the sake of making himself better known; and that he might have an opportunity of addressing great numbers of his countrymen, as they travelled from one part of the country to another.

* There were two kinds of baptism in use among the Jews; one was that of the priests at their consecration, and of which we have an example, Lev. viii. 6. It is true, the text terms this a washing with water; but such washings were called *baptisms* by the Jews, when they spoke or wrote in Greek; and the person so washed was said to be baptized, Judith xii. 7. 2 Kings v. 14. The other baptism was that of the heathens proselyted to the Jewish religion. This latter indeed is not expressly mentioned in Scripture,

those who submitted to it of the sincerity of their repentance, and on the part of him who administered it by the commandment of God, as a seal or token of the remission of their sins. Withall, as the Jews themselves were required by John to submit to baptism, it signified that together with their sins they were to renounce the institutions of Moses; just as the Gentile proselytes, by their baptism, were understood to renounce, not their sins

Scripture, neither has Philo or Josephus taken any notice of it. But the silence of ancient writers will by no means prove the rite to be of modern original: for as the easterns greatly delighted in emblematical instructions, it was natural for the Jews, by the religious washing of their proselytes with water, to teach them that in becoming Moses' disciples, they were cleansed from all the defilements of Paganism, and that they were pardoned and accepted of God. Perhaps, the rite took its rise from God's having commanded the Israelites to sanctify themselves, and wash their clothes, before he spake to them from Mount Sinai, Exod. xix. 10. But be that as it will, there seems to be a plain allusion to the baptism of proselytes, Ezek. xxxvi. 24, 25. Not to mention that we have a remarkable proof of it in Arian's Commentary on Epictetus, Lib. II. 9. fine, where a convert to the Jewish religion is called *a baptised person*, (βεβαμμενος). In the mean time, though the baptism of proselytes should be given up, the ceremonies practised at the consecration of the priests, shew that it was no unheard of rite which the Messiah's harbinger made use of. His countrymen were well acquainted both with the thing itself and its signification. They knew that it denoted some great change, either in the opinions or practices of those who submitted to it, and implied a promise of acceptance with God on the part of him who administered it. Moreover, they had been led by a passage in their sacred books, Zech. xiii. 1. to expect that either the Messiah himself, or some of his attendants would baptise; as is evident from the question which the messengers of the sanhedrim put to the Baptist: John i. 25. *They asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, nor that prophet?* They must have known therefore that John's baptism represented purification both of heart and life, as necessary even to Jews themselves, before they could become the subjects of so holy a prince as the Messiah; and that it was a solemn obligation, binding those who received it, to lead such lives. Hence, as Dr Whitby observes, they are mistaken who think John's baptism the same in kind with that which Christ afterwards instituted for the admission of disciples into his church. The difference between the two was considerable: 1. John did not baptise either in the name of Christ or of the Holy Ghost, much less did he baptise them with the Holy Ghost, a circumstance mentioned by himself, as what remarkably distinguished Christ's baptism from his. 2. They who were baptised with John's baptism did not profess their faith in the Messiah as actually come, neither did they receive his baptism in testimony of their entertaining that belief: for after having administered it, he exhorted his disciples to believe on him who was to come. Therefore his baptism could not initiate men unto the Christian Church: as appears likewise from the Apostles rebaptizing some who had been baptised by John, Acts xix. 4, 5. 3. John's was the baptism of repentance, whereby all that had a sense of their sins and professed repentance, were promised pardon, and exhorted to believe in the Messiah who was soon to appear: or it was a washing with water, to shew the Jews not only that they must be cleansed both from their prejudices and vices, but that they must relinquish Judaism in order to their becoming fit members of the Messiah's kingdom.

sins only, but the profession of heathenism also. Wherefore, in every view of this rite, the Baptist, by preaching it as necessary, and by administering it to all who were willing to receive it, prepared the people for the coming of Messiah. 4. *As it is written in the book of the words of Esaias the prophet,* (ch. xl. 3. *saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight.* The Evangelist, by citing this prophecy as accomplished in the Baptist's preaching, shews us what the true meaning of the prophecy is. Isaiah, by expressions taken from the custom of the kings, who commonly have the roads through which they pass prepared for them, signified that Messiah's fore-runner was to prepare his way, by insinuating that the institutions of Moses were to be relinquished, as the means of salvation, and by exhorting the people to repentance and amendment of life. Matthew tells us that John enforced his exhortations to repentance, from the consideration that Messiah's kingdom was at hand; the kingdom of heaven foretold by Daniel the prophet, the new dispensation of religion, wherein all ceremonial observances were to be abolished, and nothing but repentance, flowing from faith, and producing sincere obedience, would avail towards the pardon of sin, acceptance with God, and the enjoyment of eternal life. Matt. iii. 1. *Preaching in the wilderness of Judea: 2. And saying, Repent, for the kingdom of heaven is at hand.* According to Luke in the passage above mentioned, the argument whereby John enforced his exhortations to repentance was, that sinners would thereby obtain the remission of their sins. Wherefore, the two Evangelists, compared, shew that the great and distinguishing privilege of the kingdom of heaven or new dispensation is, that therein pardon is promised to penitents. Matthew as well as Luke observes, that John's preaching, the design of it, its efficacy upon the minds of the people, and even the place where he first appeared publicly, were all foretold by the prophet Isaiah. 3. *For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.* Luke however cites the passage more fully than the rest. Luke iii. 5. *Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth.* Of these metaphors, which are plainly taken from the making of roads, the meaning is, that Messiah's fore-runner, by preaching the doctrine of repentance, shall produce such a change in the minds of the Jews, that many of them, laying aside their prejudices, shall receive and acknowledge Messiah when he appears.—6. *And all flesh shall see the salvation of God:* after such a preparation of the way, as was just now described, mankind shall behold, not a splendid temporal monarch, accompanied with a mag-

a magnificent retinue, but the author of that salvation which God has prepared before the face of all people, Luke ii. 30, 31.

The Evangelist John, in giving the history of the Baptist's ministry, tells us that he had a special commission from God, being called to his office by inspiration, as the prophets were of old; and that he was sent to bear witness of the light, or to point out the Messiah, whom he had called in the preceding fourth verse, *the light of men*, because it was one of the principal prophetical characters of the Messiah, that he was to enlighten the world. Hence he is called by one prophet, *the Sun of Righteousness*; and by another, *the light of Sion*, and *a light to lighten the Gentiles*. John i. 6. *There was a man sent from God whose name was John.* 7. *The same came for a witness, to bear witness of the light; that all men through him might believe.* 8. *He was not that light*, but was sent *to bear witness of that light*: John, though sent from God, was not the Word of God, who has enlightened the world; but he came to point him out to men. 9. That *was the true light, which lighteth every man that cometh into the world*: The person to whom John bare witness, was that great light which enlighteneth all men, both as he is their maker, (ver. 3.) who has put into their mind the light of reason; and as he is the Word of God and author of revelation. Here therefore the Evangelist asserts a truth of the greatest importance; namely, that the Son of God was sent to save, not the single nation of the Jews as they fondly imagined, but to enlighten and save all mankind. 10. *He was in the world, and the world was made by him, and the world knew him not*: The Word and Son of God came down to earth; and though the world was made by him, yet that very world did not know and acknowledge him as the Word of God and maker of all things. 11. *He came unto his own, and his own received him not*: The Jewish nation are called Christ's *own*, because they had long enjoyed the benefit of those revelations which the Word of God anciently made to mankind; and because they had been from the beginning under the special protection of his providence. To this people the word of God came, because he had been promised to them, and they were in expectation of him. Yet even this people rejected him, when he appeared in person, and preached among them. But upon all the Gentiles who acknowledged him as the word of God, by believing on him, he conferred the power of becoming the sons of God equally with the Jews, and of obtaining a right to the inheritance of such. 12. *But as many as received him, to them gave he power to become the sons of God; even to them that believe on his name.* 13. *Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* The Gentiles on whom the Word conferred the power of becoming the sons of God, obtained it neither by

circumcision

circumcision and sacrifice, nor by marriage and natural descent, nor by any rite invented by men; but by the mere good pleasure of God, who for this purpose sent his Son, in the human nature, to dwell among men. 14. *And the Word was made flesh, and dwelt among us.* In the human nature, the word of God hath taught mankind fully and powerfully the doctrines of salvation. *And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* We, his disciples, beheld his glory with admiration, and knew it to be such as became the only begotten of the Father; for he was not decked with the glitter of worldly pomp and grandeur, but he shone most beautiful with the glory of the divine perfections; and withal he possessed the power of working the greatest and most beneficent miracles, expressly called by this evangelist, *his glory*, chap. ii. 11. Perhaps also there is an allusion here to the descent of the Holy Ghost upon Jesus at his baptism, to the glory with which his body was adorned in the transfiguration, and to the voice from heaven wherewith he was honoured a little before his crucifixion.

John resembled the old prophets, particularly Elijah, in the coarseness of his clothing, 2 Kings i. 8. and in the abstemiousness of his diet. He wore a rough kind of garment made of camel's hair, probably the sackcloth with which penitents and mourners used to cover their loins, and sometimes their whole bodies, 1 Chron. xxi. 16. And for his food, it was such as the wilderness afforded. He lived on * locusts and wild honey; and used

* The Jews were permitted to eat locusts, Lev. xi. 22. and if we may believe Pliny, they made a considerable part of the food of the Parthians and Ethiopians, B. II. 29. B. VI. 30. Dr Shaw in his Travels, after having described a plague of locusts which he himself saw in Barbary, tells us, pag. 448. "That this insect sprinkled with salt and fried, is in taste not much unlike a cray fish," and adds, "that the ἀκρίδες described by Aristotle, Histor. Anim. lib. v. cap. 28. and by other historians, are plainly the insect of which we are speaking, and not the locust tree, which seems to have had its name from the desire which this animal hath to feed upon it. Besides the LXX. always interpret אדבה by ἀκρὶς; for which reason the writers of the New Testament may be supposed to have used the word in the same signification. Wherefore the ἀκρίδες John Baptist fed upon in the wilderness were the insects so called. And provided the time of their appearance in the Holy Land was at the same time that I saw them in Barbary (first at the end of March, and from that time till July) it may be presumed that the Baptist entered upon his mission at that season." Wild honey, the other article of the Baptist's fare, is supposed by many to have been a kind of liquor which in those countries distilled from the trees. Pliny describes it, B. XXIII. 4. "Elaomeli in Syria ex ipsis arboribus manare diximus, sapore mellis, non sine nausea alvum emollit." And again, XV. 7. "Sponte nascitur (oleum) in Syriæ maritimis quod Elaomeli vocant; manat ex ipsis arboribus, pinguc, crassius melle, resina tenuius, sapore dulci." Josephus, Bell. V. 4. says, the palms were so rich in the territory

used neither wine nor strong drink, nor fermented liquor of any kind, Luke i. 15. but quenched his thirst with water only. Matt. iii. 4. *And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.* The reason why our Lord's forerunner led this austere kind of life is assigned, Matt. xi. 16. His extraordinary mortification, by which he acquired the air of an old prophet, was intended to make the people reverence him. Besides, such a course of life was suitable to the doctrine of repentance which he preached. Accordingly, the public attention being turned towards him, the inhabitants of the country, who were all now expecting the Messiah, went out to him in multitudes. And because he preached the necessity of repentance, from the consideration that the kingdom of heaven was at hand, many of all ranks, sects, and characters, submitted to confession of sins, baptism in Jordan, and whatever else the prophet was pleassed to prescribe as preparations for that kingdom; so eagerly desirous were all the Jews to have it erected among them without delay. 5. *Then went out to him Jerusalem, and all Judea, and all the region round about Jordan: 6. And were baptized of him in Jordan, confessing their sins.*

As the chief subject of the Baptist's sermons was repentance, it surprised him not a little to find among those who came confessing their sins and desiring baptism, many of the Pharisees, a sect generally puffed up with an high opinion of their own sanctity. He was equally astonished at the Sadducees, who, though they did not believe any thing at all of a future state, expressed the greatest earnestness to obtain remission. In a word, he wondered to see the whole people so much moved with his threatenings, especially as he knew that they confidently expected salvation on account of their being Abraham's children; a conceit which they were extremely fond of, and which they seem to have derived from a misinterpretation of Jer. xxxi. 35, 37. Wherefore, as a reproof of their presumption on this head, he called them in his exhortation *the offspring of vipers*, instead of *the children of Abraham*, and commanded them to relinquish their erroneous notions, and to reform their manners, if they hoped for salvation from Messiah. It is more than probable that the Pharisees and Sadducees offered themselves to John's baptism, with a view to avoid the impending destruction which they supposed would fall on the enemies of the Messiah, whose kingdom, according to the

[illegible] tory of Jericho, that being squeezed, they yielded a honey not much inferior to that of bees. But because this kind of juice, when used as food, was sometimes attended with bad effects, others are of opinion, that the wild honey on which the Baptist fed, was that which bees deposite in the hollow trunks of trees, and of which there was great plenty in Palestine. 1 Sam. xiv. 25,—27.

them, was to be established by force of arms. Perhaps they proposed also to have a share in the pleasures and profits of his kingdom. But the Baptist, well acquainted with the hypocrisy, presumption, and wickedness of the men, sharply rebuked them. Matt. iii. 7. *But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers*, or serpents, plainly alluding to Gen. iii. 15. where wicked men are called *the seed of the serpent*, ye wicked offspring of wicked parents, *who hath warned you to flee from the wrath to come?* By what means have you been awakened to a sense of the danger you are in from the impending judgments of God? Or his question may imply a strong negation; as if he had said, I have not shewed you that you can flee from the wrath to come, merely by baptism without repentance. It seems the Pharisees and Sadducees desired his baptism only as the ceremony of admission into the Messiah's kingdom, not as an obligation to amendment. Moreover, because reason and experience prove that confession of sins, a present sorrow for them, and warm resolutions of forsaking them, neither necessarily nor always are attended with reformation, the Baptist insisted on the fruits of repentance as well as on repentance itself. 8. *Bring forth therefore fruits meet for repentance;* do the works that should proceed from a penitent disposition. And that his doctrine might take the faster hold of them, he shewed them the folly of expecting salvation merely on account of their descent, assuring them that their being Abraham's children, would be no protection to them if they continued in their sins. 9. *And think not to say within yourselves, we have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham.* God, who formed Adam and Eve out of the dust of the earth, and gave Abraham a son by Sarah when she was past the age of child-bearing, can raise up children to that patriarch even out of the stones under your feet; or, as others interpret the words, can give him children from among the Gentiles, who, by imitating his piety and holiness, shall partake with him in the blessing. Thus the Baptist took from those presumptuous men the ground of their confidence, by affirming that God could perform his promises to Abraham, though the whole Jewish nation were rejected by him, and excluded from heaven: the seed like the stars for multitude that was principally intended in the promise, being a spiritual progeny. To enforce his exhortation he told them, they had no time to delay their repentance, because the patience of God was very near come to an end with respect to them. His judgments were at hand and ready to be inflicted, so that if they continued unfruitful, notwithstanding the extraordinary means that were now to be tried with them, destruction would speedily overtake them. 10. *And now also the*

ax is laid unto the root of the trees, therefore, every tree which bringeth not forth good fruit, *is hewn down and cast into the fire.* In a word, the whole drift of his sermons was to root out their prejudices, and give them a sense of this important truth, that acceptance with God does not depend upon flowing garments, broad phylacteries, frequent ablutions, much fasting, and long prayers; but that good works proceeding from faith and love are necessary thereto. *And* therefore when (Luke iii. 10.) *the people asked him, saying, What shall we do then* to avoid the judgments of God? 11. *He answereth and saith unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise.* 12. *Then came also publicans* (See on Luke v. 27. § 31.) *to be baptized; and said unto him, Master, what shall we do?* The tax-gatherers, wishing by all means to keep their places under the Messiah, might be anxious to know what qualifications were necessary for that purpose. Or rather, since our Lord has declared elsewhere, that the tax-gatherers, with the rest of the people, were sincere in their professions of repentance, Matt. xxi. 32. we may believe the gravity of the Baptist's exhortations, the vehemence with which he delivered his threatenings, and his character for sanctity, affected them to such a degree, that many who till then had looked on ceremonial righteousness as the principal requisite to salvation, sensible of their error, came to him and said, If matters are so, *what must we do?*—Indeed the tax-gatherers and others who thus addressed the Baptist, were people of infamous characters; yet he did not, like the Pharisees, shun their company for that reason; on the contrary, he received them with great humanity, and recommended to them equity in the exercise of their office: 13. *And he said unto them, Exact no more than that which is appointed you:* in levying the taxes, compel no man to pay you more than his just proportion of the sum which you are allowed by the law to raise.—14. * *And the soldiers likewise demanded of him, saying, And what shall we do?* The Baptist's sermons were so affecting, that they impressed men even of the most abandoned characters, such as the private soldiers in all countries commonly are, and made them ask him with great earnestness, what was necessary for them to do?—*And he said unto them, Do violence to no man;* commit no violence on any man's person or property;

* Ver. 14. *And the soldiers.*] It was the custom of the Romans to recruit their armies in the conquered provinces. Wherefore, as the Jews did not scruple to engage in a military life, many of them may now have been in the emperor's service. Or we may suppose that after Judea was made a province, the Romans took into their pay the Jewish troops which Herod and his son Archelaus had maintained. For it is certain that the soldiers who now addressed the Baptist, were not heathens; otherwise his advice to them would have been, that they should relinquish idolatry, and embrace the worship of the true God.

ty;—*neither accuse any falsely*; do not follow the example of your brethren; do not turn informers, and give false evidence against innocent persons, in order that with the protection of law, you may oppress them, and enrich yourself with their spoils—*and be content with your wages*; live quietly on your pay, and do not mutiny when your officers happen not to bestow on you donations and largesses, to conciliate your favour. It seems the Baptist in his exhortations to penitents who asked his advice, did not follow the example of the Jewish teachers; for he was far from recommending the observation of ceremonies, and the little precepts of mens invention. He attended to the character of the persons; he considered the vices to which they were most addicted; and he strenuously enjoined the great duties of justice, charity, moderation, and contentment, according as he found those who applied to him had failed in them. And so by giving Pharisees, Sadducees, publicans, soldiers, and all sorts of persons, instructions adapted to their circumstances and capacities, he prepared them for receiving the Messiah, who he was sure would soon appear, although he did not know the person particularly, that was to sustain the high character.

Thus John Baptist acquired an extraordinary reputation, by the austerity of his life, the subject of his sermons, the fervency of his exhortations, and the freedom, impartiality, and courage with which he rebuked his hearers. Yet his fame received no small addition from the various rumours current in the country at that time. For the vision which his father Zacharias had seen in the temple, the coming of the eastern philosophers to Jerusalem, the prophecies of Simeon, the discourses of Anna, the perplexity of Jerusalem, and Herod's cruelty, though they had happened full thirty years before this, must still have been fresh in the memories of the people, who no doubt applied them all to John. Their expectations, therefore, being raised to a very high pitch, they began to think he might be the Christ, and were ready to acknowledge him as such; so that, had he aspired after grandeur, he might, at least for a while, have possessed honours greater than any of the sons of men could justly claim. But the Baptist was too strictly virtuous to assume what he had no title to, and therefore he declared plainly, that he was not the Messiah, but the lowest of his servants; one sent to prepare his way before him. At the same time, to give his hearers a just idea of his Master's dignity, he described the authority and efficacy of his ministry. Luke iii. 15. *And as all the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not,* 16. *John answered, saying unto them all, I indeed baptise you with water*: I am sent from God, and the message I bring is, that all ranks and orders of persons must *repent*. With a to impress this doctrine the more

deeply

deeply upon their minds, I address their senses by *washing* all my disciples with water;—*but one mightier than I cometh:* there is an infinitely greater prophet than me ready to appear, *viz.* the Messiah,—*the latchet of whose shoes I am not worthy to unloose,* (Matt. *whose shoes I am not worthy to bear* away) *i. e.* to whom I am not worthy to perform the meanest servile office:—* *he shall baptise you with the Holy Ghost and with fire:* his baptism shall be unspeakably more efficacious than mine, for he will bestow on you the gifts of the Spirit. Perhaps the Baptist had likewise in view here, Mal. iii. 2. where Messiah is compared to *a refiner's fire,* on account of the judgments he has to inflict on the Jews for their unbelief.—Moreover, as the efficacy of his baptism will be much greater than mine, so will his authority be greater; for he will bring all men before his tribunal, to receive sentence according to their deeds; 17. *Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable*

* Ver. 16. *He shall baptize you with the Holy Ghost and with fire.*] This expression some interpret thus, He shall give you the Holy Spirit, whose influences upon your minds will be like that of fire upon metals, will purify and refine you from the dross of sin. But others with more probability suppose, that the Baptist, speaking by inspiration, alluded to the flames which were to surround the heads of the apostles and first converts on the memorable day of Pentecost, when they received the miraculous effusion of the Spirit, whereof these flames were the symbols. Kuchenius and others, by baptism with fire, understand the conflagration of Jerusalem, wherein the Jewish polity was consumed, contrary however to the propriety of the metaphor of *baptizing with fire,* which in this place at least, cannot be interpreted of any thing that has a destructive quality, unless he spake to them as a body politic to be reformed by the divine judgments; the end of this baptism with fire being to purify, refine, and restore, as is plain from its being joined to baptism with the Spirit. For the same reason, Mr Heylin's interpretation, which makes verse 17. an explication of this clause, must be improper, *He shall baptize you with the Holy Ghost;* he will put you to the trial by the operation of his Spirit, and those who prove insincere, he will baptize with fire, will burn them; for *his fan is in his hand, and he will thoroughly purge his floor,* &c. To understand the Baptist's meaning aright, we need only take notice, that in verse 17. he describes the authority of Christ's ministry, as in verse 16. he had described its efficacy; the Messiah is infinitely mightier than I, not only as he will bestow on you the miraculous gifts of the Spirit, but as he has power to reward them who obey him with eternal life, and to punish such with everlasting destruction as reject him. The descent of the Spirit upon the first converts was called baptism on account of the multitude, variety, and greatness of the gifts with which it was attended; in so much, that the minds of those on whom he descended, were as fully replenished with his gifts, as their bodies were covered with water in baptism. It was thus called likewise, because as baptism with water was appointed to be a sign of God's accepting the baptized person who gave the answer of a good conscience, so by the gifts of his Spirit, God declared his acceptance of the persons who enjoyed them, as the apostles Peter and Paul often assure us, both in their sermons and writings; vide Acts x. 47. xi. 17.

quenchable. The Baptist here has the forecited passage of Malachi plainly in his eye; and by applying it to Jesus, he intimated to the people, that he was the Refiner spoken of by that prophet.

In this manner did John inculcate the doctrine of repentance, and declare his Master's greatness. But his sermons were not confined to these matters. He spake also of many other important subjects, according as he knew they would be profitable to his hearers. Luke iii. 18. *And many other things in his exhortation preached he unto the people.*—In the whole course of his ministry, he shewed great integrity and courage, but especially in his intercourse with Herod the tetrarch, who it seems heard him, and admitted him into conversation; for he was so bold as to address the tetrarch on the subject of his favourite sins, particularly his adultery with Herodias. This he represented to him in its true colours, and reproved him for it. But the effect of his exhortation was not what it ought to have been. It did not bring Herod to repentance. On the contrary, it so provoked him, that he cast the Baptist into prison, and thereby put an end to his ministry, after it had lasted a considerable time. 19. *But Herod the tetrarch being reproved by him for Herodias, his brother Philip's wife,* (see § 59.) *and for all the evils that Herod had done,* 20. *Added yet this above all, that he shut up John in prison.*

§ XV. *Jesus is baptized in Jordan; the Holy Spirit descends on him.* Matt. iii. 13,—17. Mark i. 9,—11. Luke iii. 21, 22. John i. 15,—18.

WHILE John was at Bethabara, Jesus came from Galilee to be baptized of him. But he no sooner presented himself, than his forerunner acknowledged his superiority, by declaring before all the people, that he himself was so much his inferior, that he needed to be baptized of Jesus, and therefore that he was surprised he should apply to him for baptism. Matt. iii. 13. *Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.* 14. *But John forbade him, saying,* * *I have need to be baptized*

* Ver. 14. *I have need to be baptized of thee, and comest thou to me?*] This acknowledgment seems inconsistent with what the Baptist said afterwards. John i. 33. *I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he that baptizeth with the Holy Ghost.* Le Clerc therefore believes, that John acknowledged our Lord's superiority by a sudden impulse of the Spirit, which moved him to utter words, the meaning of which he did not comprehend.—Others think, that though he might suspect Jesus to be the Messiah before he saw the Spirit descend, he was not fully convinced in the belief of it till then.—Fabritius is of opinion, that the Spirit descended on Christ in John's presence, some time before his baptism; and on this Mr Whiston has grafted the principle article of his scheme of the harmony, in which he is followed by Mr Marshal and Mr

tized of thee, and comest thou to me?—15. *And Jesus answering, said unto him, Suffer* it to be so *now; for thus it becometh us to fulfil all righteousness. Then he suffered him.* It is remarkable, that our Lord did not sustain John's excuse, but insisted on being baptized, because *it became them to fulfil all righteousness*, i. e. became them to do every thing agreeable to the divine will, and particularly in the present case, became them to do the things proper

Mr Pilkinton. He fancies that Jesus began to preach and baptise long before he was baptized himself: That the news of his preaching and baptizing had reached John before his arrival, which made the latter say, *I have need to be baptized of thee:* That the Baptist saw the Spirit descend on Jesus in the beginning of his ministry, as well as at his baptism; and that it is the descent of the Spirit in the beginning of his ministry, which is mentioned in the forecited passage. Agreeably to these suppositions, he places Christ's baptism immediately before John's imprisonment; that is to say, a long time after our Lord began his ministry. But his opinion is contrary to Acts i. 21, 22. where Peter dates the commencement of Christ's ministry from his baptism. Besides, though Jesus might with great propriety confirm John's baptism, by receiving it before he began his own ministry, he could not, consistently with his pretensions as Messiah, submit to John's baptism after that period. By baptizing and making disciples himself, Jesus assumed an authority distinct from, and superior to John's. This he would have renounced, if he had received John's baptism: because thereby he would have acknowledged himself John's disciple and inferior. For these reasons, Mr Whiston's scheme of harmony in this part ought to be rejected. Witsius, Dr Clarke, &c. following Chrysostom, suppose that God having given John the token to know Christ by, did upon his coming to be baptized, inform him by revelation, that this was the person on whom he should see the signal of the Spirit. Compare 1 Sam. xv. 16, 17. But this hypothesis is contradicted by the Baptist himself, who expressly ascribes his first knowledge of Jesus to the descent of the Spirit, John i. 34. *And I saw and bare record that this is the Son of God.*—Wolf thinks the meaning of the Baptist's affirmation is no more than that he was not personally acquainted with Jesus before his baptism. Yet this may be doubted, as they were relations, and consequently had been often together in Jerusalem at the passovers, and other festivals which the Jewish males were obliged by law to attend. For on such occasions, relations would seek each other out, and converse together as much as possible. Luke ii. 44. Moreover, the difficulty will be encreased, if, as is probable, the Baptist was acquainted with our Lord's private history, having been informed of it by his parents, who were religious observers of Providence, and had got from Mary an account of the miracle that accompanied the conception and birth of her son. Wherefore, to reconcile these seeming inconsistencies we must suppose, that Christ's obscure life as a carpenter, till he was upwards of thirty years of age, had in some degree obliterated the impressions which the extraordinary circumstances attending his advent had made upon the minds of those who had heard of them. And as the Jews in general entertained very high notions of the splendour of the Messiah's person and kingdom, the Baptist, if he was tinctured with those prejudices, could not easily form a just notion of our Lord's dignity, even though he knew the history of his conception and birth. Having perfect knowledge, however, of his holy life, and his own baptism being the baptism of repentance, when Jesus came desiring baptism, he fitly refused to give it to him, saying, *I have need to be baptized of thee, and comest thou to me?*

proper for promoting the ends of both their missions; * or he may have had the Levitical law in view, Exod. xxix. 4. xl. 12. which ordained, that the priests at their consecration should be purified by washing; and desired to obey the letter as well as the spirit of that law, before he entered on his ministry, wherein he discharged the office of high priest for all the nations of the world. Christ's baptism being proper on these accounts, he urged it; and John at length complied, baptizing him in Jordan, before a multitude of spectators.—But as he had no need of the instructions that were given after baptism, he came straightway out of the water, and kneeling down on the banks of the river, prayed, probably for the influences of the Spirit, whereby his future ministry would be rendered acceptable to God, and effectual unto the salvation of men. This may be gathered from the answer he received. For in time of prayer, *the heaven*, i. e. the sky, *was opened unto him*, and an immense expanse appeared beyond it, from whence the Holy Spirit, in some visible form, perhaps that of flame or fire, was seen descending in the † manner that a dove descends. And as the fire descended, a voice from heaven was heard pronouncing articulately these words: "This is my beloved Son, in whom I am well pleased." 16. *And Jesus when he was baptized went up straightway out of the water*, Luke iii. 22. *And praying, the heaven was opened*; (Mark, *to him*) *and the Holy Ghost descended in a bodily shape like a dove upon him.* Matt. iii. 17. *And lo a voice from heaven, saying, This is* (Mark, *thou art*) *my beloved Son, in whom* (Mark, *in thee*) *I am well pleased* ‡. The epithet *beloved* (ἀγαπητὸς) given to

* Our Lord's baptism tended to promote the ends both of his own mission and of his forerunner's, as it established the authority of both. It established John's mission, great honour being done him by the Messiah's receiving his baptism. It established our Lord's mission also; for after he was baptized, the testimonies of the Spirit and voice from heaven, were given him in the presence of the multitude assembled at Jordan. That these testimonies should have been given on this occasion, rather than on any other, was fit; because it was an august manner of opening our Lord's ministry, was the most public occasion that could be found, and pointed him out as Messiah to the Baptist, who was thereby qualified for the principal duty of his mission, John i. 31.

† In the manner that a dove descends.] It must be owned, however, that Luke's description of this circumstance is ambiguous. *And the Holy Ghost descended in a bodily shape like a dove upon him:* for it may imply, that the material symbol of the Spirit's presence, had on this occasion the shape as well as the motion of a dove, to represent those gracious qualities which the human nature of Jesus possessed by virtue of its unction with the Spirit. (See Matt. x. 16. Song ii. 10, 14. v. 2. vi. 8.) Just as the form of tongues, in which the material symbol of the Spirit appeared on the day of Pentecost, denoted the gift of tongues which the apostles obtained, by virtue of his descent upon them.

‡ Mark relates the words thus, *Thou art my beloved Son, in thee I am well pleased.* Gershon and Chemnitius imagine that both sentences were pronounced;

to the Son on this occasion, marks the greatness of the Father's affection for him, and distinguishes him from all others to whom the title of *God's son* had formerly been given. Accordingly we find our Lord alluding to it with peculiar pleasure in his intercessory prayer. John xvii. 26. "And I have declared unto them thy name, and will declare it, (ἵνα ἡ ἀγαπη ἣν ἠγαπησας με) that the love wherewith thou hast loved me, may be in them, and I in them." It was therefore the voice of God the Father that was heard at Christ's baptism, probably loud like thunder, as in the instance recorded, John xii. 29. making a sound which no human organ of speech was able to form, and consequently could not be mistaken for the whispering voice of any of the multitude present. See Prov. viii. 30. to which it is thought the voice alluded. *The Son of God* was one of the Messiah's known titles, (Matt. xvi. 16. Mark xiv. 61. John i. 49.) founded on Psal. ii. 7. Isa. vii. 14. where it is expressly attributed to him. And therefore, according to the received language of the Jews, Jesus was on this occasion declared from heaven to be their long expected deliverer; and his mission received a most illustrious confirmation from the Father Almighty, a confirmation on which Jesus himself laid great stress, as absolutely decisive, John v. 37. For lest the people might have applied the words of the voice to the Baptist, the Holy Spirit alighted upon Jesus, and remained visible for some time in the before-mentioned sensible symbol, John i. 33. which probably surrounded his head in the form of a large glory, and pointed him out as God's beloved Son, in whom the richest gifts and graces resided. Thus all present had an opportunity to hear and see the miraculous testimony, particularly the Baptist, who, as soon as he beheld the Spirit remaining on Jesus, cried out, John i. 15. *This is he of whom I spoke*, when I told you, *he that cometh after me is preferred before me*; namely by God. Erasmus supposes that John here refers to the honours which he knew had been paid to Jesus in his infancy, by the angel who announced his birth to the Bethlehem shepherds, by the shepherds themselves, by the eastern magi, by Simeon and Anna; honours which could not be paralleled by any thing that had happened to him. But the words seem to have a more extensive meaning, comprehending

pronounced; the voice uttering the words, *Thou art my beloved Son, in thee I am well pleased*, while the Spirit was descending as if they had been directed to Jesus alone in answer to his prayer; and that after the Spirit rested on Jesus, the voice, speaking to the Baptist and the multitude, said, *This is my beloved Son, in whom I am well pleased*. On this supposition, which without doubt renders the miracle more remarkable, the words Matt. iii. 16. *He saw the Spirit of God descending like a dove, and lighting upon him*, may be referred to the Baptist, notwithstanding the same words, Mark i. 10. are evidently spoken of Jesus. See another solution of this difficulty in the first Prelim. Observ.

ing the superior dignity of Christ's nature, office, commission and exaltation, as mediator. This I think plain from Matt. iii. 11. the passage here referred to—*For he was before me:* it is fit that Jesus should be raised above me, because he is a person superior in nature to me; for though he was born after me, he existed before me.—16. *And of his fulness we have all received* fulness. If these are the words of the evangelist, he alludes to what he had said verse 14. namely, that the *word made flesh*, or the Son of God in the human nature, *was full of grace and truth;* from which fulness of the divine perfections, we his apostles and ministers have derived large communications of illumination and miraculous powers, to fit us for our office—* *and grace for grace:* continual supplies of the common assistances of his Spirit, in proportion to the improvement which we have made thereof in the ordinary course of our trial.—17. *For the law was given by Moses, but grace and truth came by Jesus Christ.* The blessing of grace for grace, all Christians enjoy, agreeably to the benign nature of the gospel dispensation, which far exceeds the legal, both in the lenity of its terms and requisitions, in the assistances which it offers, and in the rewards which it promises.—Besides, in comparing the two dispensations, this should be considered, 18. *No man hath seen God at any time:* neither Moses, nor any other prophet who in former ages delivered the will of God to men, ever saw the Divine Being; and therefore they could not make a full discovery of his perfections and counsels to men. The only person who ever enjoyed this privilege, was the Son of God, who is in the bosom of the Father. He always was and is the darling object of his tenderest affection, and the intimate partner of his counsels; and therefore he was able fully to declare the great purpose of God concerning the redemption of the world.

* Ver. 16. *And grace for grace.*] χαριν αντι χαριτος, according to Sir Richard Ellis in his Fort Sacr signifies, *Grace upon grace*, as αντι ανιαν ανιας, Theogn. v. 345. signifies, *you send one affliction in place of* or *upon another.* If this is the true interpretation, the evangelist's meaning will be, that the apostles and ministers of Christ received out of his fulness, a continued succession of gifts, one on the back of another, without interruption.—Whitby interprets it thus, *Grace for the sake of grace*, i. e. such communications of his grace, as were necessary to prepare them for the highest instances of his favour, viz. the pardon of their sin.—Clarke thinks the meaning of the phrase is, Out of his fulness of divine perfection we have all received fulness, and *grace in proportion to his grace.*—Grotius translates the clause thus, *Grace by grace*, i. e. the freest grace imaginable. But the common translation seems to be very proper, being supported by the ordinary use of the preposition αντι. Thus, Rom. xii. 17. *Recompence to no man* (κακον αντι κακου) *evil for evil*, or in return for evil. According to this translation, the meaning of the passage is, that under the gospel dispensation all men receive *grace for grace*, privileges and advantages, in proportion to the improvement which they make of those already bestowed on them.

world. *The only begotten Son* * *who is in the bosom of the Father, he hath revealed him.*—Before the section is concluded, it may not be improper to observe, that the descent of the Spirit on Jesus was predicted, Isa. xlii. 1. lxi. 1. In like manner, the voice from heaven is supposed to be predicted, Psal. ii. 7. "The Lord hath said unto me, Thou art my Son."

* Ver. 18. *Who is in the bosom of the Father.*] To *be in one's bosom* denotes the greatest familiarity and intimacy; a communication of counsels and designs, an entire and tender affection. Hence it is used, Deut. xiii. 6. xxviii. 54. to signify a man's best beloved wife.

§ XVI. *Jesus begins his ministry. His genealogy by his mother.* See § 6. Luke iii. 23,—38.

Jesus having received those different testimonies from his Father, from the Spirit, and from John Baptist, all given in presence of the multitudes assembled to John's baptism, began his ministry when he was about thirty years old, the age at which the priests entered on their sacred ministrations in the temple. 23. *And Jesus himself began to be* † *about thirty years of age.*—On this occasion, Luke gives our Lord's genealogy by his mother, (see on Matt. i. § 6.) as follows: *being (as was supposed) the son of Joseph, which was* the son *of Heli,* 24. *Which was* the son *of Matthat, which was* the son *of Levi, which was* the son *of Melchi, which was* the son *of Janna, which was* the son *of Joseph,* 25. *Which was* the son *of Mattathias, which was* the son *of Amos, which was* the son *of Naum, which was* the son *of Esli, which was* the son *of Nagge,* 26. *Which was* the son *of Maath, which was* the son *of Mattathias, which was* the son *of Semei, which was* the son *of Joseph, which was* the son *of Juda,* 27. *Which was* the son *of Joanna, which was* the son *of Rhesa, which was* the son *of Zorobabel, which was* the son *of Salathiel, which was* the son *of Neri,* 28. *Which was* the son *of Melchi, which was* the son *of Addi, which was* the son *of Cosam, which was* the son *of Elmodam, which was* the son *of Er,* 29. *Which was*

† Ver. 23. *About thirty years of age.*] To understand Luke's account of our Lord's age at his baptism aright, we must take notice that his words, verse 21. stand thus in construction; και αυτος ο Ιησους ηρχοντο, ως ετων τριακοντα. *And Jesus himself when he began, was about thirty years of age,* i. e. when he began his ministry; in opposition to the commencement of the Baptist's ministry, the history of which is given in the precedent part of the chapter. The word ηρχοντο is used in this sense, Acts i. 21, 22. *Wherefore of those men which accompanied with us, all the time that the Lord Jesus went in and out among us, beginning* (αρξαμενου) *from the baptism of John, unto the same day that he was taken up from us.* Here Christ's ministry is evidently said to have commenced at the baptism of John, the time that John baptized him, and to have ended at the day of his ascension. So likewise, Luke xxiii. 5. *He* (Jesus) *stirreth up the people, teaching throughout all Jewry* (αρξαμενος) *having begun,* namely, to teach, *from Galilee to this place.*

was the son *of Jose, which was* the son *of Eliezer, which was* the son *of Jorim, which was* the son *of Matthat, which was* the son *of Levi*, 30. *Which was* the son *of Simeon, which was* the son *of Juda, which was* the son *of Joseph, which was* the son *of Jonan, which was* the son *of Eliakim*, 31. *Which was* the son *of Melea, which was* the son *of Menan, which was* the son *of Mattatha, which was* the son *of Nathan, which was* the son *of David*, 32. *Which was* the son *of Jesse, which was* the son *of Obed, which was* the son *of Booz, which was* the son *of Salmon, which was* the son *of Naasson*, 33. *Which was* the son *of Aminadab, which was* the son *of Aram, which was* the son *of Esrom, which was* the son *of Pharez, which was* the son *of Juda*, 34. *Which was* the son *of Jacob, which was* the son *of Isaac, which was* the son *of Abraham, which was* the son *of Thara, which was* the son *of Nachor*, 35. *Which was* the son *of Saruch, which was* the son *of Ragau, which was* the son *of Phalec, which was* the son *of Heber, which was* the son *of Sala*, 36. *Which was* the son *of Cainan, which was* the son *of Arphaxad, which was* the son *of Sem, which was* the son *of Noe, which was* the son *of Lamech*, 37. *Which was* the son *of Mathusala, which was* the son *of Enoch, which was* the son *of Jared, which was* the son *of Maleleel, which was* the son *of Cainan*, 38. *Which was* the son *of Enos, which was* the son *of Seth, which was* the son *of Adam, which was* the son *of God.*—In verses 36, and 37. of this genealogy, there are two Cainans mentioned, contrary to Gen. x. 24. where the first is omitted. It is true, in the translation which the LXX. have given of that passage, both are found. But it is more than probable, that the name crept into Luke (verse 36.) through the carelessness of some blundering transcriber, who, because this evangelist mentions Cainan in his proper place, put the name down by accident before Arphaxad also. And later transcribers finding it there, foisted it into the LXX. which in early times was generally used both by Jews and Christians; and so the error being thus handed down, has become universal.

§ XVII. *Jesus is tempted of the devil in the wilderness.* Matt. iv. 1,—11. Mark i. 12, 13. Luke iv. 1,—13.

Our blessed Lord began his ministry immediately after his baptism, not by going directly to Jerusalem the seat of power, preceded by the Baptist, and with the divine glory surrounding his head, but by retiring into a wilderness, that without interruption he might prepare himself for his work, by fasting, meditation and prayer, and by sustaining temptations. Hence his journey to the wilderness is said to have been undertaken by the direction of the Spirit. Luke iv. 1. *And Jesus being full of the Holy Ghost, returned from Jordan, and was led up of the Spirit*, (Mark, to signify the strength of the impulse, expresses it thus: *immediately*

immediately the Spirit driveth him) *into the wilderness, 2. Being forty days tempted of the devil.*—Mark adds, that in the wilderness *he was with the wild beasts:* a circumstance which shews that the place to which Jesus now retired was an uninhabited desert, where he had no opportunity of conversing with men. During his abode in this wilderness, which was for the space of forty days, our Lord neither ate nor drank. It seems he was supported by miracle; for he found no inconveniency from so long and preternatural a fast. He did not even feel the sensation of hunger, till the forty days were expired. Luke, *and in those days he did eat nothing; and when they were ended, he afterwards hungered.* Moses, who was a type of Jesus, made himself remarkable by fasts of this kind; for at two different times he was forty days and forty nights with the Lord, and did neither eat bread nor drink water all the while, Deut. ix. 9, 25. x. 10. In like manner Elijah, who was a type of Christ's forerunner, went in the strength of the meat he had eaten, forty days and forty nights unto Horeb, the mount of God. Moreover, as Moses, during his forty days fast, received from God the laws which he afterwards delivered to the Israelites, and by continuing so long without food, proved the reality of his intercourse with God; so Jesus, during the whole of his fast, enjoyed continual converse with God, was instructed in the doctrine he came to preach, and in all the duties of his public life; and by the miracle of a total abstinence from food for so long a time, demonstrated the truth of his mission. It is probable, therefore, that this solemn fast of Christ, like those of Moses and Elias, was intended to prove the divinity of his mission, and to inculcate the necessity of weakening the animal passions, and of vanquishing the pleasures of sense, before a man takes on himself the high character of an *instructor* of others, in the knowledge of divine things.

We are told by Mark and Luke, that all the time of our Lord's retirement, he was tempted of the devil: Mark i. 12. *And he was there in the wilderness forty days tempted of Satan,* (Luke, *of the devil*) but there is no account of the various subtle arts which that evil spirit used in the course of so long a temptation. The three assaults only which he made at the expiration of the forty days are recorded, perhaps because they were more violent than the rest, or more for the instruction of mankind *.

The

* To have a just notion of this extraordinary event, we must consider it in two lights: 1. As it was permitted by God; 2. As it was executed by the tempter.

The reasons why God permitted his Son to be tempted of the devil were such as these: 1. That he might become a faithful and merciful high priest: one who can succour his people in time of need, and pity them when they happen to fall by temptation. The apostle assigns this reason expressly,

The first of the three temptations mentioned by the evangelist, was grafted on the keen sensation of hunger, with which Jesus was pressed after his forty days fast. For as no such thing had happened either to Moses or Elias after their fasts, the devil might think it argued weakness in Jesus, and on that account might suspect him to be no more than an ordinary man. To put

expressly, Heb. ii. 17, 18. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things* pertaining *to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.* See also chap. iv. 15. 2. That his example might be a complete pattern of all the virtues, Jesus, like a wise and valiant general, underwent himself all the hardships attending his service, that we his soldiers might be animated to sustain them together with him. He has gone before us not only in poverty, and reproach, and contempt of sensual pleasure, but was given up to be tempted of the devil, that his people might not be dismayed by such dispensations of Providence, but be taught to expect them, especially after having had proofs of the divine love, and manifestations of his presence. Also that we might know both what sort of an enemy we have to encounter, and the kind of temptations he will assault us with; particularly, that there is no impiety or wickedness so gross, but he will tempt even the best of men to commit it. Farther, it was designed to shew us, that the devil, though a strong enemy, may be overcome; and by what means; and to stir us up to constant watchfulness. Hence this conflict, though managed in the presence of God and the angels only, was in due time made public for the instruction of mankind. 3. That our Lord might with the greater advantage begin and carry on his ministry, in the course of which he was to accomplish the salvation of men, it was necessary that he should first of all vanquish the strongest temptations of the old serpent, who had formerly brought ruin on mankind. His sustaining the temptations of the devil, therefore, when he entered on his ministry, teaches us, that no man is so rightly qualified to preach the gospel, as he who by temptation has been fortified against luxury, ambition, pride, lust, covetousness, and such like passions, with which the devil overthrows the simple.

On the other hand, the motives which induced the devil to undertake this temptation might be, 1. His general desire of seducing men to sin. 2. Some particular end which he proposed to accomplish thereby. It is reasonable to believe, that God's gracious intention to save the world by his Son, was not entirely concealed from the evil spirits. If so, they might be led by the prophecies to conjecture, that this was the period fixed in the decrees of heaven, for the advent of God's Son. That the devils are acquainted with the Scriptures, is evident from the citation which we find the tempter making out of the psalms on this occasion. Besides, they might be confirmed in their opinion by the general expectation of the Messiah, with which all the East was now filled. If, therefore, they had any how received intelligence of the wonderful things which accompanied the birth of Christ; or if, having been witnesses to the descent of the Spirit upon him at his baptism, some of them had heard the voice from heaven declaring him the Son of God, they could not but have a great curiosity to know whether he was really the grand personage so long expected by men. The resolution of this point, was undoubtedly of the greatest moment to them; because the part they were afterwards to act, in carrying on their own projects for destroying the human race, depended in a great measure upon it. Wherefore, all the time Jesus was in the wilderness, the chief

put him therefore to the trial, he came and said to him, If thou be the Son of God, why dost thou suffer thyself to be thus afflicted with hunger? thou mayest immediately provide food for thyself by miracle, and so thou shouldest have the satisfaction to know the truth of what was declared concerning thee at thy baptism. Matt. iv 2. *And when he had fasted forty days and forty nights, he was afterwards an hungered.* 3. *And when the tempter came to him, he said,* (Luke, *the devil said unto him*) *If thou be the Son of God, command that these stones* (Luke, *this stone*) *be made bread.* In this temptation, Jesus was solicited to doubt the evidence of his mission, that had lately been given in the presence of the multitude, and to distrust the Divine power, which the devil would have had him think was not sufficient to sustain him without food; sins which were the more heinous, as the voice at his baptism had been so uttered, that none could justly doubt its being from heaven. Moreover, Jesus having been directed by the Spirit to undertake this fast, a promise of sustentation during the continuance of it had virtually been given him; just as a promise of sustenance had been made to the Israelites, when God commanded them to go into the wilderness.—Hence our Lord fitly repelled this temptation, by citing the words of Moses, Deut. viii. 3. who told the Israelites, that God had fed them forty years with manna, a light kind of food, which dropped down upon them from the air, yet gave their bodies as much vigour, as they had ever had from the bread, and flesh, and onions of Egypt; to make them know, that man does not live by bread only, but by every word which proceedeth out of the mouth of God; or, to vary the expression, that they might be possessed with a lively sense of this great truth, that God's commandment expressing his will, is itself sufficient to keep a man alive without any means whatever; and, therefore, that it is not so necessary to provide food for the preservation of life, as to maintain a rational and religious trust in the exuberant goodness of God. 4. *But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,* (Luke, *every word of God*).

This repulse was vigorous, yet it did not make the devil desist, for he renewed his attack by carrying him to Jerusalem, and setting him on a pinnacle of the temple, and urging him to throw himself down. Matt. iv. 5. *Then the devil taketh him up* (παραλαμβανει αυτον, taketh him along with him, see Matt. i. 20, 24. also

relief of [illegible] spirits, as being best qualified for the undertaking, best him under multitude of temptations, to discover, if possible, who he was? The form in which two of his temptations run, seems to favour this conjecture: *If thou be the Son of God, command that this stone be made bread. If thou be the Son of God, cast thyself down from hence.* Besides, unless the tempter had been in doubt as to the character of Jesus, it is not to be imagined that he should have attempted to seduce him at all.

also ii. 14. 20. where παραλαμβανειν is used in this sense) *into the holy city*, (so Jerusalem is called, Neh. xi. 1. Dan. ix. 24. because it was honoured with the temple and worship of God; and because anciently the Schechinah, or visible symbol of the divine presence, rested between the cherubims in the temple: accordingly in Luke it is, *And he brought him to Jerusalem*) * *and setteth him on a pinnacle of the temple*, 6. *And saith unto him, If thou be the Son of God,* † *cast thyself down* (Luke, *from hence*): *for*

* Ver. 5. *And setteth him on a pinnacle of the temple.*] επι το πτερυγιον του ἱερου, *upon the battlement of the temple.* In Judea, the houses being flat roofed, the Jews were commanded by the law, Deut. xxii. 8. to make battlements round their roofs, lest people walking on them might fall over. The temple itself was called ναος, and was that part of the building where the holy places were. But the cloisters round the court were called ἱερον. It was therefore from the battlement of one of the cloisters, that the devil desired Jesus to throw himself down. And though it is said in the text, that the devil set him on the pinnacle, he did not do it by flying through the air with him, as some inattentive readers are apt to imagine, but by going up with him to the roof of one of the cloisters where the people were at liberty to walk, and by assisting him in getting up upon the battlement thereof. This explication preserves the proper force of the word ἀνωθεν. Probably Jesus stood on the battlement of the cloister of the mens court, perhaps the outside battlement which fronted the womens court below, where was always the greatest number of people. See the note on Sect. 122.

† Ver. 6. *Cast thyself down.*] The Jews were undoubtedly right in thinking that Messiah is spoken of by Daniel, chap vii. 13, 14. *Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him.* But they fell into a gross mistake, when, interpreting this passage literally, they believed Messiah would actually come in the clouds of heaven, and wrest the kingdom from the Romans; see Matt. xxiv. 30. & 125. The Pharisees, however, had the destruction of the Romans, and the miraculous erection of a temporal empire in view, when they required our Lord to shew them a sign from heaven, Matt. xvi. 1. & 68. And the people in general were so strongly impressed with the belief of it, that they overlooked all the proper proofs of Christ's mission, and rejected him because he did not confirm it by that sign, John vii. 27. *Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is*; no man knoweth from what particular place he shall first come. For the doctors taught, that though Messiah was to be born in Bethlehem, he was immediately to be conveyed thence, and concealed, till Elijah the Thisbite came from heaven, and prepared matters for his reception; after which he was to be manifested in a miraculous manner. And as they expected that Messiah was to come in the clouds of heaven, they thought his first appearance was to be in the temple, because it is said, Mal. iii. 1. *Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant.* Also, because it is said of the Messiah, Psal. cx. 2. *He shall send the rod of his strength out of Sion*: And, Isa. ii. 3. *Out of Sion shall go forth the law, and the word of the Lord from Jerusalem.* The second temptation, considered in the light of this popular error, had considerable strength in it. For the tempter's meaning was, Since thou art the Son of God, thou shouldst cast thyself down

for it is written, He shall give his angels charge concerning thee, (Luke, *over thee to keep thee*) *and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* In the former temptation, the devil had endeavoured to make our Lord distrust God's promise and providence, but in this he attempted to make him presume too much upon them; thinking he should have had an agreeable solution of his doubts, if, in making the experiment, Jesus dashed himself in pieces. Had Jesus complied with the former temptation, it would have shewed great distrust in God. Had he complied with this latter, it would have been presumption. And both would have argued a disbelief of the voice which had declared him the Son of God, or at least would have been a vain-glorious ostentation of his power; sins which the devil would have gladly persuaded him to be guilty of. But he was disappointed, for Jesus easily repelled this temptation likewise. 7. *Jesus said unto him,* (Luke, *And Jesus answering said unto him*), *It is written also* (so πάλιν signifies here elegantly, in opposition to the quotation which the tempter had made. *It is written also*, Deut. vi. 10.) *Thou shalt not tempt the Lord thy God.* Thou shalt not provoke the Lord, either by acting otherwise than he has appointed, or by requiring proofs of his power and veracity, after such as are sufficient have already been given.

The third temptation comes next to be considered, the scene of which lay probably in the wilderness, on the eastern side of Jordan, (*vide* § 14.) For after all was over, we find Jesus a second time with the Baptist at Bethabara, beyond that river. The history of it runs thus: Matt. viii. *Again the devil taketh him up into an exceeding high mountain,* * *and sheweth him all the kingdoms*

down from hence over the courts below, where the numerous worshippers, seeing thee borne up by angels, will immediately acknowledge thee as Messiah coming to them in the clouds of heaven; *for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up.* Had not this been the devil's meaning, there was not the least reason for carrying Jesus to Jerusalem, and setting him on a pinnacle of the temple. He might as well have bidden him cast himself down from any precipice in the wilderness, or from the turret of any neighbouring town, where the interposition of angels in his preservation, would have been as conspicuous a proof to him of his Messiahship, as in the city of Jerusalem. It may be objected, indeed, that the text cited, by no means promises a visible interposition of ministering spirits for the preservation of the Messiah, as this scene of the temptation seems to require. But the answer is, that there was nothing to hinder the tempter of Jesus from putting an artful gloss upon a text of scripture, in order to delude; as if he had said, Since God has promised that his angels shall bear good men up in their hands, Messiah may well expect the same favour, especially when it is necessary to the erecting of his kingdom. Withal, the tempter's argument would have more weight if, as is probable, he was now transformed into an angel of light, and feigned a willingness to assist Jesus in his undertaking.

* Ver. 8. *And sheweth him all the kingdoms of the world.*] That this temptation

kingdoms of the world, and the glory of them, Luke iv. 5. *in a moment of time.* 6. *And the devil said unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it.* 7. *If thou therefore wilt worship me,* (Matt. *fall down and worship me*) *all shall be thine.* The

tation was founded on a real, not an imaginary sight or vision of the kingdoms of the world, is evident from the devil's carrying our Lord up into an exceeding high mountain to view them. For had it been either a delineation of the kingdoms in a map, or a visible representation of them in the air, or a vision of them in an extasy, or a sight of them in a dream, or a view of them by being carried round the globe in a moment of time, that is meant, it might have been done any where as well as on an high mountain.—Nevertheless, a real sight of all the kingdoms of the world from any high mountain whatsoever, may seem impossible, and therefore must be considered particularly. It is said, Deut. xxxiv. 1,—3. *And Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho; and the Lord shewed him all the land of Gilead unto Dan.* Gilead was the country beyond Jordan, and Dan was the boundary thereof northward. Moses therefore on the top of Nebo, saw it to its utmost limits on every hand. *And all Naphthali, and the land of Ephraim, and all the land of Judah unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.* Naphthali was the most northern part of the land of Israel on this side Jordan; Ephraim was the middle region; Judah was the southernmost tribe; the utmost sea was the Mediterranean; the south was the country between Palestine and Egypt, and the plain of the valley of Jericho unto Zoar was that which extended from Jericho to Zoar, encompassing the Asphaltite lake, on the southern shore of which Zoar stood. From the top of Nebo, therefore, Moses saw not only the country beyond Jordan, but the whole region on this side of the river, from north to south, and westward as far as the Mediterranean Sea. This mountain of Nebo, over against Jericho, whence Moses had the prospect of the whole land, may have been that from which the devil shewed our Lord all the kingdoms of the world, that is to say, the whole land of promise, for so the word is used in the literal sense, at least of Rom. iv. 13. *The promise that he should be the heir of the* WORLD *was not to Abraham, or to his seed through the law, but through the righteousness of faith.* The land of promise, in its largest signification, reached from the Euphrates to the Mediterranean, east and west, and from Egypt on the south, to beyond Sidon northwards, Deut. xi. 24. In Joshua's time, that extent of country contained thirty distinct principalities, besides the Philistines and the Sidonians, as Spanheim observes. And even in our Lord's time, it comprehended several kingdoms, some of which are mentioned, Luke iii. 1. All these the devil pointed out to Jesus in the temptation, taking particular notice of their glory, that is, their great and opulent cities, their rich fields, their hills covered with woods and cattle, their rivers rolling through fertile valleys, and washing the cities as they passed along; and promised to put him in possession of the whole instantly, if he would fall down and worship him. By confining this prospect to the land of promise, the third temptation will appear to have had a peculiar force. The devil, that he might know whether Jesus was Messiah, offered to give him all the kingdoms of the land, to which Messiah had an undoubted right; see Psal. ii. 8. lxxii. 8. He hoped thus to have enticed him to commit idolatry; thinking if he was not Messiah he would eagerly embrace this, as the speediest way of accomplishing his designs.

Before this subject is dismissed, it may not be improper to take notice,

The impudence of the devil is boundless. He promises liberally what is peculiar unto God to give; and in return, asks what is due to God alone, religious worship! that is, an acknowledgment, not of his being the first cause of all things, the maker, preserver, and governor of the universe, for on this very occasion, he confessed that what he had was delivered unto him; but an acknowledgment of his being lord of the world, so far as to dispense its joys to whomsoever he had a mind; which acknowledgment implied likewise a promise of submission to the measures which he, as lord of the world, should prescribe.

The devil's affirmation, that it is his right to bestow the kingdoms of the earth on whomsoever he pleases, implying that God had parted with the government of the world out of his own hand, our Lord rebuked him by quoting a text of Scripture, wherein God appropriates to himself the worship of all his creatures, and of consequence universal government and dominion over all. Matt. iv. 10. *Then saith Jesus unto him, Get thee hence Satan,* (Luke, *Get thee behind me Satan*) *for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* Deut. vi. 13. x. 20. Probably in this and the preceding temptations, the devil transformed himself into an angel of light, or assumed the appearance of a good spirit, hoping the better to deceive Jesus. For agreeably to the opinion of the Jews, Satan might think he would take him for the guardian angel of the promised land, who could easily raise him to the throne of all the kingdoms contained in it, the peculiar management of their affairs being committed to him.

The temptation being ended, the devil left Jesus, Luke iv. 13. *And when the devil had ended all the temptation, he departed from him for a season:* This implies that he assaulted him afterwards; we

that, according to the tradition which at present subsists among the Christian inhabitants of Palestine, the scene of the temptation of the kingdoms, was different from where I have placed it. For Mr Maundrell in his Travels, tells us, that in passing from Jerusalem to Jericho, after travelling some hours among hills and valleys, they arrived at the mountainous desart, into which our Lord was led by the spirit to be tempted of the devil. "A miserable dreary place (says he) it is, consisting of rocks and mountains so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outwards. From the tops of these hills of desolation we had however a delightful prospect of the mountains of Arabia, the Dead Sea, and the plains of Jericho, into which last we descended after about five hours march from Jerusalem. As soon as we entered the plain, we turned upon the left hand, and going about an hour that way, came to the foot of the Quarantania (so called from our Lord's forty days fast) which they say is the mountain where the devil tempted him with the visionary scene of all the kingdoms and glories of the world. It is very high and steep, and its ascent not only difficult, but dangerous." Nevertheless, from this description it appears, that the mountain Quarantania is not so high as to afford the prospect of the kingdoms in the literal sense, in which alone this article of the history I should think ought to be understood.

we may therefore believe that he was nothing the wiser * for the trial he now made.—When the tempter was gone, a number of good angels came and ministered to Jesus, bringing him food and every thing else he had need of; as appears from the force of the word διακονεῖν, which properly signifies to serve at table, Matt. iv. 11. *Then the devil leaveth him, and behold angels came and ministered unto him,* οἱ ἄγγελοι διηκόνουν αὐτῷ †.

From what has been observed above, it appears that the view which the devil had in tempting our Lord at this time, was of a very singular kind. Yet his conduct in the present instance is a lively example of what Peter has told us, 1 Pet. v. 8. *Your adversary the devil, as a roaring lion, walketh about, seeking whom he*

* It is true, we find the devils more than once confessing our Lord in the course of his ministry; but it does not follow from thence, that they were fully certain of his character. If they suspected him to be Messiah, they might give him the title, in order to make his enemies believe he acted in concert with them. Besides, towards the conclusion of his ministry, we find the devil active in procuring his death; which he could not have been, had he known who our Lord was, or understood the method in which the redemption of the world was to be accomplished. It cannot be denied, indeed, that the devils had some knowledge of God's merciful intention to save the world by his Son. At the same time it is equally true, that the knowledge of this grand event was very imperfect; the prophecies relating to it having been all along conceived in such obscure terms, as made it difficult, if not impossible to understand them fully, till the event explained them; on purpose, I suppose, that evil spirits might not have it in their power to frustrate the beneficent work, in the execution of which, contrary to their dispositions, they were to be active.

† The reasons which induce us to think the temptations happened in the order wherein Matthew has related them, are, 1. In this passage Matthew hath affirmed the order of his history: 2. The temptation mentioned by him as last, happened in all probability last; otherwise, in answering it, Jesus would not have ordered the devil to get behind him, or depart; neither would the evangelist in relating it have said, *Then the devil left him, and angels came and ministered unto him.* Matthew therefore having preserved the true order of the temptations, Luke must be supposed to have neglected it as a thing not very material. And the supposition may be admitted without weakening his authority in the least, for he connects the temptations only by the particle καὶ, which imports, that Jesus was tempted so and so, without marking the time or order of the temptations, as Matthew seems to do. If the reader is of a different opinion, he must suppose with Toinard, that the temptation to idolatry was twice proposed; once before Jesus went with the devil to the temple, as the order observed by Luke may imply; and again, when he was returning from the temple to receive new testimonies from the Baptist, and to make disciples at Jordan, the devil taking him a second time into the mountain for that purpose.—Some indeed have imagined that the order of the temptations in Luke was originally the same with the order in Matthew, but that afterwards it happened to be disturbed by careless transcribers. They found their opinion on the authority of Ambrose, who in his fourth book on Luke has explained the temptations in Matthew's order. They likewise pretend that in some MSS. the order of the temptations in Luke is the same with that in Matthew. But suppositions of this kind ought not to be admitted except upon undoubted authority, because they tend to injure the authenticity of the gospels.

he may devour; the malice, the cruelty, and the fury with which this evil spirit attacks mankind, is but faintly represented by the fierceness of the most ravenous wild beasts. The devil on this occasion seems to have assaulted our Lord in some visible form, and with an audible voice. He could hardly do it otherwise; the human nature of Jesus being incapable of sinful thoughts. Commonly, however, his strongest temptations are those wherein he least appears; for example, when he suggests evil imaginations, in order to raise evil desires. A man therefore in such cases, should enter into himself, and with the help of the Spirit of God, should courageously expel those detestable sentiments, the devils auxiliaries, by which he takes and keeps possession of the soul. And as for the assaults which he makes upon us, by means of things without us, they must be sustained and repelled by a firm resolution, as waves by a rock. The Christian has good encouragement thus to exert himself with vigour, for his Master has shewed him, that there is in the word of God sufficient armour to preserve him invulnerable against all the fiery darts of the adversary.—Farther, as Christ, after having vanquished the devil, was ministered unto by angels, his followers who endeavour to do their duty, shall have such assistance as is necessary to their continuing immoveable amidst the rudest shocks of temptation, or to their rising again after they are thrown down. They may be amidst legions of devils, but their integrity shall be happily preserved, for the angels of God shall minister unto them.

§ XVIII. *Messengers from the senate in Jerusalem come to John at Bethabara.* John i. 19,—51.

ABOUT this time, the rulers at Jerusalem were informed, that the Baptist's extraordinary sanctity, zeal, and eloquence, together with the solemnity of his baptizing, had made such an impression on the people, that they were beginning to think he might be the Messiah. They judged it proper, therefore, that certain of their number, whose capacity and learning rendered them equal to the task, should go and examine him. When these messengers arrived Bethabara, they asked the Baptist, if he was the Messiah, or Elias, or that prophet who was expected to arise and usher in the Messiah. John i. 19. *And this is the record of John,* this is the testimony which John bare publicly to Jesus,—*when the Jews,* the senate or great council of the nation, —*sent priests and Levites from Jerusalem,* persons of the first consideration for learning and office,—*to ask him, Who art thou?* what character dost thou assume to thyself? 20. *And he confessed, and denied not, but confessed,* he freely and plainly answered, * *I am not the Christ:* I know that the people begin to look on me

* Ver. 20. *I am not the Christ.*] To every candid judge, the declaration which

me as their long expected deliverer, but I tell you plainly they are mistaken. 21. *And they asked him, What then? art thou Elias?* art thou the prophet Elijah, who, as the Scripture tells us, is to arise from the dead, and to appear before the coming of Messiah? *And* * *he saith, I am not. Art thou that prophet,* whom Moses has assured us God will raise up, and of whom we are in daily expectation? (John vi. 14.) Or their meaning may have been, Art thou Jeremiah, or any of the old prophets raised from the dead? For it appears from Matt. xvi. 14. that they thought Messiah would be preceded by some such extraordinary personage. *And he answered, No.* 22. *Then said they unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself?* We are sent by the supreme council, who have a right to judge persons pretending a commission from God, as you seem to do by baptizing and gathering disciples. It becomes you therefore to give an account of yourself to us, that we may lay it before them who have sent us. 23. *He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias:* I am really sent of God, being Messiah's harbinger, whose character and office is described by Isaiah, chap. xl. 3. and this answer you may carry to the senate. 24. *And they which were sent were of the Pharisees.* The priests and Levites, who were sent from Jerusalem to inquire concerning the Baptist's character and mission, were of the sect of the Pharisees. This the evangelist mentions, because the decisions of the Pharisees were held by the common people as infallible. Wherefore, as their sect had declared, that only proselytes were to be baptized, they found fault with John for baptizing the Jews, seeing he was neither

which on this occasion John made so freely to the priests and Levites, and which on other occasions he repeated publicly in the hearing of the people, will appear a strong proof of his divine mission, notwithstanding he did no miracle. For when deputies from so august a body as the senate of Israel, seemed to signify that in order to their acknowledging him as Messiah, they wanted only a declaration from himself, if he had been an impostor, he would immediately have grasped at the honours offered him, and have given himself out for Messiah. But he was animated by a different spirit. Integrity and truth were evidently the guides of his conduct. Why then should we entertain any doubt of his mission, seeing he expressly claimed the character of a messenger from God?

* Ver. 21. *He saith, I am not.*] The Jews expected that the old prophet Elijah was to come in person before Messiah appeared. This notion they entertained very early, as is evident from the LXX. translation of the passage in Malachi, on which their expectation was founded: και ιδου εγω αποστελλω υμιν Ηλιαν τον Θεσβιτην, πριν ελθειν ημεραν κυριου. Wherefore that the Baptist, on being asked if he was Elias, should have answered in the negative, needs not be thought strange. For though the name of Elias did truly belong to John, Malachi having called him thereby, he was not the person whom the people expected, and the priests meant, when they asked him, *Art thou Elias?*

ther Messiah, nor Elias, nor that prophet. They thought his altering in this manner their institutions, was an exercise of authority, which, by his own confession, did not belong to him. 25. *And they asked him, and said unto him,* * *Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?* 26. *John answered them, saying, I baptize* to shew you the nature and necessity of repentance, but it is *with water* only, which cannot cleanse you from your sins, as the washing predicted by Zechariah will do. That more efficacious baptism will be dispensed unto you by Messiah, who is at present among you, though you do not know him, because he has not manifested himself. Besides, in dignity Messiah is infinitely my superior, for I am not worthy to be his servant, or to do him the meanest offices; 26. *But there standeth one among you whom ye know not.* 27. *He it is who coming after me is preferred before me, whose shoes latchet I am not worthy to unloose.* (See on Luke iii. 16. § 14.) 28. *These things were done in Bethabara beyond Jordan, where John was baptizing;* consequently in presence of a great multitude of people.

It seems Jesus returned from the wilderness, about the time that the priests and Levites arrived at Bethabara; for the day after they proposed their questions, he happened to pass by, while the Baptist was standing with the multitude on the banks of the Jordan. But the business of Messiah's forerunner being to lead the people to Messiah, John embraced this new opportunity of pointing him out to them. 29. *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.* Grotius understands this of Christ's reforming men's lives. But as the words are plainly an allusion to the lambs offered for the atonement of sin, and particularly to the lambs offered daily in the morning and evening sacrifices, their meaning must be this: Behold him who was represented by the lambs offered in the sacrifices prescribed by the law; and who is himself the great sacrifice for whose sake God will forgive the sins, not of the Jewish nation only, but of the world. *Lamb of God,* therefore, is the great lamb, as mountains of God are great mountains; or it signifies the lamb or sacrifice appointed by God. 30. *This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.* And lest the surrounding multitude might have imagined that Jesus assumed, and John gave him the title of Messiah, by private concert between themselves, he solemnly declared, that he did not so much as know Christ's pretensions to that high character,

* Ver. 25. *Why baptizest thou then?* The Jews it seems had conceived an opinion, that they were all to be baptized, either by the Messiah himself, or by some of his retinue, because it is said, Zech. xiii. 1. *In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.*

character, till having baptized him, he saw the Spirit descend and remain upon him. 31. *And I knew him not:* when I testified concerning Messiah, that he was soon to appear, and was a much greater person than me, I did not know that this was he: I only knew that my mission and baptism were designed by God as the means of making Messiah known to the Israelites: *But that he should be made manifest to Israel, therefore am I come baptizing with water.* Accordingly, in the course of his ministry, the Baptist had Messiah discovered to him, by the appearance of a sign which God had told him of. And from that time forth he openly pointed out Jesus to the Israelites; declaring at the same time, the ground on which he proceeded in this matter, namely, the descent of the Spirit, which was the sign mentioned by God himself. 32. *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.* 33. *And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.* 34. *And I saw and bare record that this is the Son of God.* Next day likewise John happening to be with two of his disciples on the banks of the Jordan, saw Jesus passing by a second time, and repeated what he had said to the multitude the day before. 35. *Again the next day after, John stood, and two of his disciples:* 36. *And looking upon Jesus as he walked, he saith, Behold the Lamb of God.* 37. *And the two disciples heard him speak, and they followed Jesus.* John pointed out Jesus to the two disciples, probably because they had been absent when the Spirit descended upon him, and the voice from heaven declared him to be the Son of God. But having now had an account of these things from their master, they desired to become acquainted with Jesus, and for that purpose followed him. Jesus knowing their intentions, turned about, and invited them to go along with him. 38. *Then Jesus turned, and saw them following, and saith unto them, What seek ye? they said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou? or, where, where dost thou lodge?* For Jesus had no fixed abode at Jordan, having come thither only to be baptized. By making this reply, John's disciples insinuated, that they had a great inclination to converse with Jesus. He gave them therefore an invitation to his lodging. 39. *He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour;* that is, ten in the morning. For the evangelist John uses the Roman method of reckoning the hours of the day in his gospel. See Obs. 5. Wherefore the two disciples conversed with Jesus almost a whole day. It seems they were desirous to be acquainted with one whom their master acknowledged as Messiah. 40. *One of the two which heard*

heard John speak, *and followed him, was Andrew, Simon Peter's brother.* Probably John the evangelist was the other, it being his custom to conceal his own name in his writings. 41. *He* (Andrew) *first findeth his own brother Simon, and saith unto him, We have found* * *the Messiah, which is, being interpreted, the Christ.* It seems the Baptist's testimony, joined with the proofs offered by Christ himself, in the long conversation which the two disciples had with him, fully convinced Andrew. 42. *And he brought him to Jesus; and when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation a stone.* Though Jesus had never seen Simon before, immediately on his coming in, he saluted him by his own and his father's name, adding, that he should afterwards be called Cephas, that is, a rock, on account of the strength of his mind, and the unshaken firmness of his resolution; also because the Christian church was to be built on his labours, as on a solid foundation. (See on Matt. xvi. 18. § 70.) 43. *The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.* Jesus being now baptized, and having received the testimonies of the Holy Ghost and of the Baptist, also having finished his course of temptation, he proposed to return to Galilee, there to begin his ministry, attended by his disciples. 44. *Now Philip was of Bethsaida, the city of Andrew and Peter.* As it appears from the subsequent part of the history, that Philip was already acquainted with our Lord's character, and believed on him, this observation is made by the evangelist, to shew by what means he was brought to Jesus: his townsmen Andrew and Peter had done him the favour. 45. *Philip findeth* † *Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.* It seems Peter and Andrew, in their conversation with Philip, had persuaded him to believe on Jesus, by shewing him how the predictions of the law and the prophets were fulfilled in him. Perhaps this was the method which Jesus himself had taken, to confirm Peter and Andrew, Philip's instructors, in the good opinion they had conceived of him, by means of the testimony which their master, John Baptist, had given concerning him, though the evangelist had not thought

* Ver. 41. *The Messiah.*] The great king whom the Jews expected is called *Messiah* by none of the prophets but Daniel, who has named him chap. ix. 25. *Messiah the prince.* Wherefore, as by many passages of the gospels, it appears, that this name was now familiar to the Jews, it shews how much their attention was turned towards Daniel's prophecy of the seventy weeks, and how firmly they expected the arrival of their king according to the time fixed in that prophecy.

† Ver. 45. *Nathanael.*] Nathanael is supposed by many to have been he who, in the catalogue of the apostles, is called Bartholomew. To this opinion I also assent for the reasons to be mentioned in the history of Bartholomew, § 37.

thought fit to mention this circumstance. 46. *And Nathanael said unto him, Can any good thing come out of Nazareth?* a proverb by which the rest of the Israelites ridiculed the Nazarenes. Nathanael on this occasion applied it the rather, that Messiah's nativity had been determined by the prophet Micah to Bethlehem.—*Philip saith unto him, Come and see:* Come and talk with him yourself, and you will soon be convinced that he is Messiah. Nathanael, being a man of a candid disposition, resolved to go and converse with Jesus, that he might judge with the more certainty concerning his pretensions. He was coming therefore with Philip on this errand, when Jesus, who knew his thoughts honoured him with the amiable character of a true Israelite, in whom there was no guile; a plain, upright, honest man, one free from hypocrisy and open to conviction, one who not only derived his pedigree from Abraham, but who inherited his virtues. 47. *Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.* 48. *Nathanael saith unto him, Whence knowest thou me?* I am a perfect stranger to you, how come you to know my character?—*Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee:* Though I was at so great a distance from thee, that it was impossible for me to see thee with my bodily eyes, yet I knew both where thou wast, and what thou wast doing. The character that I just now gave thee, is founded on what I saw thee doing there. (See the note on the following verse). 49. *Nathanael answered and saith unto him, Rabbi,* * *Thou art the Son of God, thou art the king of Israel.* I am sensible of the truth of what you have told me, and am certain that you have discovered unto me a matter beyond

* Ver. 49. *Thou art the Son of God, &c.*] Most commentators are of opinion, that this conviction was produced in Nathanael's mind by our Lord's miraculous power. But his faith may be accounted for, on supposition that he had been praying under the fig-tree, and that in his prayer he had made confession of his sin in such a particular manner, as to merit this simple character. Accordingly when Jesus insinuated that he had given it to him on account of what had passed under the fig-tree, Nathanael immediately perceived that he not only knew what was done at a distance, but could also look into mens hearts, so cried out in great astonishment, that he was the long expected Messiah of the Jews.

It may not be improper to observe here, that the Jews universally believed the Son of God would appear on earth, and be that great king whom they had for so many ages expected. This I think plain from the following passages: John i. 49. *Thou art the Son of God, Thou art the king of Israel.*—Matt. viii. 29. *What have we to do with thee, Jesus, thou Son of God?*—John vi. 69. *We believe and are sure that thou art Christ the Son of the living God.*—Matt. xxvi. 16. *Simon Peter answered and said, Thou art Christ the Son of the living God.*—John xi. 27. Martha says, *Lord, I believe that thou art the Christ, the Son of God, which should come into the world.*—Matt. xxvi. 63. the high priest saith, *I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God.*

yond the reach of human knowledge, and therefore can no longer doubt your being Messiah. I acknowledge you to the long expected King of Israel, who is the Son of God. 50. *Jesus answered and said unto him, Because I said unto thee I saw thee under the fig-tree, believest thou?* Dost thou believe me to be Messiah, because of the supernatural knowledge of thy character and secret actions which I have now discovered?—*thou shalt see greater things than these*, greater instances of my power and knowledge, consequently, more remarkable proofs of my mission. 51. *And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.* (See on Matt. viii. 20. § 31.) Ye shall see the whole frame of nature subject to my commands, and be witnesses to such remarkable interpositions of providence in my behalf, as will leave you no room to doubt of my mission from God *.

* This certainly was the moral meaning of the *ladder reaching from earth to heaven*, on which Jacob in his dream saw the angels ascending and descending, Gen. xxviii. 12. and which our Lord seems to have alluded to in this passage.—Spencer thinks he had here in his eye some visions of ministering angels, which in the course of his public life the disciples were to behold, though the evangelists have not mentioned them. For that angels did minister to Jesus is certain, from the accounts we have of his temptation and resurrection. And that they might be made visible to the disciples was a possible privilege, and such as holy men of old had enjoyed, particularly the prophets, who saw the heavenly hosts surrounding even the throne of God.—Or we may suppose that our Lord in this passage is speaking of the angels who waited on him at his resurrection and ascension. For thus he shall have referred his disciples to the greatest of his miracles, his resurrection from the dead, and his ascension into heaven, by which the truth of his mission is put beyond all doubt.

§ XIX. *Jesus and his disciples return from Bethabara into Galilee, and are present at the marriage in Cana. Jesus goes up to Jerusalem to the passover.* John ii. 1,—13.

OUR Lord having thus in the beginning of his ministry proved his mission, and made several disciples at Jordan, departed for Galilee, accompanied by Philip, John i. 48. probably also by Simon, Andrew, and Nathanael. The persons called *his disciples*, who were with him at the marriage in Cana, with him also in Jerusalem, and who accompanied him to the distant parts of Judea, and baptized those who offered themselves to his baptism, John iii. 22. iv. 1. could be no other than the four just now mentioned. For as these transactions happened before the Baptist's imprisonment, John iii. 24. we cannot think the disciples present at them, had followed Jesus in consequence of the call given near the sea of Galilee, Matt. iv. 18. or the call spoken of, Luke v. 1. because it is certain that neither the one

not

nor the other was given till after the Baptist was silenced. See the last paragraph of sect. 25.

On the third day after Jesus and his disciples arrived in Galilee, they went to a marriage that was in Cana. Here Jesus furnished wine for the feast by miracle, at the desire of his mother, who was also bidden. Dr Clarke thinks our Lord, in the course of his private life, had sometimes exerted his divine power for the relief of his friends; and that his mother having seen or heard of those miracles, knew the greatness of his power, so applied to him on this occasion. Or we may suppose she had heard him speak of the miracles he was to perform for the confirmation of his mission, and the benefit of mankind, and begged him to favour his friends with one in the present necessity. Probably Mary interested herself in this matter, because she was a relation or an intimate acquaintance of the new married couple, and had the management of the entertainment committed to her care, so was anxious to have every thing gone about with decency. Or she might make the case known to her son, being desirous to see him perform a miracle before such a numerous company of friends, John ii. 1. *And the third day there was a marriage in* * *Cana of Galilee, and the mother of Jesus was there.* 2. *And both Jesus was called, and his disciples, to the marriage.* 3. *And when they wanted wine, the mother of Jesus saith unto him, They have no wine.* 4. *Jesus saith unto her,* † *Woman, what have I to do with thee? mine hour is not yet come.* Mary was without doubt blameable for presuming to direct her son in

* Ver. 1. *Cana of Galilee.*] This town is mentioned Josh. xix. 28. as situated in the possession of the tribe of Asher, not far from the city of Sidon, and by consequence in the most northern part of Galilee. Hence it was called Cana of Galilee, to distinguish it from another Cana that was in the tribe of Ephraim, and which is mentioned Josh. xvi. 8. xvii. 9. This latter Cana, therefore, was at no great distance from Jerusalem.

† The compellation with which Jesus addressed his mother sounds harsh in our language, because with us it is never used where respect is meant to be shewed: *Woman, what have I to do with thee?* Nevertheless *woman*, anciently was a term of honour, being used in speaking to persons of the first quality; besides, it was that by which our Lord addressed his mother, at a time when his respect and tenderness for her cannot be called in question: John xix. 26. *Woman, behold thy son.*—The clause which in our translation runs, *What have I to do with thee?* might be rendered so as to have a milder aspect; thus, *What hast thou to do with me?* For the original words, τι εμοι και σοι, are evidently used in this sense, 2 Sam. xix. 22. Mark v. 7. *What hast thou to do with me? mine hour is not yet come:* the season of my public ministry in this country is not yet come. Before I work miracles in Galilee, I must go into Judea and preach, where the Baptist my forerunner has been preparing my way. Others translate the latter clause interrogatively, *Is not mine hour come?* the season of my public ministry, at which period your authority over me ends. Upon the whole, our Lord's answer to his mother was not in the least disrespectful; as is evident likewise from the temper with which she received it, and from her desiring the servants to wait on him, and do whatever he should bid them.

in the duties of his ministry, her parental authority not extending to these matters. Therefore he very justly gave her this gentle rebuke, in which he insinuated that his miracles were not to be performed at the desire of his relations, for civil and private reasons, but in pursuance of the great ends he had in charge, the conversion and salvation of mankind. But though Mary had only private reasons of conveniency for asking this miracle, so that she acted improperly in making the request; yet Jesus knowing that it would tend to the confirmation of his disciples faith, and to the advancement of his mission, * thought proper to comply; being not the less willing to exert his power, that

* Our Lord's furnishing wine for this feast by miracle, sheweth that on some occasions a more than ordinary cheerfulness, arising from the use of the creatures which God's power has formed, and his bounty bestowed on men, is by no means inconsistent with piety, but rather conducive to it, when the benefits are *sanctified to us by the word of God and prayer*, 1 Tim. iv. 4, 5. that is, when they are used in moderation, as the word of God directs, and with due expressions of thankfulness.—The quantity of water turned into wine on this occasion deserves notice. The six water-pots in which the wine was formed, being appointed for such purifications or washings as required the immersion of the whole body, were of a large capacity, holding about two or three firkins a piece; so that being filled to the brim, there was abundance of wine furnished. But the Deists, a sort of people who look on all Christ's actions with an evil eye, have not let this escape their censure; making it the subject of ridicule, which might have been spared, had they considered that the speech made by the governor of the feast to the bridegroom, ver. 10. does not imply that any of the company was drunk, as they would have us to believe. It is only a comparison between the order in which he had produced his liquor, and that commonly observed by other people. For whereas it was usual at entertainments to give the best wine first, before the taste of the guests was blunted by drinking, he, contrary to custom, had given the worst first. Besides, it ought to be considered, that Jesus did not order all the wine he furnished, to be drank at this solemnity, though, according to the customs of Judea, it lasted a whole week, Judges xiv. 12, &c. It is probable that he designed to provide for the future occasions of the new married couple, making them a valuable and seasonable nuptial present, in this modest though miraculous manner. And surely he who in the first creation made such liberal provision for the necessities of men, might, on a particular occasion, when he was forming nourishment for the natural life of his friends, do it plentifully; because thus the favour was enhanced, and by the quantity furnished, he both shewed his own exuberant goodness, and gave such magnificence to the miracle, as removed it beyond all possibility of fraud. Whereas, had the quantity been considerably less, who knows but the enemies of Christianity might have affirmed there was no miracle here at all, but that the water was artfully carried away, and wine put into its place; an impossible cheat in so large a quantity, especially as the transmutation happened the moment the vessels were filled. We need not then dispute with the Deists for the smallness of the measure (μετρητας) mentioned by the evangelist, in the account he has given of the capacity of the water-pots. Let them make it as large as they please, let them suppose it was the *Attic measure* of that name equal to our firkin, and that each water-pot held three of those measures; the miracle will still be decent, and in all respects worthy both of the wisdom and goodness of him who performed it.

that his friends would reap some benefit from the matter of the miracle. Ordering the servants, therefore, to fill six water-pots, that were at hand, to the brim with water, the instant the pots were filled, he converted the whole mass of the fluid into excellent wine; then desired that some of it might be drawn out, and carried to the governor of the feast, or entertainer of the company, John ii. 5. *His mother saith unto the servants, Whatsoever he saith unto you, do it.* It seems Jesus had said something to her, which made her believe he would perform the miracle desired, though the evangelist does not take notice of it. 6. *And there were set there six water-pots of stone, after the manner of the purifying of the Jews:* they were placed there, some of them for the cleansing of cups and tables, and others for such purifications as required the immersion of the whole body. (See on Mark vii. 3. § 64.) They were therefore of great capacity, *containing two or three firkins a-piece.* 7. *Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.*—8. *And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.* Among the Greeks, Romans, and Jews, it was usual at great entertainments, especially *marriage feasts*, to appoint a master of ceremonies, who gave directions, not only concerning the form and method of the entertainment, but likewise prescribed the laws of drinking. Jesus therefore ordered the wine which he had formed, to be carried to the governor of the feast, that by his judgment passed upon it in the hearing of all the guests, it might be known to be genuine wine of the best kind.—The governor of the feast, on tasting the wine, was highly pleased with its flavour and richness, but did not know how it had been procured. Wherefore, addressing himself to the bridegroom in the hearing of all the guests, he commended it as far preferable to what they had been drinking, and praised him for the elegance of his taste, and for his civility, in giving the company better wine during the progress of the entertainment than at the beginning of it, which shewed that he did not grudge the quantity they might use. 9. *When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew), the governor of the feast called the bridegroom,* 10. *And saith unto him, Every man at the beginning doth set forth good wine; and * when men have well drunk, then that which is worse: but*

* Ver. 10. *And when men have well drunk.*] ὅταν μεθυσθωσι, *when men have drunk to satisfaction.* Thus, Gen. xliii. 34. we are told that Joseph's brethren drank and were merry with him; in the LXX it is μεθυσθησαν μετ' αυτου, which, considering the circumstances of the case, cannot possibly signify that they got drunk with so great a man as the governor of Egypt. Besides, the word is applied to meat as well as to drink, Hos. xiv. 7. μεθυσθησονται

but thou hast kept the good wine until now.—These words no doubt surprised the bridegroom, who knew nothing of the matter, and occasioned an enquiry to be made about it. It is reasonable, therefore, to suppose, that the servants were publicly examined, and that the company received an account of the miracle from them. For it is expressly said, that by it *Jesus manifested his glory*, i. e. demonstrated his power and character to the conviction of the disciples, and of all the guests. 11. *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory,—and his disciples believed on him.* Being the first miracle they had ever seen Jesus perform, it tended not a little to the confirmation of their faith, and made his fame spread over all the neighbouring country.

From Cana, Jesus went with his disciples to Capernaum, and from Capernaum to Jerusalem to the passover, which it seems was approaching. 12. *After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.* 13. * *And the Jews passover was at hand, and Jesus went up to Jerusalem.*—None of the evangelists mention the particulars of our Lord's history between his baptism, and this which was the first passover in his ministry. But his transactions at the feast itself are mentioned by John. It is therefore probable, that though Christ's ministry really commenced immediately after his baptism, it began to be more publicly exercised at this passover.

μεθυσθησονται σιτω. Wherefore, 1 Cor. xi. 21. ος μεν πεινα ος δε μεθυει ought to be translated, *one is hungry and another is filled*, viz. with meat and drink, as is plain from its being set in opposition to πεινα; not to mention that if the Corinthians had been guilty of coming drunk to the table of the Lord, the apostle would not have passed over the matter so slightly as we find him doing.

* Ver. 13. *And the Jews passover.*] This was the chief of all the Jewish festivals, being instituted and celebrated the first time in Egypt, on the night when God destroyed the first-born of that land, but spared the children of Israel; the destroying angel pasing over the houses, whose door-posts were sprinkled with the blood of the paschal sacrifice, called for that reason the *passover*. This feast, therefore, was observed by the Jews in all succeeding ages with great solemnity, bringing to their remembrance the wonderful deliverance which God had wrought for the nation in Egypt.

§ XX. The First Passover.

Sir Isaac Newton, following the example of other harmony writers, places the first passover that happened in our Lord's ministry here. But Lamy places it immediately before the first second day Sabbath mentioned Luke vi. 1. And because this first passover, with the other transactions mentioned in the gospel of John, till we come to chap. iii. 24. are said to have happened before the Baptist's imprisonment, at which period the three evangelists begin their history, he fancies the Baptist was twice imprisoned, once by the Pharisees in the beginning of his ministry, and again by Herodes while after the first passover, to which he assigns the place in the history mentioned above. He thinks Matthew and Mark speak of the

former

former, in the beginning of their histories, and John of the latter, chap. iii. 24. To prove this, he affirms that no good account can be given of the Baptist's message to Jesus, *Art thou he that should come, or do we look for another?* unless it was sent during his first confinement by the Pharisees, before he had received full proof of Christ's being the Messiah. But it is certain that Jesus was returned from his temptations, the day after the Pharisees called John's authority in question, John i. 26. His interview therefore with the Pharisees, consequently his imprisonment, (for he could not be imprisoned before the interview) happened at least forty days after our Lord's baptism, his temptation in the wilderness having lasted so long. If so, the Baptist, before his supposed imprisonment by the Pharisees, must have been witness to the miraculous testimonies in consequence of which he declared three several times, that Jesus was the Messiah. He had then seen the descent of the Spirit, and heard the voice from heaven; and therefore his message is equally hard to be understood on Lamy's scheme as on the common one. See the proper solution of the difficulty, sect. 42.

The writers of harmonies generally espouse the order of the history observed by some one of the evangelists, transposing the rest wherever they judge it necessary. Yet there are some who do not approve of the order kept by any of the sacred historians, but transpose them all. And these transpositions they make, notwithstanding the parts of the history which they disjoin, are linked together by connections which expressly determine the facts narrated to have happened at the times, and in the order assigned them. Sir Isaac Newton, and before him Lamy, thought the order observed by Matthew and John the most authentic, because they were eye-witnesses of the things they have related; for which reason they have transposed Mark and Luke. On the other hand, Le Clerc, Whiston, &c. follow the order of the latter, because they agree between themselves in most particulars, and are not inconsistent with John's also, because Luke affirms in his preface, that he wrote in the order of time. But then, because this makes it necessary to transpose Matthew in places where he has expressly affirmed his own order, Mr Whiston has fallen on a very singular method of obviating the difficulty. He supposes his gospel was originally composed in the order observed by the rest, but that through some accident or other, it has been quite disturbed, from the beginning of chap. iv. to the end of chap xiii.

Jesus drives the traders out of the temple: foretels his own sufferings and resurrection the first time, (see Sect. 70.) *And converses with Nicodemus.* John ii. 13,—25. iii. 1,—21.

WHILE Jesus was at the first passover, he signalized himself in the metropolis, by driving the buyers and sellers out of the temple, and by pouring out the changers money, and overturning their tables. 13. *And Jesus went up to Jerusalem,* 14. *And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.* It seems the officers, whose province it was to take care of the temple, permitted a market of oxen, sheep, doves, and other things necessary for sacrifice, to be kept in the court of the Gentiles; by which means, there was often

* Ver. 14. *The changers of money*] The *changers of money* (κολλυβισται) were people who gave the Jews from foreign countries, current money of Judea, in lieu of the money of the countries from whence they had come; and for that service took a small premium, in which the profits of their business consisted.

often such a bustle and confusion there, that the proselytes who came up to worship, could not but be much disturbed in their devotions.—These being gross profanations of a place set apart for the worship of God, Jesus thought fit to correct them; and he had a right to do it, because the temple was his own house, Mal. iii. 1. 15. *And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers money, and overthrew the tables.* 16. *And said unto them that sold doves, Take these things hence: τουτα*, the cages wherein the pigeons were exposed to sale, pointing to them—*make not my Father's house an house of merchandise*; make not the temple, which is dedicated to the worship of God, a place for carrying on low traffic. It is remarkable, that the persons in the fault did not offer to make the least resistance; probably consciousness of guilt restrained them, or the wonderful things which Jesus had performed at this festival made them afraid to resist him. Or they may have been intimidated by the energy of our Lord's miraculous power on their minds.—Nevertheless, in the apprehension of the disciples, he exposed himself to great danger, by turning out a body of factious men, whom the priests and rulers supported. On this occasion, therefore, they called to mind that text in the Psalms where it is said, "The zeal of thine house hath eaten me up;" imputing their Master's action to such a concern for the purity of God's worship, as the psalmist of old was animated by. 17. *And his disciples remembered that it was written, The zeal of thine house hath eaten me up.*—The truth is, this affair had the marks of an extraordinary zeal, a zeal nothing inferior to what the prophets were famed for, which was the reason that the rulers came to him, and desired to know by what authority he had undertaken singly, to make such a reformation in the house and worship of God; especially in reference to matters which had been declared lawful by the council, and the doctors of greatest reputation. And if he had any real authority for doing such things, they required him to shew it them, by working a greater miracle than any he had hitherto done, (see ver. 23.) 18. *Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?*—Jesus replied, by referring them to the miracle of his own resurrection. Only in appealing to it as a proof of his mission from God, he prudently expressed himself in terms somewhat obscure, that the Jews might not be hindered from accomplishing the divine purpose. 19. *Destroy this temple, and in three days I will raise it up:* pointing perhaps to his body, which with the greatest propriety he called a temple, * on account of the Divinity residing in it. But

* Called a temple on account of the Divinity residing in it.] By a fine figure

But they, supposing that he spoke of Herod's temple, in which they were standing, replied, 20. *Forty and six years was this temple in building,* (see Chronol. Dissert. V.) *and wilt thou rear it up in three days?* 21. *But he spake of the temple of his body.* 22. *When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture and the word which Jesus had said.* They believed the scriptures which predicted Messiah's death, and they believed the more firmly in their Master on account of this prophecy, which, by foretelling his resurrection so long before hand, rendered that event, when it happened, a most illustrious proof of his mission from God.

During the whole of this passover, our Lord performed many miracles on purpose to engage the attention of the people. They read every day in their sacred books astonishing accounts of miracles; but it was several ages since any thing supernatural had happened among them publicly. Wherefore miracles being now revived again, they were beheld no doubt with great pleasure, and made a strong impression upon the spectators, leading many of them to believe in Jesus as the Messiah, ver. 23. *Now when he was at Jerusalem at the passover, in the feast* day, or rather *during the feast*, i. e. the whole days of the solemnity, so εν τη εορτη signifies, *many believed in his name when they saw the miracles which he did.*—24. *But Jesus did not commit himself unto them,* did not discover himself to be the Messiah, *because he knew all men,* had perfect knowledge of their dispositions—25. *And needed not that any should testify of man, for he knew what was in man:* on the present occasion, he knew that the belief of many was not yet grown up to a full conviction, and foresaw that they would quickly fall off, when they found he was rejected by the great men, and did not erect a secular empire.

Of his knowledge of mens minds, our Lord gave a remarkable proof in a conversation he had during this passover, with one Nicodemus of the sect of the Pharisees, and a member of the great council, or as others suppose, * a ruler of some synagogue. This doctor had heard our Lord's miracles much talked of, perhaps had seen some of them, and, like many of his countrymen, was thinking, that he who did such things must be Messiah.

figures of speech, the apostle calls the bodies of believers *the temples of God,* on account of the inhabitation of the Holy Ghost, who enabled them in the first ages to speak with tongues, to work miracles, to discern spirits, &c.

* Αρχων, the title given [illegible] often used in this sense by the evangelists; compare Matt. ix. 18. with Luke viii. 41. Accordingly, ver. 10. on this very occasion Jesus calls him (διδασκαλος του Ισραηλ) *a master* or teacher *of Israel.* But he might possess both dignities, the members of the council being many of them rulers of synagogues. In the mean time it is certain that he was one of the council, for we are told so expressly, John vii. 50.

Messiah. On the other hand, the meanness of his appearance occasioned scruples which he could not remove. In this state of doubtfulness, he resolved to wait on Jesus, that by conversing with him personally he might find out the truth. John iii. 1. *There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.*—2. *The same came to Jesus by night:* he came to Jesus privately, for fear of his brethren of the council, who from the very beginning were Christ's enemies—*and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.* Christ's miracles left Nicodemus no room to doubt of his mission from God; yet they did not prove him to be the Messiah, because he had not as yet called himself by that name, at least in the hearing of Nicodemus. Wherefore, when the latter told Jesus that he believed him to be a teacher come from God, he insinuated that at present he did not believe on him as Messiah, but that he would believe if he assumed that character; and by these insinuations, modestly requested Jesus to explain himself with regard to his pretensions. It is remarkable, that the evangelist introduces this passage of the history with observing, that *Jesus knew the thoughts of all men.* Probably he meant to signify, that in the course of the conversation, he prevented Nicodemus, by forming his discourse to him in such a manner as to obviate all the objections which his thoughts had suggested, without giving him time to propose them. This remark, if I mistake not, shews the force and propriety of the things which our Lord said to Nicodemus, and accounts for the latter's being so speedily and thoroughly convinced, although Jesus did not assume either the name or character of the Messiah. It seems his reasonings, besides their own intrinsic light, had an additional evidence arising from their being exactly adapted to Nicodemus' most secret thoughts, so that they demonstrated the extent of our Lord's knowledge with great advantage. We see this in all the branches of the conversation, but more especially in the answer returned to Nicodemus' salutation. 3. *Jesus answered and said unto him, Verily, verily, I say unto thee, except a man* * *be born again,*

* By the Jews being begotten and born again, our Lord meant that their notions of things should be rectified, and their inclinations changed: particularly their notions concerning the secular grandeur of the Messiah, and their passion for sensual enjoyments, their error concerning the immutability of the Mosaic law, and their hatred of heathens, more for their opposition to the Jewish institutions, than for the wickedness of their lives. He meant also, that their manners were to be greatly reformed, even in matters which they pretended were allowed by the law: for example, they were to abstain from all degrees of *lust, profane swearing, revenge, uncharitableness.* See on Matt. v. 27. § 200. Nor was this change of opinions, dispositions and actions, necessary to the Jews only. The Gentiles likewise needed to be begotten and born again, in order to their entering into the

again, he cannot see the kingdom of God, cannot enter into it; just as to *see death*, Luke xi. 26. is *to die*. Though the lustre of my miracles constrains thee to acknowledge that I am a teacher come from God, thou dost not fully believe that I am Messiah. And the reason of thy doubt is, that thou dost not find me surrounded with the pomp of a temporal prince. But believe me, unless a man is renewed in the spirit of his mind, he cannot discern the evidence of my mission, who am come to erect the kingdom of God, consequently he cannot see that kingdom, cannot enter into it on earth, neither enjoy it in heaven.—Nicodemus hearing Jesus affirm, that the posterity of Abraham needed a second generation and birth, to fit them for becoming the people of God, could not take his words in the sense which he with other doctors commonly affixed to them when speaking of proselytes; because so applied, they signified conversion to Judaism, a thing not applicable to Jews. Not doubting, therefore, that Jesus spake of a second natural generation and birth, he was exceedingly surprised. 4. *Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?*—Jesus replied, that he was not speaking of a natural, but of a spiritual generation. 5. *Jesus answered*,

the kingdom of God: for they entertained very low and dishonourable sentiments of the perfections of God, of the worship that is due to him, and of the method of appeasing him: not to mention that they erred in many essential points of morality, and in their practice came far short of their own imperfect ideas of virtue. Nay, to make even them who from their infancy have been blessed with the gospel, the true subjects of God's kingdom, there must be a total change of opinions, inclinations and actions, wrought in them; for as the apostle tells us, 1 Cor. ii. 14. *The natural man receiveth not the things of the Spirit of God.* Conversion, therefore, has in all ages been a great and surprising effect of the divine power upon the human mind, producing a change the full extent of which cannot be better expressed than by the terms, *regeneration, begetting again, new birth*, which import the communication of a new nature. And upon the diversity of men's dispositions, before and after that change, are founded the names of *old* and *new man*, by which the apostle denominates our unconverted and converted states: as if when converted, men obtained a nature essentially different from what they had before. This, however, must not be so understood, as if the new nature was raised to its perfection immediately upon its being conveyed to us in regeneration. For as by the natural generation we are not born with the reason and perfections of men, but with the faculties and possibilities of attaining these perfections: so in the spiritual generation, the habits of grace and holiness are not all at once raised to their maturity, we have only the seeds of them conveyed to us, which must be gradually nourished to their full measure, by long practice and experience. In speaking to Jews, there was a peculiar propriety in expressing this change by the idea of *regeneration*, as it shewed them that Abraham's begetting them, however much they might glory in it, was not sufficient to make them the people and children of God: but that laying aside the glory of their descent, it was necessary they should be begotten anew by a greater *Father*, even the Spirit of God, who would communicate a better nature to them than what they had derived from Abraham.

answered, Verily, verily, I say unto thee, * *except a man be born* (he meant likewise *begotten*, as previous thereto, for the original word signifies both) *of water*, that is, baptized, *and of the Spirit, he cannot enter into the kingdom of God;* unless a man has a new nature given him by the Spirit, which is being born of the Spirit, and publicly receive the Christian religion when offered to him, (Matt. x. 33.) which is being born of water, he cannot be a subject of God's kingdom here, nor have a share in his glory hereafter. But that Nicodemus might see the absurdity of his notion, Jesus told him, that whatsoever is begotten must necessarily partake of the nature of that which begets it; and therefore that a man's being begotten and born a second time by his natural parents, though it were possible, would not make him holy and immortal, or qualify him for the kingdom of God. After such a second generation, his nature would be the same sinful corruptible thing as before, because he would still be endued with all the properties and imperfections of human nature, and consequently would be as far from a happy immortality as ever. 6. *That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.* In order to your being admitted into the kingdom of God, you must have a spiritual and immortal nature conferred on you, which cannot be done but by the renewing of the Spirit.—7. *Marvel not that I said unto thee, ye must be born again;* ye Jews, the descendants of Abraham, ye scribes, Pharisees, and doctors of Israel, must be born again in this spiritual sense.—It is true, thou mayest not understand how this second birth can be brought to pass; but that is no reason why it should be disbelieved, since there are many great effects in nature which you must acknowledge, though you cannot explain their causes. For instance, 8. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh,* (πόθεν ἔρχεται from what repository it cometh) *and whither it goeth;* (ποῦ ὑπάγει, into what place it goeth away and is laid up,) in allusion I suppose to Psal. cxxxv. 7. where God is said to bring the wind out

* Ver. 5. *Except a man be born of water.*] Our Lord did not mean that baptism is in all cases necessary to salvation; for in the apostles commission Mark xvi. 16. notwithstanding faith and baptism are equally enjoined upon all nations, not the want of baptism, but of faith, is declared to be damning. Besides, it should be considered that this is a mere ceremony, which in itself has no efficacy to change men's natures, or to fit them for heaven; and that in some circumstances it may be absolutely impracticable. Nevertheless, as the washing of the body with water in baptism, fitly represents the purification of the soul necessary to its enjoyment of heaven, this ceremony is very properly made the rite by which we publicly take upon ourselves the profession of the Christian religion, the dispensation preparatory to heaven. Wherefore the receiving of this rite is necessary in all cases where it may be had: the confession of Christ [illegible] oftentimes as necessary as believing on him. If so, persons who [illegible] *water* baptism, on pretence of exalting the baptism of the *Spirit*, greatly err, not knowing the Scriptures nor the commandment of Christ.

out of his treasures. See also Eccles. xi. 5.—*So is every one that is* begotten and *born of the Spirit.* The influences by which he is begotten, are altogether imperceptible to sense, yet the effects thereof are far from being so. Moreover, to the actions and ends of the spiritual life, the new birth is as essential, as the natural is to those of the animal life. These arguments were undeniable; nevertheless, Nicodemus, surprised to hear that Jews, who by birth were the people of God, must be forgotten and born again, still urged that the thing was impossible; which it doubtless was, taking *regeneration* as he did for conversion to Judaism, a notion which he was led into from what Jesus had told him, ver. 5, 6. namely, that the regeneration he spake of was a moral and spiritual one. 9. *Nicodemus answered and said unto him, How can these things be?* 10. *Jesus answered and said unto him, Art thou a master* (διδασκαλος, a teacher or doctor) *in Israel, and knowest not these things?* Our Lord having all along spoken to Nicodemus, in the common dialect of the Jewish divinity schools, might justly express his surprise, that he who was a doctor of Israel did not understand him. For though he affixed a meaning to the word *regeneration*, a little different from what it bare in the mouths of the doctors, it was plainly analogous to their sense of it, and so might easily have been understood even by a novice; the admission of a proselyte being looked on by the Jews as a second birth to him, in regard his parents and relations were no longer reckoned such, and the proselyte himself was thought to have received a new soul by the change of his religion. Farther, Jesus told Nicodemus, he was to blame for rejecting the doctrine of the new birth, since the person who taught it, was certain of its truth. 11. *Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness.* 12. *If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things?* If ye believe not these obvious truths concerning the spiritual nature of God's kingdom, and the qualifications of his subjects, how shall ye believe the more sublime doctines of religion, which I am come to teach you? In the mean time, you may safely receive my instructions, for I am vested with an authority, and endued with gifts far superior to all the prophets that ever appeared. 13. *And no man hath ascended up to heaven, but he that came down from heaven, even the* * *Son of man which*

* Ver. 13. *Son of man which is in heaven.*] Beza and others suppose that the present tense (ων) is here put for the past (ην), of which construction we have some examples, particularly John ix. 25. Accordingly they translate the clause, *The Son of man who was in heaven.* But the common translation may be retained thus. Moses, your lawgiver, did not ascend into heaven; he only went up to Mount Sinai, and that but for a few days, that he might receive the law from God. Whereas *the Son of man* (this was one of the Messiah's titles) *who is come down from heaven,* (εκ του ουρα-

which is in heaven. Perhaps Jesus mentioned his coming down from heaven, to put the Jewish doctor in mind of the acknowledgment with which, at the beginning of their interview, he had addressed him, viz. that he was a teacher come from God. And by telling him, that the death of the Messiah was prefigured by types in the law, he shewed him that it was agreeable both to the doctrine of Moses, and to the counsels of heaven, that Messiah should be in a suffering state, consequently he insinuated that the meanness of his present appearance on earth, was no reason why Nicodemus should doubt of his having been in heaven. The type he mentioned as prefiguring his sufferings, both in their circumstances and consequences, was that of the *brazen serpent*, which though it represented a thing noxious in its nature, was so far from being so, that all who were poisoned by the stings of real serpents, obtained a perfect and speedy cure, if they but looked at it. In like manner, the Son of God, though made in the similitude of sinful flesh, would by his death on the cross heal all true penitents, even such as had been guilty of the greatest and most deadly sins. 14. *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;* 15. *That whosoever believeth in him, should not perish, but have eternal life.* This unspeakable happiness, he assured him, men owed to the free and immense love of God the Father, who desired their salvation with such ardency, that he sent his only begotten Son to bestow everlasting life on them; so far was he from sending him to condemn them, as they had reason to fear. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* 17. *For God sent not his Son into the world to condemn the world, but that the world through him might be saved.* Hence he concluded, that they who believed on the Son of God were not condemned, whereas they who did not believe, were condemned already for that sin; and justly, because their unbelief was owing to their own wickedness, and not to any defect in the evidences of his mission, which were so full as to work conviction in every unprejudiced mind. 18. *He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.* The condemnation of such a person is not designed by God, for God did not send

νυ καταβας) who is commissioned by God in an extraordinary manner to reveal his will to men, and in respect of whose commission all the other messengers of God may be said to have been of the earth; (see John iii. 31. Heb. xii. 25.) *he hath ascended up to heaven*, hath received the clearest and most extensive views of spiritual things, hath penetrated into the recesses of the divine counsels; (see Prov. xxx. 3, 4.) *nay is* at present *in heaven*, is with God, is conscious of all his gracious purposes towards men, consequently must be a messenger of much higher dignity than Moses, or Elijah, or any of the prophets for whom you entertain so great a regard.

send his son to condemn the world; but it is the natural effect of such a person's temper and conduct, which render him incapable of eternal life. For, 19. (*And*) *this is the* reason of that *condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.* 20. *For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.* Wicked men who cleave to their sin because of the present pleasure they find in it, cannot endure true doctrine, for this reason, that it shews their actions in a proper light, condemns them, and raises qualms of conscience that are extremely painful. 21. *But he that doth truth;* he that is exercised to righteousness and goodness, (for so *truth* signifies, 2 Chron. xxxii. 1. Eph. v. 9.) *cometh to the light;* every good man desires, and rejoices in the knowledge of his duty, *that his deeds may be made manifest, that they are wrought in God;* every good man loves the knowledge of his duty, and receives it, being desirous always to behave in such a manner as to shew that his actions are agreeable to the divine will, and are performed by virtue of that union with God, which is the perfection and happiness of the rational nature.—This discourse we may believe affected Nicodemus greatly; he perceived that Jesus saw into his heart, was convinced, and from that time forth became his disciple, defended him in the great council of which he was a member, and with Joseph of Arimathea, paid him the honours of a funeral, when all his bosom friends deserted him.

§ XXI. *From Jerusalem Jesus goes into the country of Judea, and baptizes.* John iii. 22,—36.

SOME time after the conference with Nicodemus, Jesus, and his disciples leaving Jerusalem went into the land of Judea, or those parts of Judea that were remote from Jerusalem. As he took this journey that he might have an opportunity of baptizing his disciples, *i. e.* the persons who believed him to be Messiah, John i. 41, 45. it is probable he went to Bethabara beyond Jordan, John having removed thence to Enon, a place in Samaria about eight miles south of Scythopolis, remarkable for its waters, and where he had great conveniency for baptizing. John iii. 22. *After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized.* 23. *And John also was baptizing in Enon, near to Salim, because there was much water there: and they came and were baptized:* 24. *For John was not yet cast into prison.* Here Jesus tarried a long time. For the report of his baptizing spread through the country, and occasioned the dispute between John's disciples and the Jews, about *purification.* The Jews called all sorts of ablutions prescribed by their teachers, purifications.

The subject therefore of this debate was, how Jesus, who had been himself baptized by John, came to re-baptize John's disciples, Acts xix. 4, 5. that is, assume greater authority than John, and virtually declare that his baptism was inefficacious for the purposes of purification. The Baptist's disciples, though they had often heard their master speak on the subject, not understanding the subserviency of his ministry to that of Jesus, were unable to give their antagonists a satisfactory answer, so came and proposed their question to John himself. 25. *Then there arose a question between some of John's disciples and the Jews about purifying.* 26. *And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.* 27. *John answered and said, A man can receive nothing except it be given him from heaven:* A *man of God*, or prophet, can assume no greater dignity and authority than God has thought fit to confer on him.—28. *Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him:* I never pretended to be the Messiah, as you very well know; but when you asked me, I told you I was only his harbinger, sent before to give you notice of his coming, and to prepare you for receiving him.—So far therefore am I from envying his growing fame, or the number of his disciples, that I greatly rejoice in both; just as the bridegroom's friend who is appointed to stand and hear him converse with his bride, rejoices in the love she expresses to him; which love the friend forms an idea of likewise, by what he hears the bridegroom say to her in return. My highest joy therefore is, that men cheerfully submit to the Messiah, and pay him all due honour. 29. *He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled.*—Besides, I am not ignorant that his fame and the number of his disciples shall every day increase, while mine shall decrease; for he is a person of infinitely greater dignity than me, possesses far more intimate knowledge of the divine will, and the discoveries which he makes thereof, as far transcend mine as heaven exceeds earth.—30. *He must increase, but I must decrease.* 31. *He that cometh from above* (see ver. 13.) *is above all: he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all.*—32. *And what he hath seen and heard*, in allusion to his being from above, where he enjoyed the most intimate communications of the divine counsels, *that he testifieth, and no man receiveth his testimony*, particularly concerning the spiritual nature of the kingdom of God, and the qualifications requisite in his subjects. There is a strong resemblance betwixt this, and what our Lord himself said to Nicodemus,

Nicodemus, ver. 11, 12, 13. 33. *He that hath received his testimony, hath set to his seal, that God is true*; hath made a most becoming and substantial acknowledgement of the veracity of God, who by his prophets in ancient times foretold what the nature of his kingdom under the Messiah would be, and who speaketh now to men by his only begotten Son in such a manner as he never did by any other prophet. 34. *For he whom God hath sent*, his only begotten Son, *speaketh the words of God*: doctrines which by their own native light of truth, shew themselves to be the oracles of God, and which besides, have the confirmation of most extraordinary miracles: *For God giveth not the Spirit by measure* unto him; God has given him the inspiration and assistance of the Spirit, without those limitations and interruptions wherewith they were given to all other prophets whatsoever. For, in scripture language, to do or give a thing by measure, is to do or give it sparingly. See Ezek. iv. 16. Jer. xlvi. 28,—35. *The Father loveth the Son, and hath given all things into his hand.* The affection which the Father bears to his *only begotten*, is altogether different from the regard which he shewed to his other messengers. They were *servants*, and treated as such, being endued with scanty portions of the Spirit in comparison; whereas, this is *God's Son*, for which reason he has anointed him with the oil of gladness above his fellows, and made him not the greatest prophet and priest only, but the greatest king also that ever was; even king and judge universal, by whose laws men must govern their lives, and at whose bar they shall all be finally tried. Hence, 36. *He that believeth on the Son hath everlasting life*; hath a right to it, and is as sure of obtaining it as if he had it already in possession: *and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* In scripture, the word *abide* has a particular signification, denoting the adhesion and permanency of the thing that is said to abide. Of this signification we have an example here, for there is a *momentary wrath* of God that quickly passeth, and which his own people are liable to; but his *abiding wrath* torments and does not kill, and being once inflicted never draws to an end. Thus the Baptist bare testimony to Jesus anew, setting forth his dignity, in the plenitude of his commission, the excellency of his gifts, the nearness of his relation to the Deity as his only Son, and the greatness of his power as universal judge.

§ XXII. *Jesus converses with a woman of Samaria.* John iv. 1,—42.

Herod the tetrarch of Galilee, entertaining an high opinion of John Baptist, on account of the efficacy of his sermons, and the uncommon sanctity of his life, took a pleasure in hearing him. It seems he sent for him often, and paid great regard to

his precepts, Mark vi. 19, 20. But the Baptist, in some of those private conferences, reproving Herod for keeping Herodias, his brother Philip's wife, and for all his other evil deeds, the king was so provoked that he cast him into prison.

These things happened while our Lord was in Judea. For he continued there till the fame of his doctrine, disciples, and miracles, reaching Jerusalem, gave umbrage to the Pharisees. These men, vain and conceited, claiming it as the privilege of their sect to direct the consciences of the people, were enraged to find numbers of them acknowledging as Messiah, one whose birth and fortune so little suited the notions which they had taught concerning the great deliverer of the nation. Wherefore, to shun the effects of their malice, Jesus who knew all that passed, retired with his disciples into Galilee. His presence it seems was necessary there, as the ministry of his forerunner in that country was now brought to a period. 1. *When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,* 2. *(Though* * *Jesus himself baptized not, but* his *disciples.)* 3. *He left Judea, and departed again into Galilee.*

In his way to Galilee, Jesus passed through Samaria, where one evening (see Obs. V.) being wearied with his journey, he sat down by Jacob's well, not far from Sychar. To this town he would not go as yet, but sent his disciples to bring him meat. It seems the Jews might buy what they would of the Samaritans, as they might do likewise from heathens; but they were not to accept of any thing from them in the way of beneficence, (ver. 9) that being a crime in their opinion equal to the eating of swines flesh; so bitter was the animosity which subsisted between the two nations. (See John viii. 48.) 4. *And he must needs* † *go through Samaria.* 5. *Then cometh he to a city of Samaria, which is called* ‡ *Sychar, near to the parcel of ground*

* Ver. 2. *Jesus himself baptized not.*] Jesus did not baptize, perhaps because it was not proper to baptize in his own name, and because it was of more importance to preach than to baptize, 1 Cor. i. 17. Besides it might have given those who were baptized by him occasion to value themselves above others, as happened in the church of Corinth, where the brethren valued themselves upon the character of the persons who had baptized them. To conclude, the baptism properly *his* was that of the *Holy Ghost.*

† Ver. 4. *Go through Samaria.*] Samaria was a province of Palestine lying between Judea to the south, and Galilee to the north, and extending between the Mediterranean sea westwards, and the Jordan eastwards. It had its name from the city *Samaria*, which was once the capital of the ten tribes. See Jewish Antiq. Dissert. iii.

‡ Ver. 5. *Sychar.*] The evangelist tells us that Sychar (see Jewish Antiq. Dissert. ii.) was *nigh to the parcel of ground that Jacob gave to his son Joseph.* Now if, as Mr. Maundrel conjectures, the place beginning at Jacob's well was part of that parcel, Sychar might justly be said to be nigh to it, though it was as far distant as the present Naplosa, which is about a mile from it.

ground that Jacob gave to his son Joseph. 6. * *Now Jacob's well was there. Jesus therefore being wearied with* his *journey, sat thus on the well; and it was about the sixth hour.*—While the disciples were away, a Samaritan woman came with a bucket to draw water out of the well, and Jesus being thirsty desired her to give him some of it. For as he was not spirited with the passions of his countrymen, he did not think himself bound by the rules which they observed, especially when they hindered the common offices of friendship and humanity. Nevertheless, his demand surprised the woman, who knowing him to be a Jew either his by speech or dress, could not understand how he came to ask any good office of her that was a Samaritan.

But if Sychar, in our Lord's time, as is probable, extended farther towards the well than Naplosa does at present, the propriety of the evangelist's expression will appear yet more fully. I think it evident, however, from the history, that Sychar was at some distance from the well, for the disciples are said to have gone away into the city to buy meat, ver. 8. while the woman talked with Jesus at the well, and ver. 30. we are told that the Samaritans on hearing what the woman said concerning Jesus, went out of the city and came to him, see ver. 40. Besides, that the town was at some distance from the well, seems highly probable from the earnestness wherewith the woman begged Jesus to give her such water as would prevent her from being athirst, and from coming thither to draw water. It seems her coming from the town to the well was a great labour, and what she wished to be freed from.

* Ver. 6. *Now Jacob's well was there.*] Mr Maundrel in his Travels gives the following account of Jacob's well, p. 62. "About one third of an hour from Naplosa, the ancient Sychar, as it is termed in the New Testament, stands Jacob's well, famous not only on account of its author, but much more for the memorable conference which our Blessed Lord had there with the woman of Samaria. If it should be inquired whether this be the very place it is pretended to be, seeing it may be suspected to stand too remote from Sychem for the woman to come and draw water, we may answer, that in all probability the city extended farther in former times than it does now, (see Antiq. Dissert. II. at the beginning) as may be conjectured from some pieces of a very thick wall (the remains perhaps of the ancient Sychem) still to be seen not far from hence. Over it stood formerly a large church, erected by that great and devout patroness of the Holy Land, the empress Irene. But of this the voracity of time, assisted by the hands of the Turks, have left nothing but a few foundations remaining. The well is covered at present with an old stone vault, into which you are let down by a very strait hole, and then removing a broad flat stone, you discover the well itself. It is digged in a firm rock, and is about three yards in diameter, and thirty-five in depth, five of which we found full of water. This confutes a story commonly told to travellers who do not take the pains to examine the well, viz. that it is dry all the year round, except on the anniversary of that day on which our blessed Saviour sat upon it, but then bubbles up with abundance of water. At this well the narrow valley of Sychem ends, opening itself into a wide field, which is probably part of the parcel of ground given by Jacob to his son Joseph. It is watered by a fresh stream running between it and Sychem, which makes it so exceeding verdant and fruitful, that it may well be looked upon as a standing token of the tender affection of that good patriarch to the best of sons, Gen. xlviii. 22."

maritan. 7. *Then cometh a woman of Samaria*, an inhabitant of the country not of the town of Samaria, *to draw water:* for Sebaste, the ancient Samaria, according to Mr Maundrel, is about two hours or six miles from Sychar, consequently about seven miles from the well, a distance by far too great for one, even in that country, to come with a pitcher to fetch water.—*Jesus saith unto her, Give me to drink,* 8. *For his disciples were gone away into the city to buy meat.* 9. *Then saith the woman of Samaria unto him, How is it, that thou being a Jew, askest drink of me which am a woman of Samaria? For the Jews have no dealings,* intercourses of friendship, *with the Samaritans.*—On this occasion, Jesus shewed the greatness of his condescension and benevolence; for though this was a person of an infamous character, and though he himself was pressed with thirst, he delayed refreshing himself, that he might bring her who was spiritually dead to the waters of life. 10. *Jesus answered and said unto her, If thou knewest the gift of God,* what an opportunity God hath put into thine hand of receiving the greatest blessing that ever was bestowed, *and who it is that saith to thee, Give me to drink,* instead of scrupling to grant him so small a favour, *thou wouldst have asked of him, and he would have given thee living water.*—11. *The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?* She meant water from a running spring; for so the phrase signifies in the language of Judea.—12. *Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?* Are you a person of greater power, or more in favour with God than our father Jacob, that you can procure water for yourself by supernatural means? He was obliged to dig this well, in order to provide drink for himself and his family: Can you create water?—13. *Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:* this water can allay the pain of thirst only for a little while, because, though it be drank ever so plentifully, the appetite will soon return. 14. *But whosoever drinketh of the water that I shall give him, shall never thirst:* shall at no time be subject to any vehement painful sensations arising from unmortified irregular appetites—*but the water that I shall give him, shall be in him a well of water, springing up into everlasting life:* shall yield him divine satisfaction now, and shall be the source of his happiness to all eternity in heaven, where he shall feel none of the bodily appetites or wants so troublesome to men in this life. Thus Jesus, under the image of living or springing water, taken from the well beside which he was sitting, as his manner was, beautifully described the efficacy of the influences of the Spirit of God: for as water quenches thirst, these, by quieting the agitations and cooling the fervency of

of earthly desires, beget an unspeakable inward peace. By this image also he set forth the plenitude and perpetuity of the celestial joys flowing from holy dispositions produced by the influences of the Spirit of God. For these by an innate power satisfying all the capacities and desires of the soul, render it so completely happy, that it is not able to form a wish or a thought of any thing better. The woman taking Christ's words in a natural sense, had a mind it seems to turn them into ridicule; for she desired him by all means to give her some of that excellent water, which by preserving her from ever thirsting again, would save her the trouble of coming so far every day for water. 15. *The woman saith unto him, Sir, give me this water that I thirst not, neither come hither to draw.* But to check this impertinence, Jesus shewed her that he was perfectly acquainted with her character, for he bade her call her husband; and when she replied that she had no husband, he told her that she had had five husbands, and was then living in adultery with a man that was not hers, but another's husband. 16. *Jesus saith unto her, Go call thy husband, and come hither.* 17. *The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said I have no husband,* 18. *For thou hast had five husbands, and he whom thou now hast, is not thy husband; in that saidst thou truly.* The woman hearing such a particular account of her life from an entire stranger, was not only humbled by the discovery, but concluded that he certainly had intercourse with heaven. 19. *The woman saith unto him, Sir, I perceive thou art a prophet.* And being glad of the opportunity, perhaps also desiring to shift the discourse, she mentioned the principal point in controversy between the two nations, that she might have his opinion upon it. The dispute was, whether mount Gerizim or Jerusalem was the place appointed by God for worship and sacrifice. The Samaritans declared for Gerizim, because it was in their country, and because Abraham and Jacob, whom they called their fathers, had built altars and worshipped in that mountain. 20. * *Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.*—Jesus replied, you need not be very solicitous about settling that point, for the time is at hand when an end will be put to the worship both at Jerusalem and mount Gerizim. Nevertheless, I must tell you that Jerusalem is the place which God has appointed for offering sacrifice, as you yourselves are bound to allow, since you acknowledge that you derive your religion from the Jewish sacred books. For these books fix the worship of God to a place which

* Ver. 20. *Our fathers.*] Mr Mede thinks that by *their fathers* the woman meant the Ephraimites, from whom the Samaritans pretended to be descended; and that the mountain on which they worshipped was mount Ephraim, where was Shiloh the seat of the tabernacle for several ages, p. 263.

which he promised to chuse in our tribes, Deut. xii. 5. and which he did chuse by putting his *name* or symbol of his presence in the temple of Jerusalem as soon as it was dedicated, making it his habitation according to his promise, 2 Kings xxiii. 27. 21. *Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.* 22. * *Ye worship ye know not what; we know what we worship, for salvation is of the Jews.* But the thing you are chiefly concerned to know is, that a dispensation of religion is now beginning, under which all languages, countries and places being sanctified, men are to worship God, not in Jerusalem, but in spirit, by offering the sacrifice, not of beasts, but of themselves, to love and obey him in all things, which is the *truth* of worship, the thing signified by every sacrifice and service enjoined in the law, and what alone was acceptable to the Father, even under the legal dispensation. 23. *The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.* Moreover, as a farther answer to the woman's question, Jesus delivered a doctrine which may justly be called his own, as it exhibits an idea of the supreme Being, and of the worship that is due to him, far more sublime than the best things said by the philosophers on that subject. 24. *God is a spirit, and they that worship*

* Ver. 22.] Ὑμεῖς προσκυνεῖτε ὃ οὐ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν. The Samaritans worshipped the true God, and seem to have had as just notions of his perfections in general as the Jews, for they drew them from the five books of Moses, the authority of which they acknowledged. If so, the meaning of the above Greek clause can hardly be what our version has affixed to it, *Ye worship ye know not what;* but its proper translation seems to be, *Ye worship* the Deity *whom you do not know*, viz. by any revelation which he has made of himself directly to you, (the word τὸ θεῖον being understood) whereas *we* Jews *worship* the Deity, *whom we know*, viz. by a revelation which he has made of himself to us—*for salvation is of the Jews:* what knowledge you have of salvation, as well as the author of salvation, cometh by your own confession from us; you have your religion from us. If the reader thinks this interpretation makes too great a supplement necessary, let them look to the following passages as they stand in the common translation: Mark vii. 4, 11. Luke vi. 22. John i. 8. ix. 1. xv. 25. and particularly to John xviii. 28. where the original words ἀλλ' ἵνα φάγωσι τὸ πάσχα, must be thus rendered, *but* stood without *that they might eat the passover.* These examples prove that the elliptical style is familiar to John; and the one last mentioned is no less harsh than that which I suppose in the passage under consideration. See also 2 Thess. ii. 3. wherein the words, *that day shall not come*, are necessarily supplied by our translators. Some indeed give our Lord's words a more easy sense thus: since God has declared that Jerusalem is the place of offering sacrifices acceptably, ye worship him without just conceptions of him, when you fancy he has chosen Gerizim. Yet I doubt whether the Samaritans error concerning so small a matter as the place of worship, would be reckoned by our Lord a sufficient reason for saying of them, that *they worshipped they know not what.*

worship him, must worship him *in spirit and in truth.* God is the supreme mind or intelligence, who by one act sees the thoughts of all other intelligences whatever, so may be worshipped in every place. And the worship to be offered him from henceforth, does not consist in sacrifices or other external rites, but in faith and love; for these constitute the true spiritual worship due to the Supreme Being from all his creatures, and which cannot but be acceptable to him wherever it is offered.—The woman being affected with this doctrine, replied, that she could not but acknowledge, as he said, (ver. 22.) that Messiah was to arise among the Jews, but she hoped when he did come, he would teach the Samaritans also. 25. *The woman saith unto him, I know that Messiah cometh* (namely, from among the Jews) *which is called Christ: when he is come he will tell us all things.* The general expectation which now prevailed, that a great prince was to arise in Judea, together with Moses's prophecy concerning him, constrained the Samaritans to a right faith with respect to the Messiah's nation. For though they contended that the true place of acceptable worship was in their country, they did not assume the honour of being progenitors of the deliverer of mankind.—26. * *Jesus saith unto her, I that speak unto thee am* he. Thus far had Jesus proceeded in his conversation with the woman, when the disciples returned from the city. His condescension in talking with the Samaritan, and instructing her, raised their astonishment, yet none of them presumed to find fault with him, or to ask the reason of his conduct. 27. *And upon this came his disciples, and marvelled that he talked with the woman; yet no man said, What seekest thou? or, Why talkest thou with her?* When the woman heard Jesus call himself the Messiah, she set down her pitcher, and ran into the city, where she published the news in the streets, and desired all she met to go with her and see him, assuring them that he had told her the principal occurrences of her life; so strong an impression had that circumstance made upon her mind. The Samaritans, struck both with wonder and

* Ver. 26. *Jesus saith unto her, &c.*] The Samaritans seem to have formed just notions of the Messiah's character. For his kingly dignity being chiefly described in the prophetical books which they rejected, they considered him only as a Saviour, ver. 42. and a teacher, according to Moses's description of him, Gen. xxii. 18. Deut. xviii. 18. To the latter description Nehemiah refers, when speaking of Messiah he calls him a priest with Urim and Thummim, a priest under the immediate influence of inspiration. Neh. vii. 65. *And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.* Hence the woman speaking of the Messiah, saith, *When he is come he will tell us all things.* And therefore, while our Lord industriously avoided the title of Messiah among the Jews, he without scruple discovered himself now to the Samaritans, because he could do it with success and safety, the meanness of his condition being no way inconsistent with the prophetical character.

curiosity, did not delay, but accompanied her instantly, wishing no doubt that her news might prove true. 28. *The woman then left her water-pot, and went her way into the city, and saith to the men,* 29. *Come, see a man which hath told me all things that ever I did: is not this the Christ?* 30. *Then they went out of the city, and came unto him.*

While these things were doing, the disciples set the meat which they had brought, before their master. But he did not mind it, though he then stood very much in need of refreshment. It seems he was wholly intent on the duties of his mission, preferring them to his necessary food. Hence, when his disciples entreated him to eat, he told them, he had meat to eat which they knew nothing of, meaning the satisfaction he was about to receive from the conversion of the Samaritans. 31. *In the mean while his disciples prayed him, saying, Master, eat.* 32. *But he said unto them, I have meat to eat that ye know not thing of.*—The disciples, understanding his word in a natural sense, asked one another, whether in their absence any person had supplied him with provisions. 33. *Therefore said the disciples one to another, Hath any man brought him* aught *to eat?*— 34. *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.* I have greater satisfaction in doing the will of God, than in any sensual enjoyment whatever. —By this time the Samaritans, to whom the woman had spoken concerning Jesus, appeared on the road, and being in a fit disposition to believe, Jesus stretched out his hands towards them, and thus addressed his disciples. 35. *Say not ye, * There are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest.* "Say not ye," &c. is a proverbial expression taken from the time that commonly intervenes between sowing and reaping, and signifies, that after having used the means of procuring a thing, the effect must not be expected to follow all of a sudden, but must be waited for with patience. Our Lord told his disciples, that in the present case they could not apply that proverb, because if they would lift up their eyes, they would see the fields white already to harvest, would see a multitude coming in a fit disposition to believe, notwithstanding the seed had been sown but an hour or two before; so that he had what

* Ver. 35. *There are yet four months and then cometh harvest.*] From these words, Sir Isaac Newton infers, that the journey through Samaria happened in autumn. But though his opinion be true, (see Prel. Obs. II.) his interpretation of this text is not solid. In Judea the harvest always began at the passover, the sheaf of first-fruits being offered on the second day of that solemnity. Wherefore, as the passover happened commonly in the end of March, or the beginning of April, if Jesus spake the words under consideration four months before harvest, it was not autumn, but the beginning of December, when he travelled through Samaria.

what was his proper food to eat, a convenient opportunity of doing the will of him that sent him, and of finishing his work. And, as they laboured together with him in this spiritual harvest, to encourage them, he put them in mind of the reward. 36. *And he that reapeth receiveth wages, and gathereth fruit unto life eternal.* In the original it is, *And he that reapeth and gathereth fruit unto life eternal:* he that conducts others into heaven, alluding to the gathering of reaped corn into barns, such a person *receiveth wages, that both he that soweth, and he that reapeth, may rejoice together;* namely, in the reward bestowed on them, the pleasure of which will be increased by their joint participation of it.—37. *And herein is that saying true, one soweth and another reapeth.* The common proverb may be applied to the present case; for, 38. *I sent you to reap that whereon ye bestowed no labour*—he meant no labour of sowing: *other men laboured*—namely, in sowing the seeds of piety and virtue among the Jews, and thereby exposed themselves to great persecutions; he meant the prophets of old:—*And ye are entered into their labours:* ye are employed to reap that which they with great difficulty sowed, for ye are gathering into the kingdom of heaven those who by the writings of the prophets having been imbued with a sense of piety and virtue are prepared for entering into it. This application of the proverb, *one soweth and another reapeth,* does not imply any discontent in the persons who sow without reaping, as it seems to do in common use; for the sower and the reaper are represented as rejoicing together in the rewards of this spiritual husbandry. It seems many of the Samaritans had been so struck with the account which the woman gave of Jesus, that they believed him to be the Messiah on her testimony. Accordingly, being come to him, they begged him to take up his residence in their city. Jesus, in compassion to their wants and desires, complied so far as to stay with them two days, during which time what sermons he preached were attended with great power, as appeared by their success; for they brought many of the Sycharites to believe on him as Messiah. 39. *And many of the Samaritans of that city believed on him, for the saying of the woman which testified, He told me all that ever I did.* 40. *So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days.* 41. *And many more believed because of his word.* 42. *And said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.*

§ XXIII. *Jesus goes to Cana, where he cures a nobleman's son that was lying sick in Capernaum.* Matt. iv. 12. Mark i. 14, 15. Luke iv. 14, 15. John iv. 43—54.

Jesus, having finished his work in Sychar, went forward to Ga-

lilee. John iv. 43. *Now after two days he departed thence and went into Galilee.* 44. *For Jesus himself testified, that a prophet hath no honour in his own country.* He went a considerable way into Galilee, passing by Nazareth, his native city, on account of the prejudices which his townsmen entertained against him. Luke, speaking of this journey, says, iv. 14. *And Jesus returned in the power of the Spirit into Galilee:* that is, he went thither to work miracles and preach by the assistance of the Spirit; or in other words, to exercise his ministry: a character whereby this visit is distinguished from that which he made after his baptism, and which the three evangelists have omitted, because he did not till now begin his ministry in Galilee, which is the subject of their history. Matthew tells us, iv. 12. *When Jesus had heard that John was cast into prison, he departed into Galilee.* The ministry of the Baptist being interrupted by his imprisonment, Jesus thought proper to succeed him in Galilee, (see Prelim. Observ. vii. chap. ii. § 1, 2.) where, on his arrival, he preached, Mark i. 15. *the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel:* The time is accomplished that was predetermined by the divine wisdom for erecting the Messiah's kingdom, even the kingdom of God, and of the saints, in which the Mosaical ceremonies shall be no longer obligatory, but righteousness alone shall be required from men. Wherefore repent ye and believe this doctrine. Luke iv. 14. *And there went out a fame of him through all the region round about:* the fame of the miracles which he performed in Jerusalem at the passover, and in Judea during the course of his ministry there, spread the more through Galilee that he was come, (see John, ver. 45.) for at this time he had done only one miracle there, namely, the turning of water into wine. 15. *And he taught in their synagogues, being glorified of all:* He spent a considerable time in Galilee, preaching for the most part in their synagogues, where was the greatest concourse of people, and on the Sabbath days, when they could attend his sermons without neglecting their worldly affairs. The effect of this first exercise of his ministry in Galilee was, that the excellency of the doctrines which he taught, and the greatness of the miracles which he wrought, made all the people admire and applaud him exceedingly. John likewise has informed us, that at his first coming into Galilee, he was *received*, i. e. acknowledged as Messiah, and followed as such. John iv. 45. *Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast:* they treated him courteously, and attended his ministry with a disposition to believe, having conceived a favourable opinion of him, by reason of the miracles they had seen him perform in Jerusalem during the passover.

Soon after this, Jesus went to Cana, the town that had been honoured

honoured with the miracle of water turned into wine. Here, a nobleman who had heard of his fame came to him from Capernaum, and intreated him to go down and heal a son of his who was extremely ill of a fever. John iv. 46. *So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.* 47. *When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son, for he was at the point of death.* It seems the nobleman thought it necessary that Jesus should be personally present, if he had a mind to perform the cure.—Therefore, to reprove the weakness of the man's faith, Jesus said to him, 48. *Except ye see* the *signs and wonders, will ye not believe?* so the sentence may be translated.—49. *The nobleman saith unto him, Sir, come down ere my child die.* The nobleman's anxiety for his son's recovery, and the knowledge which he had of his danger, hindered him from attending to what our Lord said. He therefore repeated his request, begging that Jesus would make haste, lest his son should be dead before he arrived.—50. *Jesus saith unto him, Go thy way, thy son liveth:* Because Cana was a day's journey from Capernaum, and it was seven o'clock in the evening (ver. 52.) Jesus refused to go down, being able to work by his power effectually where he was not personally present. Nevertheless, he bade the nobleman depart, firmly persuaded that his son was well. Accordingly, believing what Jesus told him, he went away, and somewhere on the road, next day, he met his servants coming with the agreeable news of his son's recovery, to prevent him from taking the trouble of bringing Jesus down; *and the man believed the word that Jesus had spoken unto him, and he went his way.* 51. *And as he was now going down, his servants met him, and told* him, *saying, Thy son liveth.*—The nobleman immediately inquired of them, when his son began to grow better; for he was desirous to know, whether it happened at the very time Jesus had ordered that his son should be well. 52. *Then inquired he of them the hour when he began to mend. And they said unto him, Yesterday at the seventh hour the fever left him;* that is, left him all of a sudden, so that being restored to perfect health in an instant, the whole family knew that he was miraculously cured; and particularly the nobleman himself, who by the time of the cure, perceived that it happened the very moment that Jesus had pronounced it.—Wherefore, being not a little struck with the power and goodness of their benefactor, they all firmly believed him to be the Messiah. 53. *So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.* 54. *This is again the second miracle that Jesus did when he was come out of Judea into Galilee.*

§ XXIV.

§ XXIV. *Jesus goes to Nazareth, but is rejected by his countrymen, and expelled out of their town.* Luke iv. 15,—30.

AT length, Jesus came to Nazareth, where he had been educated. The evangelist mentions the circumstance of our Lord's education in Nazareth, to put his readers in mind that it was a place where Jesus could not but be well known, having lived there from his infancy. The Nazarenes knew all his relations, they remembered the manner of his education, and they were perfectly acquainted with his character. Wherefore, from their knowledge of him, they ought to have given him a favourable reception. But the wickedness of their disposition was such, that this very circumstance which should have conciliated their affection, they improved into an occasion of rejecting him, as we shall see anon. Luke iv. 16. *And he came to Nazareth where he had been brought up—And as his custom was, he went into the synagogue on the Sabbath day.* The synagogue being the place of public worship, the evangelist by making this observation informs us, that Jesus never neglected attending on divine service. Besides, as the people on the sabbaths rested from their worldly occupations, and assembled for public worship, they had leisure and opportunity to receive his instructions. Wherefore, he always improved those occasions, by disseminating the knowledge of salvation among the multitudes with cheerfulness.—* *And stood up for to read.* The reading of the

* Ver. 16. *And stood up for to read, &c.*] They who are acquainted with Jewish literature, know that the five books of Moses have long ago been divided in such a manner, that by reading a section of them every sabbath the whole is gone through in the space of a year. For though the sections or parashoth be fifty-four in number, by joining two short ones together and by reading the last and the first in one day, they reduce the whole within the compass of the year. It is generally thought that Ezra was the author of these divisions, and that the Jews from his time read Moses publicly on the sabbaths, till Antiochus Epiphanes prohibited that part of their service on pain of death. Awed by the terror of so severe a punishment, the Jews forbare reading their law for a time, and substituted in its place certain sections of the prophets, which they thought had some affinity with the subjects handled by Moses. And though more peaceable times came, in which they again brought the law into their worship, they continued to read the prophets, joining the two together, as is evident from Luke's account of the synagogue service, Acts xiii. 15. *And after the reading of the law and the prophets, the rulers of the synagogue sent unto them* (Paul and Barnabas) *saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.* By the rules of the synagogue, any person whom the directors called up, might read the portion of scripture allotted for the service of the day. Our Lord therefore read by the appointment of those who presided in the service. Vitringa indeed, and Surenhusius imagine, that he did not officiate on this occasion in the low capacity of a reader, but as a teacher; alleging, that none of the circumstances which usually attended the reading of the law are to be found here: particularly it is not said that Jesus was called to read; nothing is spoken of the benedictions with

the scriptures made an essential part of the Jewish public worship. But it was not confined to those, who were properly the ministers of religion. The rulers of the synagogue assigned it to such persons in the congregation, as they knew were capable of

with which this part of the service was accompanied; and only one verse with part of another was read. Vitringa also affirms, that, as far as he knows, the passage mentioned makes no part of any section of the prophets now read in the synagogue, De Vet. Synag. p. 1000. But the first objection proves too much; for the forecited passage, Acts xiii. 15. shews that a call from the rulers was necessary to a person's preaching in the place of public worship. It is therefore strange, that Vitringa should have insisted on the omission of this circumstance, to prove that Jesus now performed the office, not of a reader but a teacher. The truth is, an omission of this kind can prove nothing at all, as it is well known that the evangelists in their narrations have omitted many circumstances which really existed. But to pass this, the historian himself seems to have determined the matter in dispute; for he says expressly, that Jesus *went into the synagogue on the sabbath day and stood up for to read*, which I think implies, that he did read the section for the day, and that he was authorised to do so. The reason is, it does not appear that any portion of scripture was used in the synagogue-service besides the appointed sections, the shemas excepted, which were three passages in the books of Moses, beginning with the word shema, whose signification is *hear thou*, and which were written on the Phylacteries; see on Matt. xxiii. 5. § 121. As for the benedictions, it was quite foreign to the evangelist's purpose to take any notice of them at all. And that there was only one verse read with part of another, if I mistake not, Vitringa will find it hard to prove from any thing Luke has said. He tells us, that Jesus *stood up for to read*. 17. *And there was delivered to him the book of the prophet Isaias, and when he had opened the book he found the place*; no sooner had he separated the two rolls of the volume (ανοιξας το βιβλιον) than that lesson of the prophet presented itself, *where it was written, The Spirit of the Lord is upon me*. Therefore, since the evangelist says expressly, that Jesus *stood up for to read*, those who understand the customs of the synagogue, and the manner in which the books of the ancients were written and rolled up, *must* acknowledge that what he read was *in all probability the section for the day, which* presented itself of course, and that he did *not* deliver *the book to the* minister till he had finished it. For consistently enough with these suppositions, Luke might characterize the lesson read, by that particular passage of it which Jesus chose to make the subject of his sermon to the congregation, especially as that sermon occasioned his removal to Capernaum, which was the principal point the historian had in view.—To Vitringa's last argument I reply, that though the passage read should not be found in any section of the prophets read at present in the synagogue, it will by no means follow, that it was not used in the synagogue anciently, especially as it is well known, that all the Jews do not now observe one rule in this matter. Or, though they were perfectly agreed about the lessons, should the practice of men, who in many instances have deviated from the institutions of their fathers, outweigh in a matter of antiquity, the testimony of an author who lived in the age he wrote of, and who could not but know the form of worship then practised. Nevertheless, if the reader pleases to consult the table printed at the end of Vander Hooght's edition of the Hebrew Bible, he will find that Isa. lxi. 1. according to the custom of all the synagogues, falls to be read with the fiftieth section of the law. For the section of the prophets corresponding with the fiftieth section of the law, begins

of it. Nay, they sometimes conferred the honour upon strangers, and incited them to give the people an exhortation on such subjects, as were suggested by the passage read; see Acts xiii. 15. Wherefore, though Jesus was none of the stated ministers of religion in the town of Nazareth, the office of reading the scriptures, and of exhorting the people which they now assigned him, was agreeable to the regulations of the synagogue. Perhaps the rulers, knowing the reports which went of his miracles, and having heard of the Baptist's testimony concerning him, were curious to hear him read and expound the scriptures; and the rather, because it was well known in Nazareth, that he had not had the advantage of a learned education. Wherefore, as the Hebrew was now a dead language, and Jesus had not been taught to read, his actual reading, and with such facility, the original Hebrew scriptures, as well as his expounding them, was a clear proof of his inspiration.—17. *And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written:* The books of the ancients consisted of one long sheet of paper or parchment, which they rolled up neatly on a round piece of wood. When a book of this kind was to be read, they unrolled it gradually as they read it, and put what was read round another piece of wood of the same sort with the former. Wherefore, as the scriptures were read in order, the passage of the prophet Isaiah which fell of course to be read in the synagogue of Nazareth, would naturally present itself on separating the two rolls of the book. This happened to be the celebrated prediction, Isa. lxi. 1. in which Messiah is introduced describing his own mission, character, and office.—18. *The Spirit of the Lord is upon me:* This was said of the prophets, when they were

begins at Isa. lx. 1. and ends where the next section begins, viz. at lxi. 11. It was therefore the section for the day which Jesus read in the synagogue of Nazareth. If so, the chronology of this part of the history is determined. For the first section of the law being anciently read on the first Sabbath of Tizri, the seventh month, answering to our September, because Ezra, the father of the synagogue, began the public reading on the first day of that month, Neh. viii. 2. the fiftieth section, with its corresponding passage in the prophets, fell to be read on the last Sabbath of August, or the first of September. The Jews at present begin the law according to the primitive institution of Moses, Deut. xxxi. 10, 11. on the last day of the feast of tabernacles, that is, the 22d day of Tizri. By this commencement it was a week or two later in the year when our Lord read the Scriptures publicly in the synagogue of Nazareth, was expelled the town, and fixed his residence in Capernaum, of which the history will lead us to speak in the next section.—It is hoped the reader will not think such a particular discussion of this point improper, in a commentary on the harmony of the gospels, when he considers the use that is made of it for fixing the chronology of so important an event in our Lord's history, as his removal from Nazareth to Capernaum, which from that time forth became the place of his ordinary residence.

were under an immediate afflatus of the Spirit—*because he hath anointed me*, i. e. commissioned me; in allusion to the Jewish kings, priests, and prophets, who were consecrated to their office by *anointing*,—*to* * *preach the gospel to the poor, he hath sent me to heal the broken-hearted:* The reason why I Messiah enjoy so great a degree of inspiration, and am endowed with the power of working such astonishing miracles, is, because God hath commissioned me to *preach* the glad tidings of salvation to the *poor*, and by so doing, hath sent me to *heal* all without distinction, whose hearts are *broken* by sharp convictions of sin and fears of punishment. To one who considers the matter attentively, it must appear an unspeakable recommendation of the gospel dispensation, that it offers the pardon of sin, and salvation to all, on the same terms. The rich here have no pre-eminence over the poor, as they seem to have had under the law, which prescribed such costly sacrifices for the atonement of sin, as were very burdensome to the poor. The prophet Isaiah, therefore, in describing the happiness of gospel times, very fitly introduces Messiah mentioning this as one of the many blessings which would accrue to the world from his coming, that the glad tidings of salvation were to be preached by him and his ministers to the poor, and consequently were to be offered to them "without money and without price," as it is expressed Isa. lv. 1. (See on Luke vii. 22. § 42.)—*To preach* (κηρυξαι to proclaim) *deliverance to the captives*, † *and recovering of sight to the blind*, ‡ *to set at liberty them that are bruised.* This is a magnificent description of Messiah's miracles. All that he needed to do for the deliverance of such persons as were held captives, or, as the apostle expresses it, Acts x. 38. *were oppressed of the devil*, was to *proclaim* or *declare* them delivered. In like manner, to give recovery of sight to the blind, or to work any other miracle of healing whatever, no more was requisite but

* Ver. 18. *Preach the gospel to the poor.*] The passage of Isaiah here quoted runs in our translation thus, *Preach good tidings to the meek.* But the Hebrew word rendered *meek*, signifies more properly *one in a low and afflicted condition.*

† Ibid. *And recovering of sight to the blind.*] Instead of this clause, which is likewise in the LXX. the present Hebrew copies of Isaiah have, *And the opening of the prison to the bound.* Perhaps the alteration was made by the Masorethis, because the original reading preserved by the LXX. and by the Evangelists, gave too much countenance to the pretensions of the Christians, who affirmed that the miracles which Jesus performed on the blind, were the very miracles which, according to the predictions of Isaiah, Messiah was to perform.

‡ Ibid. *To set at liberty them that are bruised.*] This clause is neither in the LXX. nor in the original Hebrew. We find it indeed, Isa. lviii. 6. where the LXX. have the very words. Le Clerc therefore supposes that this passage, from the lviii. chapter, having been placed on the margin of Luke as parallel to the citation from the lxi. chapter, came at length to be inserted into the text as part of that citation.

that he should speak the word.—19. *To preach the acceptable year of the Lord*, to proclaim that happy period of the divine dispensations towards mankind, in which a full and free remission of all their offences was to be offered to them, and which might be fitly represented in prophecy by the Jewish jubilee, wherein debts were forgiven, slaves released, and inheritances restored to their original owners. It is observable that in this description of Messiah's ministry, Isaiah has alluded to the manners of the Easterns, who in ancient times were so inhuman as to lead captive into far distant lands, those whom they conquered. Their principal captives they cast into prison loaded with irons, which sore burised their bodies; and to render them incapable of raising fresh disturbances, or, it may be, to increase their misery, they sometimes put out their eyes. In this manner, Nebuchadnezzar treated Zedekiah. Wherefore, as Messiah in many other prophecies had been represented under the notion of a great and mighty conqueror, Isaiah, in describing his spiritual triumphs, with great propriety introduces him declaring that he was come to subdue the oppressors of mankind, and to deliver from captivity and misery those wretches whom they had enslaved, by opening their prison doors, healing the wounds and bruises occasioned by their chains, and even by giving sight to those whose eyes had been put out in prison. Some, understanding this prophecy in a literal sense, are of opinion, that it foretels the alteration which by the Christian religion hath been made in the policy of nations, but especially in the manner of making war, and of treating the vanquished; in both which much more humanity is used now than anciently, to the great honour of the Christian institution and of its author. 20. *And he closed the book, and he gave it again to the minister* (ὑπηρέτῃ the servant who had brought it to him) *and* * *sat down; and the eyes of all them that were in the synagogue were fastened on him*; they looked on him with great attention, expecting to hear him explain the passage. 21. *And he began to say unto them, This day is this scripture fulfilled in your ears.* In speaking to the congregation from the prophecy, he told them it was that day *fulfilled in their ears.* For although no miracle had been done in their city, they were credibly informed of many that had been wrought by him; and, it may be, also at the passover, had seen him do such things as fully answered the prophet's description of

* Ver. 20. *Sat down*, &c.] The Jewish doctors, to shew their reverence for the Scriptures, always stood when they read them, but when they taught the people they sat down. See Matt. xxiii. 2. Thus we find our Lord sitting down in the synagogue to preach, after he had read the passage in the prophet which he made the subject of his discourse. The custom of preaching from a text of Scripture, which now prevails throughout all the Christian churches, seems to have derived its origin from the authority of this example.

of Messiah.—By some illustration of this kind, Jesus proved his assertion in a sermon of considerable length, the subject of which only is mentioned by Luke, though at the same time he leads us to think of the sermon itself; for he tells us, verse 22. That (*And*) *all* the congregation *bare him witness, and wondered at the gracious words which proceeded out of his mouth.* It seems on this occasion, Jesus delivered his thoughts with such strength of reason, clearness of method, and beauty of expression, that his townsmen, who all knew he had not had the advantage of a liberal education, were so astonished, that in their conversation with one another, they could not forbear expressing their admiration.—At the same time, the malevolence of their disposition led them to mingle with their praises a reflection, which they thought sufficiently confuted his pretensions to Messiahship, and shewed the absurdity of the application which he had made of Isaiah's prophecy to himself as Messiah: *And they said, Is not this Joseph's son?* (see John vii. 26.) From the harmony it appears, that when our Lord came into Galilee, with a view to exercise his ministry, he did not go to Nazareth; on the contrary, he passed by it, and went straight to Cana, which lay not far from Sidon. (See on John ii. 1. § 19.) This exasperated the Nazarenes. Besides, he had not performed any miracle in their town, far less had he done any like that which they heard he had performed in Capernaum, where he cured the nobleman's son without stirring from Cana. It seems they thought, since their townsman could so easily give health to the sick at a distance, there ought not to have been so much as one diseased person in all Nazareth. Our Lord's own words suggest this conjecture. 23. *And he said unto them,* * *Ye surely say to me,* ye apply to me this proverb, *Physician, heal thyself: whatever we have heard done in Capernaum, do also here in thy country,* plainly alluding to the cure of the nobleman's son: as if they had said, Since thou possessest powers so great, and art able to cure sick people at a distance, we cannot help thinking, that in thine absence thou oughtest to have recovered the sick of thy native city, rather than those of any other town: it being expected of every physician, that he will bestow the healing virtue of his art upon his own relations and friends who need it, sooner than upon strangers. In answer to their ill-natured whispers, Jesus told them plainly, that his character would suffer nothing by their rejecting him, because it ever had been the lot of the prophets to be despised in their own country. 24. *And he said, Verily I say unto you, no prophet is accepted in his own country.* And with relation to his having wrought no miracle of healing in their town, he insinuated

 that

* Ver. 23. *Ye surely say to me.*] So the translation should run: for ἐρεῖτε, the word in the original, is not the future of εἶμι *dico*, but the present tense of ἔρω *dico*.

that the very heathens were more worthy of favours of this sort than they; to such a pitch of wickedness had they proceeded. In which respect they resembled their ancestors, whose great sins God reproved, by sending his prophets to work miracles for heathens rather than for them, in a time of general calamity. 25. *But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.* 26. *But unto none of them was Elias sent, save unto Sarepta,* a city *of Sidon, unto a woman that was a widow.* 27. *And many lepers were in Israel in the days of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.* By putting them thus in mind of Elijah's miracle in behalf of the widow of Sarepta, a heathen inhabitant of a heathen city, in a time of famine, while many widows of Israel were suffered to starve; and of Elishah's miracle on Naaman the Syrian leper, while many lepers in Israel remained uncleansed, he shewed them both the sin and the punishment of their ancestors, and left it to themselves to make the application. The Nazarenes understanding his meaning, were enraged to such a pitch, that forgetting the sanctity of the Sabbath, they gathered round him tumultuously, forced him out of the synagogue, and rushed with him through the streets to the brow of the hill whereon their city was built, that they might cast him down headlong. 28. *And all they in the synagogue, when they heard these things, were filled with wrath:* 29. *And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built), that they might cast him headlong.*—30. *But he passing through the midst of them, went his way:* in the midst of the confusion he escaped, probably by making himself invisible.

§ XXV. *Jesus settles at Capernaum, then calls his disciples to attend him, and makes a tour with them through Galilee.* Matt. iv. 13,—23. Mark i. 16,—21. Luke iv. 31, 32.

THE rude treatment which Jesus met with from his townsmen, made him quit all thoughts of residing at Nazareth. From that time forth, therefore, he resolved to dwell in Capernaum, a town situated northward from Nazareth, on the borders of Zabulon and Naphtali. By settling in Capernaum, our Lord fulfilled Isaiah's prophecy, chap. ix. 1. which elegantly describes the effect of the Messiah's residence in Galilee. Matt. iv. 13. *And leaving Nazareth, he came and* * *dwelt in Capernaum*

* Ver. 13. *Dwelt in Capernaum, which is on the sea-coast.*] Capernaum is no where mentioned in the Old Testament, either by its own name, or by any other. Probably it was one of those towns which the Jews built after their return from Babylon. Its exact situation has not as yet been determined with certainty by geographers, only from its being on the confines of the two tribes, Reland and others conjecture, that it stood somewhere on

naum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim. 14. *That it might be fulfilled which was spoken by Esaias the prophet, saying,* 15. *The land of Zabulon, and the land of Nephthalim,* by *the way of the sea beyond Jordan.* This latter clause, both in the Hebrew and Greek, is detached from that which goes before it, being a description, not of the land of Nephthalim, but of two distinct countries: first, the country round the sea of Galilee, and, next, the country on the other side Jordan. For ὁδὸν θαλλασσης, is an Hebraism for any country that lies round a sea or lake; and περαν του Ιορδανου, is the name by which the

on the north-west shore of the lake of Gennezareth. According to Josephus, Bell iii. 18. the length of this lake was a hundred furlongs, or twelve miles and a half, and its breadth forty furlongs, or five miles. Pliny says it was sixteen miles long and six broad. Anciently the lake of Gennezareth was called the *Sea of Chinneroth*, Numb. xxxiv. 11. but in later times it was named the *Sea of Galilee*, because that country formed part of its shore, and the *Sea of Tiberias*, from the city Tiberias lying on the south-west coast thereof. Its bottom is gravel, which gives its waters both a good colour and taste. The river Jordan runs through the middle of it, and stocks it with a great variety of excellent fish.

In the countries round this lake, our Lord spent two or three years of his public life; and though he afterwards enlarged the compass of his journies, yet they always enjoyed a considerable share of his blessed company and divine instructions. There were several reasons which might determine Jesus to be so much about the sea of Galilee. 1. The countries which surrounded this sea were large, fertile, and populous, especially the two Galilees. For according to Josephus, Bell. iii. 2. they alone had many towns, and a multitude of villages, the least of which contained above 15,000 souls. On the east side of the lake were Chorazin, Bethsaida, Gadara, and Hippon; on the west, Capernaum, Tiberias, and Tarrichea, with other places of inferior note. Wherefore, as it was agreeable to the end of Christ's coming, that his doctrine should be spread extensively, and his miracles wrought publicly, no country could be a fitter scene for his ministry than this. Besides its numerous inhabitants, there were at all times many strangers resorting to the trading towns on the lake, who after hearing Jesus preach, could carry home with them the glad tidings of salvation, which were the subjects of his sermons. Capernaum, chosen by Christ as the place of his residence, was a town of this kind, and much frequented. 2. The countries round the lake were remote from Jerusalem, the seat of the scribes and Pharisees, a most malignant sort of people, who would not have borne with patience the presence of a teacher held in such estimation as Jesus deservedly was. We know this by what happened in the beginning of his ministry, when he made and baptized many disciples in Judea. They took such offence at it, that he was obliged to leave the country. John iv. 1. compared with chap. iii. 22. Wherefore, as it was necessary that he should spend a considerable time in preaching and working miracles, both for the confirmation of his mission, and for the instruction of his disciples in the doctrines they were afterwards to preach, these countries were of all others the most proper for him to reside in, or rather they were the only places where he could be with safety for any time. 3. It was agreeable to the end of our Lord's mission that he should be in a low station of life; because to have affected pomp and grandeur, was inconsistent with the character of a teacher from God. The reader perhaps will yield more readily to the evidence of this assertion, when he remembers

the land of Israel on the other side Jordan commonly went. The translation therefore ought to run thus: *The land of Zabulon, and the land of Nephthalim, the sea-coast, the country beyond Jordan,* —* *Galilee of the Gentiles.* 16. *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.* In Scripture, darkness represents ignorance and misery, consequently *the shadow of death* being

remembers that Plato, drawing the character of one perfect in virtue, says he must be poor, and void of all recommendation but virtue alone, Rep. 2. Besides, had our Lord appeared with the equipage of a great man, or been distinguished by the splendour of high life, it must soon have rendered him obnoxious either to Herod, or to the Roman governor. On the other hand, that the duties of his ministry might be executed as extensively as possible, he and his disciples were obliged to make many long journies, the fatigue of which would have been too great for ordinary constitutions to have sustained, had they been all performed on foot. This inconveniency was remedied by the easy passages which the lake afforded. Hence the countries around it were chosen by him as the scene of his ministry, preferably to the other parts of the land of Israel. Farther, as the multitude earnestly wished he would take the title of *King*, and set up a secular empire, it was necessary that he should have it in his power to retire from them when they became troublesome. Accordingly, we often find him and his disciples making their escapes by the lake; passing easily and speedily in their own boats, from one country to another, as occasion required. 4. Capernaum, of all the towns near the lake, was pitched upon by Jesus as the place of his ordinary residence, after his expulsion from Nazareth, because he was sure of meeting with a favourable reception there. He had gained the friendship of the principal family in the city, viz. that of the nobleman whose son he had cured in Cana. And the goodwill which this family with its relations bare to him, was not an ordinary kindness, like that which persons bear to a benefactor. But being struck with the miracle, they firmly believed him to be Messiah, heartily espoused his cause, and no doubt were ready to assist him on all occasions. Besides, this miracle must have conciliated the love and respect of the inhabitants of Capernaum, to whom it could not but be well known. Nor must we omit the fore-knowledge which Jesus had of his being to gain the favour of two Roman centurions, (§ 28, 39.) and of one ruler of the synagogue, (§ 35.) all living in this town, whose friendship likewise would protect him from the insults of his enemies. To conclude, Capernaum was the place where the men dwelt who had become his disciples immediately after his baptism, and whose presence was necessary to him on many occasions, before he called them to leave their families and attend upon him constantly.

* Ver. 15. *Galilee of the Gentiles.*] In the original prophecy, we find the words *Galil Haggoyim*, the proper translation of which is not as the LXX. have rendered them, *Galilee of the Gentiles*, but *the boundary of the Gentiles*, those parts of the land of Palestine which bordered on the heathen countries. Farther, the Hebrew word which the LXX. have rendered by κατοικουντες, signifies properly to *walk*. But the metaphors are of one kind, only that used by the LXX. expresses the length also and confirmation of the misery of the nations who lived in or near Galilee, and for that reason was preferred both by the LXX. and by the evangelist. Besides, *sitting*, being the posture of mourners, it gives the reader a more perfect idea of the distress of the heathen nations arising from their ignorance of God and religion.

ing the blackest darkness, must signify the greatest ignorance and misery. On the other hand, *light* being the pleasantest work of God, represents happiness and joy: it signifies knowledge likewise, especially the knowledge of divine things, because this is to the soul what light is to the body. Hence, the Son of God, who has dispelled the thick darkness of sin and misery, wherein the world was involved, is described by the prophet Malachi under the idea of a sun, *the sun of righteousness*; and his appearing on earth is called by Isaiah *the springing up of light*, and the people among whom he lived, are said while *sitting in darkness to have seen great light*. The Jews indeed interpret this prophecy of the deliverance which their fathers obtained, by the miraculous destruction of Sennacherib and his army. But from the context it is evident, that the prophecy has a much grander meaning; for it promises the universal restoration of the church and people of God, whose darkness of death should be turned into the light of life, and that by a son born to the Israelites, in conformity to the promises made unto Abraham and David, upon whose shoulders the government should be, and who was to be named *Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace*, &c.—17. *From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.* From the time that Jesus settled at Capernaum, he began to preach the necessity of mens reforming their lives. This he urged by the consideration of the approach of Messiah's kingdom. The same doctrine John Baptist had frequently preached. But his ministry was now at an end. Jesus, therefore, thought fit to add weight to his forerunner's exhortations, by inculcating the things which he had made the great theme of his sermons.

Thus the countries round the Lake, but especially Galilee, became the scene of Christ's public life, and Capernaum the place of his ordinary residence. When he was at home, he always taught in the synagogue on the Sabbath days. During the rest of the week the inhabitants were employed about their affairs, and Jesus did not chuse to take them from their business. Being the place which he considered as his home, he waited for the returns of the Sabbath, when they met together in the synagogue, and then preached the word to them with such energy and power as raised their admiration to astonishment. Luke iv. 31. *And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.* 32. *And they were astonished at his doctrine, for his word was with power.* He did not however confine himself to Capernaum, for he frequently made excursions into the neighbouring country, and on such occasions no doubt preached every day perhaps oftener than once.

Some time after his removal to Capernaum, Jesus intending to make

make a larger circuit than ordinary, would have his disciples to accompany him. Accordingly, going out to the lake where their business of fishing led them frequently to be, he saw two of them casting their nets into the sea, and called them away. Matt. iv. 18. *And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother casting a net into the sea, (for they were fishers.)* 19. *And he saith unto them, Follow me, and I will make you fishers of men.* (See on Luke v. 10. § 30.) 20. *And they straightway left their nets, and followed him.* Simon and Andrew, formerly inhabitants of Bethsaida, but now of Capernaum, Mark i. 29. had become our Lord's disciples before this at Jordan, John i. 40, 41. and probably when Philip received orders to accompany him into Galilee, had been required to attend. This, therefore, was not the first time that he saw and called them, as those who read the gospels singly are apt to imagine. The calls given to the disciples in the first year of Christ's ministry, were only temporary, extending no farther than to the particular occasions on which they were given. After that, they returned home with their Master, and pursued their occupations as formerly in Capernaum, where they and he resided, till at length twelve of them were *chosen to be with him always*, Mark iii. 13.; an expression which plainly implies, that till then they had attended him only occasionally. Jesus having thus called Simon and Andrew from their business, saw other two brothers, viz. James and John, whom he ordered likewise to follow him. They obeyed instantly. From their ready compliance we may believe that they, as well as Simon and Andrew, were acquainted with Jesus, and had believed on him at Jordan. Or we may suppose, that their willingness proceeded from the secret energy of his power upon their minds. Matt. iv. 21. *And going on from thence, (Mark, a little further thence) he saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets.* 22. *And he called them; and they immediately left the ship and their father, (Mark, with the hired servants) and followed him.*—Mark i. 21. *and they went into Capernaum.* The four disciples above-named went with Christ to Capernaum, and soon after that accompanied him through the different quarters of Galilee, whither he went to preach. The evangelists have not told us what time he spent in this tour, neither have they given us a particular account of the transactions of it. They only say in general, that he went about all Galilee, that is, through both the Galilees, teaching in their synagogues every where, and preaching the good news of the approach of the Messiah's kingdom; that he wrought an infinite number of miracles on diseased persons of all sorts; and that the fame of his miracles drew the people after him from Galilee, and from Jerusalem, and from Judea, and from beyond Jordan, that

that is, from all the different corners of the country; nay, that the report of them was spread even through the neighbouring heathen countries, particularly Syria, in so much that they brought the sick from thence also to be cured by him. Wherefore, since the transactions of this tour were noised so far abroad, it must have taken up a considerable space of time, although there is but little said concerning it by the evangelists. Matt. iv. 23. *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.* 24. *And his fame went throughout all Syria.* Pliny 5. 12. tells us, that Syria contained several provinces, Comagene to the north, Phœnicia to the west, Cœlosyria to the south, Palmyrene, and the province of Seleucia, in the middle part. If by all Syria the evangelist means all these different provinces of Syria, our Lord's fame must at this time have been exceeding great. Nor is there any thing incredible in the evangelist's affirmation, taken in the largest sense. For considering the number and greatness of the miracles which he performed, it would not have been beyond belief, had the historian told us that the fame of them reached as far as the communication of the Jews with the rest of the world extended.—*And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them.* 25. *And there followed him great multitudes of people from Galilee, and* from *Decapolis, and* from *Jerusalem, and* from *Judea, and* from *beyond Jordan* *.

* It was autumn when Jesus passed through Samaria in his way to Galilee, after the Baptist's imprisonment, § 22. Soon after his arrival in Galilee, he went to Cana, where he cured the nobleman's son that was lying sick in Capernaum. Then he came to Nazareth, and was expelled the town. From Nazareth, he went down to Capernaum, where on the Sabbath days he preached regularly in the synagogue. Sir Isaac Newton thinks he staid at Capernaum till the passover approached; so that by adding this one to the number, he makes the passovers in our Lord's ministry to have been five in all. Immediately after this second passover, he brings in the journey which spread Christ's fame through Syria. What confirms Sir Isaac's conjecture is, that in the sermon delivered at the conclusion of this journey, we meet with several things which shew it to have been preached in the spring, or about the beginning of summer; and by consequence, that the passover had been celebrated. For instance, he mentioned *sowing*, and *reaping*, and *gathering into barns*, the work probably of the season; and bade them consider or look attentively to the *lilies* of the field, (Matt. vi. 26,—28.) which ought to then in full bloom; it being our Lord's custom to raise moral instructions from such sensible objects as were nearest at hand. In this place of the harmony, therefore, Sir Isaac has fixed the second passover in Christ's ministry. See however the second Prelim. Observ.

§ XXVI. *At the conclusion of his first tour through Galilee, Jesus preaches the sermon on the mount.* Matt. v. 1,—48. vi. 1,—34. vii. 1,—29.

Our Lord's fame being now very great, a vast concourse of people attended him, some with their sick to obtain cures, (for he never rejected any who applied to him) some out of curiosity and the love of novelty, some with a design to find fault, and some to hear his doctrine, which seldom failed to make a deep impression on those who had any share of good sense or piety. Such a vast multitude of men bewildered in the darkness of ignorance, excited the compassion of the Son of God: he looked on them, was sensible of their sad condition, and felt in himself a strong desire to give them more particular instruction than ever. For this purpose he went up into a mountain, and sitting down on an eminence where he could be heard, he inculcated many important points of religion, which in general were contrary to the opinions then received, and which without miracles would have been but coldly received by his hearers. Whereas the multitude having seen him freely and instantly restore health to the diseased, than which there is no gift more god-like, more acceptable, or which strikes men with a higher admiration of the giver, they could not but entertain the greatest good will towards him, and must have been sensible that the spirit and power by which he acted were divine. Mat. v. 1. *And seeing the multitudes he went up into a mountain; and when he was set, his disciples came unto him.* 2. *And he opened his mouth,*—a phrase used by the Jewish writers, when they introduce a person speaking gravely on any subject of great importance. For instance, Job iii. "After this opened Job his mouth and cursed his day, and Job spake and said."—*and taught them:* he explained to them the great doctrines of religion and morality.

This sermon Jesus began with the doctrine of happiness, a subject which the teachers of wisdom have always considered as the principal thing in morals, and for that reason they have laboured to give their disciples a true idea of it. Most of the Jews seem to have considered the enjoyments of sense as the sovereign good. Riches, mirth, revenge, women, conquest, liberty, fame, and other things of the same kind, afforded them such pleasures, that they wished for no better in the Messiah's kingdom, which they all considered as a secular one. Even the disciples themselves, who afterwards were made apostles, long retained this notion of the kingdom; having followed their Master first with a view to the honours, profits, and pleasures, attending the posts which they expected under him. Therefore, to shew his hearers in general, and his disciples in particular, the grossness of their error, our Lord declared that the highest happiness of men consisteth

consisteth in the graces of the Spirit, because from the possession and exercise of them, the purest pleasures result, pleasures which satisfy the great God himself, and constitute his ineffable felicity. Said the Wisdom of God, The *rich*, the *great*, and the *proud*, are not happy, as you imagine, who covet the pleasures of high life, and consider prosperity as a mark of God's favour; but they are happy who rest contented with their lot, whatever it is, discharging the duties well that belong to it, and particularly if, while they fill high stations, they are perfectly *humble* and *mortified*, having their affections as much weaned from sensual pleasures as the poor, who, because they are deprived of the means, have, in a great measure, lost their taste for such enjoyments. *Saying*, 3. *Blessed are the poor in spirit—for*, though they be excluded from the honours and pleasures of earthly kingdoms, *theirs is the kingdom of heaven*: they have a peculiar title to the honours and privileges of the Messiah's kingdom. The *merry* and the *gay* are not happy, but the *afflicted*, if they improve their afflictions aright, being excited by them to mourn for their sins, to amend their lives, and seek a better country. 4. *Blessed are they that mourn—for they shall be comforted*; they shall have consolation here in the hope of forgiveness, and hereafter in the fruition of eternal joys. There can be nothing more true than this aphorism, because if any thing brings a man to virtue it is affliction, the natural tendency thereof being to give him a feeling of the vanity of the world, and consequently to convince him how necessary it is, that he seek his happiness in things more solid and durable than the greatest of its joys. Affliction awakens serious thoughts in the mind, composes it into a grave and settled frame, very different from the levity which prosperity inspires. Moreover, it gives a man a fellow-feeling of the sorrows of others, and makes him sensible of the evil of departing from God, the source and centre of his joys. The *passionate* are not happy, but they who having subdued themselves can patiently bear great provocations, being of a *mild* spirit, and not easily stirred up to anger. 5. *Blessed are the meek—for they shall* * *inherit the earth*: they shall enjoy the protection of civil government, with all the blessings of the present life, the greatest and best which flow from meekness

* Ver. 5 *Inherit the earth.*] By inheriting the earth, the blessing of the meek, Chrysostom understood their having a title to whatever enjoyment they possess, in opposition to the wicked, who have no right to them, but possess them as robbers do those goods which they have unjustly acquired. Yet I should rather think that the words, being a citation from Ps. xxxvii. were produced to shew of how great a *price the ornament of a meek and quiet spirit is in the sight of God*; for they put us in mind, that under the dispensation wherein God rewarded virtue with temporal advantages, he annexed the highest blessing, even that of inheriting the promised land, to the lovely grace of meekness.

meekness itself. Meekness, consisting in the moderation of our passions, makes a person beautiful and venerable in the eyes of his fellows, so that he possesses their inward esteem; while the man devoid of this grace is despicable, though dignified with ever so many titles of honour. Hence it is called, *the ornament of a meek and quiet spirit.* Farther, this grace secures a man against many injuries which he may be exposed to, a soft answer being powerful to turn away wrath; or if an injury is done to a meek person, his meekness prevents the storms which pride, anger, and revenge, raise within, enables him to bear the injury with tranquillity, and strengthens him to overcome it with good. *Luxurious men* who enjoy the pleasures of *eating* and *drinking* in the nicest perfection, are not happy, but they who have a vehement desire of holiness. 6. *Blessed are they which do hunger and thirst after righteousness,* (see on Matth. vi. 33.) *for they shall be filled:* by the assistance of God's Spirit they shall obtain what they desire, and in the practice of righteousness shall be greatly blessed, as well as in the fulness of its future rewards. They who successfully resent the injuries which they meet with are not happy, but they who forgive them, and who being of a humane, beneficent disposition, do all the good in their power, especially to persons in distress. 7. *Blessed* are *the merciful—for they shall obtain mercy:* when they are judged they shall find forgiveness. Nor is this all, the merciful shall be recompensed even in this life: for after many days they shall find the bread which they have cast upon the waters of affliction, returned to them tenfold by God, who, in the course of his providence, will give them abundant prosperity. Besides, the delight which arises from making others happy, whether by rescuing them from want, or by restoring them to the paths of virtue, is the most ingenuous pleasure imaginable, and god-like and divine *. Persons addicted to *sensual pleasures* are not happy, although they should at the same time maintain the ceremonial purity which the law prescribes. But they are happy, who having their lustful desires mortified, possess inward purity of mind. 8. *Blessed* are *the pure in heart—for they shall see God.* We reckon it a delightful thing to behold the light, to contemplate this beautiful theatre of the world, and to look on the sun, by whose beams all other things are seen. How much more delightful must it be, to behold the Creator of the sun and of the world, in the unveiled beauties of his nature! But the pure having their hearts cleansed from every evil passion that clouds the

* The description which Erasmus gives of merciful men is beautiful. "Qui "pro charitate fraterna alienas miserias suas esse ducunt: qui calamitatibus "aliorum illachrymant, qui de suo pascunt egentem, vestiunt nudum, morenti ar- "rantem, ducunt ignoscentem, condonant peccanti, breviter, qui aliquid habent "dotis ad aliis sublevandis et infortunatis impendunt."

the mind, are favoured with peculiar manifestations of God here and hereafter shall see him face to face, perhaps by some new unknown faculty, and in him shall contemplate all truth and goodness; for truth and goodness subsist in him substantially: blessed privilege! and by that contemplation shall be raised to high degrees of illumination, perfection, and happiness.—*Warriors* and *conquerors*, the disturbers of the peace of mankind, are by no means happy in their victories, nor they who love to involve others in quarrels for their own ends; but they are happy who loving peace promote it to the utmost of their power. 9. *Blessed* are *the peace-makers; for they shall be called the children of God.* Having rendered themselves like to God by imitating his greatest perfection, they shall be acknowledged by God as *his children*, and admitted to a participation of his happiness; an honour which those who take pleasure in war, however eminent they may be for courage, shall certainly miss, though it be the aim of their ambition; because they pursue it not by the godlike disposition of diffusing happiness, but by spreading desolation and death among their fellows; so that having divested themselves of the nature of God, they have no title to be called the *sons of God.*—External *ease* and *liberty* do not make men happy, if obtained at the expence of virtue, but persecution for conscience sake is far more desirable. 10. *Blessed* are *they which are persecuted for righteousness sake; for theirs is the kingdom of heaven:* having on earth undergone the severest trial which human virtue is capable of, they shall be honoured with the highest rewards of heaven.—*Fame*, or the applause of the world, does not give solid contentment by satisfying true ambition; but to be reviled falsely in the ways of righteousness, and to share in affronts with God, is a dignity that yields infinitely greater joy, and is that by which the saints and prophets have been distinguished in all ages. 11. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.* 12. *Rejoice, and be exceeding glad; for great is your reward in heaven:* (see on ver. 10.) *for so persecuted they the prophets which were before you.*—Thus spake the Son of God: and it may easily be believed, that the persons whom he thus described shall be blessed as he declared; for reason itself sheweth that the *poor in spirit*, the *mourners for sin*, the *meek*, those *who hunger after righteousness*, the *merciful*, the *pure*, the *peace-makers*, the *reviled* and *persecuted for righteousness sake*, and such like, are beloved of God. But they who are beloved of God must be supremely happy. None of the sensations of pleasure which now enter the human mind, properly speaking, are produced by the objects which occasion them, but by the power of God, who uses these objects only as instruments. Therefore, without mentioning

ing the divine joys that arise from the possession of holy dispositions, if God can by low and terrestrial objects give such great and manifold delights as we now possess, may he not carry the joys of his favourites vastly higher, by objects infinitely nobler; even such objects as we have reason to believe will subsist in heaven, the state which the wisdom of the Almighty has contrived, and his power formed, for the happiness of his friends and people?

Having thus described true happiness, Jesus addressed himself to his disciples in general, and explained their duty as *teachers* appointed to lead others in the road thither. For as they were all *eye-witnesses*, they were all to become *ministers* of the word.—Hence, he compared them to *salt*, representing the efficacy of their good example to season mens minds with a love of piety and virtue, which is the proper preservative of spiritual substances. 13. *Ye are the salt of the earth: * but if the salt have lost its savour, wherewith shall it be salted?—It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.* If ye, whose business it is to reform mankind, be wicked yourselves, ye cannot be reclaimed, but will be the most useless and contemptible of men.—In the next place, Jesus compared his disciples to *the sun*, representing the efficacy of their ministry to fill the world with the gladsome light of truth; a thing as necessary in the moral world, as light is in the natural. 14. *Ye are the light of the world:*—And that they might be excited to diligence in dispensing the salutary influences of their doctrine and example, he bade them call to mind that *a city that is set on a hill cannot be hid*, or that the conduct of persons in eminent stations, is the object of general observation. —He added, 15. *Neither do men light a candle and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house.* The knowledge of divine things is given you by inspiration, not to be concealed, but to be imparted to mankind around you.—Therefore, 16. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* Make your doctrine and example bright in the eyes of all who behold you, that they might honour God; first, by acting up to the precepts of the gospel strongly impressed on their understandings by your penetrating sermons, and powerfully

* Ver. 13. *But if the salt, &c.*] Our Lord's supposition of the *salt's losing its savour* is illustrated by Mr Maundrel, who tells us, that in the valley of salt near Gebul, and about four hours journey from Aleppo, there is a small precipice, occasioned by the continual taking away of the salt. "In this (says he) you may "see how the veins of it lie; I brake a piece of it, of which the part that was ex"posed to the rain, sun, and air, though it had the sparkling particles of salt, yet "it had perfectly lost its savour, as in St Matth. v. The innermost, which had "been connected to the rock, retained its savour, as I found by proof."

powerfully recommended to their hearts by your exemplary lives; next, by their returning thanks to God for sending such men to enlighten and reform the world.—But, because his doctrine concerning happiness was contrary to that which the Jews were accustomed to hear, and which their teachers pretended to derive from the prophets, whose descriptions of the glory of Messiah's kingdom they understood in a literal sense, as well as from the law, whose rewards and punishments were all of a temporal kind; also, because he was about to give explications of the moral precepts of the law, very different from those which the Scribes and Pharisees commonly gave, but which his disciples, as instructors of mankind, were to inculcate, he ended this branch of his discourse, and introduced that which followed, with declaring, that he was by no means come to destroy the law or the prophets, that is, the moral precepts * contained in them. 17. *Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil,* (πληρωσαι), to confirm; so the word is used, 1 Kings i. 14. mariginal translation. Accordingly our Lord adds, 18. *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.* Eternity and immutability are by no means the attributes of any ceremonial precept whatever. They are the distinguishing characters of the precepts of morality enjoined in the law and the prophets. None of them shall pass or be abrogated *till all be fulfilled,* ἕως αν παντα γενηται, till all the things mentioned be done, that is, *till the heavens and the earth pass,* or are destroyed. Our Lord's meaning therefore was, that there is nothing in the universe so stable as the eternal truths of morality; the heavens may fall, and the whole frame of nature be unhinged, nay, every part of it may be dissolved; but the rules of righteousness shall remain immutable and immortal.—Wherefore, he ordered his disciples, on the severest penalties, both by their doctrine and example, to enforce the strict observation of all the moral precepts contained in the sacred writings, and that in their utmost extent. 19. *Whosoever therefore shall break* (that is, destroy, λυσαι being here put for καταλυσαι, as it is likewise John ii. 19.) *one of these least commandments, and shall teach men so,* teach men that their obligation is dissolved, *shall be called* (or according to the idiom of the original languages, *shall be*) *the least in the kingdom of heaven;* since the moral precepts of the law are eternal and immutable, whosoever

* That is, the moral precepts.] For he came to destroy the whole ceremonial precepts of the law, the *hand-writing of ordinances which he blotted out, and nailed to his cross,* as the apostle speaks, Col. ii. 14. He nailed it to his cross blotted out, that its abolition might be known to all men. Besides, we find the phrase *law and prophets* made use of elsewhere, to signify the moral precepts contained in them. Matth. vii. 12. xxii. 40.

whosoever weakens their obligation * shall never enter into heaven: *But whosoever shall do and teach* them, *the same shall be called great in the kingdom of heaven;* whosoever shall himself carefully practise the moral precepts of the law and the prophets, and shall inculcate their universal obligation, shall be highly rewarded.—20. *For I say unto you, that except your righteousness*, the righteousness which you practise yourselves and enjoin upon others, *shall exceed* † the righteousness *of the Scribes and Pharisees*, the Jewish doctors of the strictest sect, *ye shall in no case enter into the kingdom of heaven*, for like them ye will be corrupters of others, and consequently monsters of the blackest kind. But because this was a subject of great importance, he mentioned various particulars, wherein theirs should excel the doctrine and practice of the Jewish teachers.

He began with *doctrine*, and spake concerning murder, adultery, divorce, perjury, resentment of injuries, and benevolence; shewing them what they were to believe and teach concerning these points. It seems, the doctors gave it as their opinion, that the law, "Thou shalt not kill," prohibited nothing but actual murder committed with a man's own hand; and therefore if he hired another to kill him, or turned a wild beast upon him that slew him, according to them, it was not murder punishable by the law; though they acknowledged it might deserve the judgment of God. The doctrine of his disciples was to be more sublime, exhibiting the intention and spirit of the law, which forbids not the outward act of murder only, but whatever may tempt or prompt a man to commit it; for instance, our being angry with another, our affronting him, and judging evil concerning his spiritual state, *without good reason*, for the limitation added to the first member of the sentence, must be understood throughout the whole. 21. *Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.* 22. *But I say unto you, that whosoever is angry with his* ‡ *brother without a cause*

* Shall never enter into heaven.] For there is in the text a figure which the rhetoricians call (ἐκκλησις) *diminution*, often elegantly used to convey a strong idea. Thus Gal. v. 21. *They which do such things, shall not inherit the kingdom of God*, i. e. shall be severely punished.

† Ver. 20. *The righteousness of the Scribes and Pharisees.*] The Pharisees affirmed that only the *outward action* was commanded or forbidden in the law, and interpreted all its precepts accordingly. On this principle they boasted of having performed every thing that was required of them. Nay, they were so arrogant as to think they could do even more than was required. This pernicious morality, destructive of all virtue, Jesus loudly condemned as was fit in the beginning of his ministry.

‡ Ver. 22. *Brother.*] The Jewish church was made up of two denominations of men, viz. *brethren*, or Israelites, who were all all of one blood; and *neighbours* or the men of other nations who became proselytes. Jer. xxxi. 34. *They shall not* [illegible]

cause, shall be in danger of * *the judgment:* By causeless anger, he exposes himself to a degree of punishment in the life to come, which may fitly be represented by that which *the judgment* inflicts.—*And whosoever shall say to his brother* † *Raca*, without a cause, *shall be in danger of* ‡ *the council:* He who derides and affronts his brother causelessly, is liable to a degree of punishment, which may be represented by that which *the council* used to inflict:—*but whosoever shall say, Thou fool*, without a cause: whosoever judging uncharitably of his brother, shall call him ‖ a wicked wretch, and an apostate, without cause, *shall be in danger of hell-fire;* ενοχος εσται εις γεεναν του πυρος, verbat. *shall be obnoxious to a gehenna of fire*, i. e. by a common figure of speech, "obnoxious to § the fire of the valley of Hinnom," obnoxious to a degree of punishment which may fitly be represented by that fire.

more teach every man his neighbour, and every man his brother. But under the gospel, there is no distinction of men in respect of descent. Accordingly, *brother* in the New Testament, has a signification as extensive as *neighbour* in the Old, denoting all who profess Christianity, in contradistinction to heathens, Matt. xviii. 15, 17. 1 Cor. v. 11.

* Ver. 22. *The judgment*] This was a particular court among the Jews consisting of twenty-three members; which before the Roman government was established in Judea had the power of life and death, so far as its jurisdiction extended, and punished criminals with *strangling* and *beheading*.

† Ibid. *Raca.*] Raca is a Syriac word, which, according to Lightfoot, signifies *a scoundrel;* according to Drusius, *a coxcomb*, and so is a term of great contempt. Κενε, *vain man*, used James ii. 20. seems to be a translation of it; for as Jerome observes, it is derived from the Hebrew *Rick*, which signifies *vain* or *empty*.

‡ Ibid. *The council*] In the Greek this court is named συνεδριον; a word which the Jews adopted into their language, and giving it a Hebrew termination, *sanhedrim*, appropriated it to their supreme council, whose business was to judge in the most important affairs; for instance, in all matters relative to religion, as when any person pretended to be a prophet, or attempted to make innovations in the established worship. This court could, while the republic lasted, inflict the heaviest punishments; particularly stoning, and burning with melted lead poured down the throat of the criminal, after he was half strangled.

‖ A wicked wretch.] So *fool*, signifies in scripture. For as religion is the highest *wisdom*, vice must be accounted the extremest *folly*. Mr Sykes draws the same sense from the word, by deriving it from the Syriac, Marah rebellavit; so that according to him, the original μωρε signifies a rebel against God, or an apostate from true religion.

§ The fire of the valley of Hinnom.] Jerome tells us, that the valley of Hinnom was a beautiful spot, at the foot of Mount Moriah, the mountain on which the temple stood. It was watered with the fountain of Siloam; see Josh. xv. 8. xviii. 16. It was called the valley of Hinnom from the name of its owner. In after-times, on account of its pleasantness, it became the scene of the detestable worship of Moloch, that horrid idol of the Ammonites, to whom the Israelites burnt their children alive as sacrifices. During the offering of these sacrifices, they made a noise with drums, that they might not hear the cries of their dying children. Hence this place was called Topher, (תפת), in the Hebrew, signifying *a drum*. Kimchi, in Psalm xxvii. tells us, that in later times continual fires were kept

fire. But because men are very apt to fall into rash anger, and to express their anger by contemptuous speeches and abusive names, fancying that there is no sin in these things, or but little, and that compensation may easily be made for them by acts of devotion, Jesus declared, that atonement was not to be made for these offences by any offerings, how costly soever, and therefore prescribed immediate repentance and reparation, as the only remedies of them. He insisted particularly on reparation, assuring us, that unless it be made, God will not accept the worship of such offenders, being infinitely better pleased with repentance than with sacrifices, or external worship of any kind, how specious soever those duties may appear in the eye of vulgar understandings. Vain, therefore, is their presumption, who fancy they can make amends for yet more gross acts of *injustice*, by acts of *devotion*. 23. *Therefore, if thou bring thy gift to the altar, and there remembrest that thy brother hath aught against thee*, any just cause of complaint against thee. 24. *Leave there thy gift before the altar:* do not lay aside thoughts of worshipping God, because thou art not in a proper state, but prepare thyself for his worship without delay: *go thy way, first be reconciled to thy brother, and then come and offer thy gift.* This exhortation Jesus enforced from the consideration of what is reckoned prudent in ordinary law-suits. In such cases wise men always advise the party that has done the wrong, to make up matters with his adversary whilst it is in his power, lest the sentence of a judge being interposed fall heavy on him. For the same reason, we who have offended our brother ought to make it up with him, whilst an opportunity of repentance is allowed us, and that though our quarrel should have proceeded to the greatest lengths, lest the sentence of the supreme Judge overtake us,

kept in this valley for burning the unburied carcasses and filth of the city, that being thus polluted, it might be unfit for the like religious abominations. The prophet Jeremiah is thought to have had these fires in his eye, chap. vii. 31. xix. 11.—13. The Jews, from the perpetuity of them, and to express the utmost detestation of the sacrifices which were offered to Moloch in this valley, made use of its name to signify *hell*. Accordingly we find Isaiah describing hell under the name of Tophet, and by images drawn from it, chap. xxx. 33. Induced, I suppose, by these considerations, the translators of the Bible have given Tophet or Gehenna, its metaphorical meaning in the passage above; whereas, it ought rather to have had its literal signification. For our Lord intending to shew his hearers that the punishment of causeless anger, contemptuous speeches, and abusive names, shall in the life to come, bear a proportion to the guilt that is in these sins; and finding no names in the language of men by which those different degrees of punishment could properly be expressed, he illustrated them by the punishments which the Jews were acquainted with. This interpretation of the punishment in the latter clause of the verse, has a particular advantage attending it, as it prevents the reader from imagining, that only the sin of calling one's brother *a fool*, will be punished with hell-fire.

us, and put reconciliation out of our power for ever. 25. *Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.* 26. *Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.*

Matt. v. 27. *Ye have heard that it was said by them of old time, Thou shalt not commit adultery.* To explain the opinion of the Jewish doctors in this matter, Lightfoot cites Trip. Targ. in marg. ad Exod. xx. by which it appears, that they were very loose moralists. In opposition therefore to them, our Lord declared, 28. *That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* Whosoever cherishes unchaste desires and intentions, or, as it is expressed in the tenth precept, whosoever *covets* his neighbour's wife, is really guilty of adultery, though he never should find an opportunity of committing the act with her. For which cause, all such use of our senses as inflames the mind with lust, must be carefully avoided. 29. *If thy right eye offend thee*, i. e. cause thee to offend, *pluck it out, and cast* it *from thee; for* it *is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.* 30. *And if thy right hand offend thee, cut it off, and cast* it *from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.* There is here an allusion to the practice of surgeons, who when any member of the body happens to be mortified, cut it off to prevent the sound part from being tainted. The meaning of the passage stript of the metaphor is this: Deny thyself, not by amputation of the members, but by the force of a strong resolution, the use of thy senses, though ever so delightful, in all cases where the use of them ensnares thy soul. Turn away thine eye, and keep back thine hand from the alluring object. "This, says Chrysostom, is a most mild and easy precept. It would have been much more hard, had he given commandment to converse with, and look curiously on women, and then to abstain from farther commission of uncleanness with them." See on Matt. xviii. 7. § 74.

31. *It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.* The doctors of the school of Sammai affirmed, that in the law concerning divorce, Deut. xxiv. 1. the words *some uncleanness* were to be understood of *adultery* only, whereas they of the school of Hillel, interpreted them of any matter of dislike whatever. Hence the Pharisees asked Jesus, Matt. xix. 3. if it was *lawful for a man to put away his wife for every cause?* From his answer to that question (see § 103.) it appears that the interpretation of the law of di-

vorce given by the school of Hillel, and adopted by the Jews, as we learn from their practice and their writings *, represented in some measure the meaning of the law. Nevertheless, by multiplying the causes of divorce far beyond the intention of their lawgiver, they took occasion from the law to give unbounded scope to their lusts. This abuse Jesus thought fit to reform, by correcting the law itself. See on Matth. xix. 4, 8, 9. § 103. Accordingly, having his eye upon the original institution of marriage in paradise, and upon the laws of that relation then established, he assured his disciples, that he who divorces his wife for any of the causes allowed by the doctors, whoredom excepted, layeth her under a strong temptation to commit adultery, unjust divorce being no divorce in the sight of God; and that since such marriages still subsisted, he who marrieth the woman unjustly divorced, committeth adultery also. 32. *But I say unto you, That whosoever shall put away his wife,* † *saving for the cause of fornication,* (fornication here as elsewhere often is used for adultery: in general it denotes the exercise of all the different species of unlawful lusts) *causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.*

Ver. 33. *Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto*

* Thus, (Malachi ii. 16) the clause which in our translation runs, *The Lord says, He hateth putting away*, i. e. divorces on frivolous pretences, is by the Chaldee paraphrast, and the LXX. turned thus, (ἐὰν μισήσῃς ἐξαποστέλης) *If thou hatest thou shouldest put* her *away*. Also the son of Sirach, xxv. 26, *If she go not as thou wouldest have her, cut her off from thy flesh.* And Josephus, Antiq. lib. iv. 8. *He that would be disjoined from his wife for any cause whatever, if many such causes there may be among men, let him give her a bill of divorce.* Nay, one of their doctors, R. Akiba by name, delivered it as his opinion, that a man may put his wife away if he likes any other woman better.

† Ver. 32. *Saving for the cause of fornication,* &c.] In these words, only one just cause of divorce is acknowledged, namely, *adultery*. Yet the apostle, 1 Cor. vii. 15. plainly allows another, *viz.* malicious and obstinate *desertion*, in either of the parties; and that because it is wholly inconsistent with the purposes of marriage. We must therefore suppose, that our Lord here speaks of the causes of divorce, commonly said to be comprehended under the term *uncleanness* in the law; and declares, that none of them will justify a man's divorcing his wife except fornication. His doctrine concerning this matter is, that if the cause of a divorce be just, the innocent party is freed from the bond of marriage, so as to be at liberty to marry again. But if the divorce be made without a just cause, the marriage still subsists, and consequently both parties, the innocent as well as the guilty, thus divorced, commit adultery if they marry, as do the persons likewise whom they marry. This decision, though perfectly equitable with respect to the offending party, may seem to bear hard on the innocent, who is excluded from the benefit of marriage for the others fault. But it is one of those inconveniences which arise from good regulations through the infirmity of human nature, and which in the present circumstances cannot be remedied.

unto the Lord thine oaths. As to oaths, the doctors affirmed *, that they are obligatory according to the nature of the thing by which a man swears, Matt. xxiii. 16. Hence they allowed the use of such oaths in common conversation as they said were not obligatory, pretending that there was no harm in them; because the law which forbade them to forswear themselves, and enjoined them to perform their vows, meant such solemn oaths only as were of a binding nature. It is this detestable morality which Jesus condemned in the following words: 34. *But I say unto you, Swear not at all;* never swear by any oath, on the supposition that it does not bind you.—For all oaths whatever, those by the lowest of the creatures not excepted, are obligatory; in regard that if these oaths have any meaning at all, they are an appeal to the great Creator; consequently are oaths by him, implying a solemn invocation of his wrath on such of the creatures sworn by, as are capable of God's wrath; and for the others, the oath implies a solemn imprecation, in case of your swearing falsely, that you may for ever be depraved of all the comfort or advantage you have in, or hope from those creatures, see on Matt. xxiii. 20. § 121. Swear, therefore, *neither by heaven, for it is God's throne;* 35. *Nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king.* 36. *Neither shalt thou swear by thy head, because thou canst not make one hair white or black.* By comparing Matth. xxiii. 16. it appears that our Lord is here giving a catalogue of oaths, which in the opinion of the doctors were not obligatory. His meaning therefore is, swear not at all, unless you have a mind to perform; because every oath being really obligatory, he who, from an opinion that some are not, swears voluntarily by heaven, or by the earth, or by Jerusalem, or by his own head, is without all doubt guilty of perjury. Much more is he guilty, who, when called thereto by lawful authority, swears with an intention to falsify. But by no means does Jesus condemn swearing truly before a magistrate, or upon grave and solemn occasions; because that would have been to prohibit both the best method of ending controversies, Heb. vi. 16. and an high act

* The doctors affirmed, &c.] The Romans seems to have understood the opinion of the Jews on this point; for Martial speaking to one of them who denied some wicked action he was accused of, says to him, Lib. ii. Epigr. 95.

Ecce negas, jurasque mihi per templa tonantis:
Non credo. Jura verpe per Anchialum.

Lo thou deniest it, and swearest by heaven, (see Matt. xxiii. 22.) *but I do not believe thee. Swear then by Anchialus,* אחיעלין *an chi alon, i. e. the most high does not live.* This was the most solemn oath of denial that a Jew could possibly take; being the oath of the great God himself, who in scripture is introduced swearing by his own life or existence: *As I live, saith the Lord.*

act of religious worship, Deut. vi. 13. Isa. lxv. 16. an oath being not only a solemn appeal to the divine omniscience, from which nothing can be hid, but a direct acknowledgement of God, as the great patron and protector of right, and the avenger of falsehood.—37. *But* * *let your communication be Yea, yea; Nay, nay;* maintain such sincerity and truth in all your words, as will merit the belief of your acquaintance; so that in common conversation, to gain yourselves credit, you need to do no more than barely assert or deny any matter, without invoking the name of God at all; *for whatsoever* is *more than these, cometh of evil*, or as it may be translated, *cometh of the evil one:* In common discourse, whatever is more than affirmation or negation, ariseth from the temptation of the devil, who prompts men to curse and to swear, that he may lessen in them, and in all who hear them, that awful reverence of the divine Majesty, which is the grand support of society, and the soul of every virtue; and by this means lead them at length to perjury, even in the most solemn instances; considerations which shew the evil nature of this sin in the strongest light.

With respect to mens resisting and revenging such injuries as are done them, Jesus assured his disciples, that although, for the preservation of society, Moses had ordained the judges to give *eye for eye*, and *tooth for tooth*, if the injured party demanded it, yet the doctors were greatly in the wrong, not only when they enjoined men to insist on retaliation as their duty; but declared it lawful in many cases for the injured party, at his own hand to avenge himself, provided in his revenge he did not exceed the measure prescribed in the law. Christ's doctrine was, that a good man is so far from revenging private injuries, that oftentimes he does not even resist them; and always forgives them when they happen to be done to him: a generosity which he warmly recommended to his disciples. 38. *Ye have heard that it hath been said*, by the ancient doctors, ver. 21, 27, 33. *An eye for an eye, and a tooth for a tooth*, ought to be demanded. 39. *But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.* 40. *And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.* 41. *And whosoever*

* Ver. 37. *Let your communication be Yea, yea: Nay, nay.*] The apostle James expresses this sentiment thus, chap. v. 12. *Let your yea be yea, and your nay nay.* The first *yea* and *nay* therefore signify the promise or assertion; the second, the fulfilment. Accordingly we find the word *yea* used as a promise, Rev. i. 7. where it is explained by *Amen:* likewise as the fulfilment of a promise, 2 Cor. i. 20. where we are told, that the promises of God are all in Christ *Yea and Amen.* On the other hand, concerning those whose actions do not correspond to their promises, it is said that their word is *Yea and Nay*, 2 Cor. i. 18, 19. *our word toward you was not yea and nay.*

whosoever shall compel thee to go a mile, go with him twain. 42. *Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.* To understand this passage aright, we must take notice that the Jews, under the sanction of the law of retaliation mentioned above, carried their resentments to the utmost length; and by so doing, maintained infinite quarrels to the great detriment of social life. This abuse of the law Jesus here condemned, by ordering men under the gospel dispensation to proportion their resistance of injuries to their nature and importance. And to direct them in this matter, he here puts five cases wherein Christian meekness must especially shew itself. 1. When any one assaults our person, in resentment of some affront he imagines we have put upon him. 2. When any one sues us at the law, in order to take our goods from us. 3. When he attacks our natural liberty. 4. When one who is poor asks charity. 5. When a neighbour begs the loan of something from us. In all these cases, our Lord forbids us to resist. Yet from the examples which he mentions, it is plain that this forbearance and compliance is required only when we are slightly attacked, but by no means when the assault is of a capital kind. For it would be unbecoming the wisdom which Jesus shewed in other points, to suppose that he forbids us to defend ourselves against murderers, robbers, and oppressors, who would unjustly take away our life, our estate, or our liberty. Neither can it be thought, that he commands us to give every idle fellow all he may think fit to ask, whether in charity or in loan. We are only to give what we can spare, and to such persons as out of real necessity seek relief from us. Nay, our Lord's own behaviour towards the man who, in presence of the council, smote him on the cheek, gives reason to think he did not mean, that in all cases his disciples should be passive under the very injuries which he here speaks of. In some circumstances, *smiting on the cheek*, *taking away one's coat*, and the *compelling of him to go a mile*, may be great injuries, and therefore are to be resisted. The first instance was judged so by Jesus himself in the case mentioned. For had he forborne to reprove the man who did it, his silence might have been interpreted as proceeding from a conviction of his having done evil, in giving the high priest the answer for which he was smitten. Wherefore, I think it plain, that the expressions of *smiting on the cheek*, *taking away the coat*, &c. are of the same kind with those, ver. 19. viz. the *cutting off of the right hand*, and *the plucking out the right eye*. They are all figurative; and denote something less than they literally import. Admitting this explication as just, our Lord's rule has for its object *small injuries*, which he represents by the strong metaphorical expressions of *smiting on the cheek*, &c. because, to men of keen passions,

sions, though they be in themselves small injuries, they are difficult to be borne. Under such slight injuries therefore, our Lord orders his disciples to be passive, rather than resist them to the utmost. Viewed in this light, his precept is liable to no objection; it being well known that he who bears a slight affront, consults his honour and interest, much better than he who resists or resents it; because he shews a greatness of mind worthy of a man, and uses the best means of avoiding quarrels, which oft-times are attended with the most fatal consequences. In like manner, he who yields a little of his right rather than he will go to law, is much wiser than the man who has recourse to public justice in every instance; because in the progress of a law-suit, such animosities may arise as are inconsistent with charity. To conclude, *benevolence*, which is the glory of the divine nature, and the perfection of the human, rejoices in doing good. Hence the man that is possessed of this god-like quality, cheerfully embraces every occasion in his power of relieving the poor and distressed, whether by gift or loan. Some are of opinion, that the precept concerning alms-giving and gratuitous lending, is subjoined to the instances of injuries which our Lord commands us to bear, to teach us that if the persons who have injured us fall into [illegible] are [illegible]ught to withhold any act of charity from them, or [illegible]nt of the [illegible] evil they have formerly done us. Taken in this [illegible]g, the precept is generous and divine. Moreover, as liberality is a virtue nearly allied to the forgiveness of injuries, our Lord joined the two together, to shew that they should always [illegible]nd in hand. The reason is *revenge*, will blast the greatest [illegible]*ality*, and [illegible]*a covetous heart* will shew *the most perfect patience* be[illegible]m *sordid meanness of spirit*, proceeding from selfishness.

He proceeded, in the next place, to consider the doctrine of the Jewish teachers concerning benevolence. 43. *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.* The passage in the law referred to is Lev. xix. 18. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord." The clause, *and hate thine enemy*, is not in the law, but the doctors pretended that it was deducible from the first part of the precept, which seems to limit forgiveness to Israelites. Besides, they supported their opinion by the tradition of the elders, and the precepts concerning the idolatrous nations *.

In

* Precepts concerning the idolatrous nations.] Their aversion to the Edomites and Egyptians indeed was so far tempered by the law, that the third generation of such of them as were proselytes, might be incorporated into the congregation. Deut xxiii. 7, 8. But for their other idolatrous neighbours, they had express laws which forbids them ever to be pardoned, particularly the Canaanites, Deut. vii. 1. the Midianites, Numb. xxxi. 2. the Amalekites, Exod xvii. 14.

And

In opposition to this narrow spirit, our Lord commanded his hearers to shew benevolence according to their power, unto every individual of the human species, without respect of country or religion; benevolence even to their bitterest enemies. 44. *But I say unto you, Love your enemies;* that is, charitably and sincerely wish unto your enemies all manner of good, both temporal and spiritual:—*bless them that curse you;* give them kind and friendly language, who rail at or speak evil of you:—*do good to them that hate you;* cheerfully embrace every opportunity of promoting the welfare of your enemies:—*and pray for them which despitefully use you, and persecute you;* besides doing all in your own power to advance their happiness, study by your prayers to engage God also to befriend and bless them. The particulars mentioned are certainly the highest expressions of enmity; for what can be worse than cursing, and calumny, and insults, and persecutions? yet we are commanded to love, and bless, and do good to, and pray for our enemies, even while they persist in their enmity * against us. This doctrine of loving our

And for the Moabites, they were never to receive them into their body politic, nor to do them any good, Deut. xxiii. 3. The Israelites finding themselves thus expressly commanded by their law, to hate and extirpate the heathens who lived in or near to Canaan and observing that there was no precept enjoining kindness to the rest, they considered all the heathens in one light, and thought themselves under no obligation to do offices of humanity to any of them, unless they embraced the Jewish religion. Nay, they looked on them as enemies, of whom they were ordered to avenge themselves, as often as they had an opportunity. Their malevolence to all mankind but their own nation, was so remarkable, that the heathens took notice of it. Tac. Hist. lib. v. 5. *Their fidelity is inviolable, and their pity ready towards one another; but unto all others they bear an implacable hatred.* This character which Tacitus gives of the Jews, is agreeable to that given them by a better and more impartial judge, I mean the apostle Paul, 1 Thess. ii. 15. *Who both killed the Lord Jesus, and their own prophets, and have persecuted us, and they please not God, and are contrary to all men.* They were so excessively haughty, that they would not so much as salute a heathen or Samaritan; none but brethren received the least mark of respect from them; a behaviour which rendered them odious to all their neighbours. The Jews dishonoured God exceedingly, in pretending that his law countenanced such ferocity; the precepts which they laid so much stress on, having no reference at all to the disposition that particular persons among the Israelites were to bear to particular persons among the heathens. They only prescribed what treatment the Israelites were to give those nations as bodies politic, in which capacity it was most just that they should be destroyed, because of their abominations, and because they might have tempted God's people to idolatry, Lev. xviii. 25.—28. But the Jews, overlooking the reason of those precepts, extended them most absurdly to the heathens in general; nay, and to private enemies among their brethren also.

* Even while they persist in their enmity.] This may be thought contrary to the precept, Luke xvii. 3. where forgiveness seems to be enjoined only on condition the injurious party repents: *If thy brother trespass against thee rebuke him, and if he repent forgive him.* But the difficulty will disappear, when it is remembered,

our enemies, so far as to do them good, Jesus enforced from the noblest of all considerations, that it renders men like God, who is good to the evil and unthankful. 45. *That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* Being thus benevolent towards all, the bad as well as the good, ye shall be like God *, and so prove yourselves his genuine offspring; for he maketh his sun common to them who worship, and them who contemn him, and lets his rain be useful both to the just and to the unjust, alluring the bad to repentance, and stirring up the good to thankfulness, by this universal and indiscriminate benignity of his providence. 46 *For if ye love them which love you, what reward have ye? do not even the publicans the same?* 47. *And if ye salute your brethren only, what do you more* than others? *do not even the publicans so?* These are common things practised by people of the worst characters, which therefore do not prove you to be of a virtuous disposition, but only endowed with the essential principles of human nature, so that ye merit no reward at all for doing them. 48. *Be ye therefore perfect, even as your Father which is in heaven* (see on Matt. vi. 9.) *is perfect.* The perfection of the divine goodness is proposed to our imitation, as it is promiscuous, extending to the evil as well as the good, and not as it is absolutely universal and infinite; for in these respects the imitation of it is impossible †.

Thus

that in the two passages different persons and different duties are spoken of. In the sermon, the duty we owe to mankind in general who injure us is described; but in Luke we are told how we are to behave towards an offending *brother*, one with whom we are particularly connected, whether by the ties of blood or friendship. The forgiveness we owe to mankind, is in the sermon said to consist in the inward affection of benevolence, civil language, good offices, such as we would have done to them had they never injured us, and hearty prayers; all which men may receive, even while they persist in their enmity. Whereas the forgiveness due to a brother implies, that he be restored to the place in our friendship and affection, which he held before he offended. But in order to this, his *repentance* is justly required; because without a sense of his offence, and due evidence of his reformation, he is both unworthy and incapable of being restored. See the Paraphrase and Commentary on Matt. vi. 12.

* Cicero, in his oration for Marcellus, has a sentiment not unlike this. "Verum animum vincere, iracundiam cohibere, victoriam temperare, adversarium nobilitare, ingenio, virtute præsrantem, non modo extollere jacentem, sed etiam amplificare ejus pristinam dignitatem: hæc qui faciat, non ego eum summis viris comparo, sed simillimum Dei judico."

† The manner of our Lord's citing the doctrines which he chose to speak of deserves our notice. He does not say, *ye know* that it was said to them of old time, as he would have done if nothing but the written law had been in his eye, but he says, *ye have heard* that it was said; comprehending not only the law itself, but the explications of it, which the doctors pretended to have derived from the mouth of Moses by tradition. *Ye have heard that it was said to the ancients*, namely

Thus the doctrine and precepts of the disciples, the righteousness which they preached, was to excel the righteousness of the scribes and Pharisees. Our Lord spake next of the righteousness which the Jewish teachers practised, shewing that his disciples, especially such of them as were instructors of others, ought to excel them in that respect also. The particulars which he mentioned, though few, are of great importance, *viz.* alms-giving, prayer, fasting, heavenly-mindedness, candid judging, and self-reformation. He began with alms-giving, because in the branch of his discourse immediately preceding, he had exhorted them to beneficence toward their enemies, from the example of the divine goodness. Matth. vi. 1. *Take heed that ye do not your alms* (ελεημοσυνην, your works of mercy) *before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven.* He does not forbid us to do works of charity publicly, for on some occasions that cannot be avoided, but to do them publicly with a view to be seen of men, and to be applauded for them. 2. *Therefore, when thou dost* thine *alms, do not* * *sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men.* † *Verily I say unto you, they have their reward.* The praises of men which they are so fond of, is all the reward such hypocrites shall ever obtain. 3. *But when thou dost alms, let not thy left hand know what thy right hand doth:* Let not thy most intimate friend know what thou dost; perform these offices as privately as thou canst, and never speak of them afterwards, unless there be good reasons for making them known. 4. *That thy alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly:* Perform works of charity from no other principle but a love of goodness,

by Moses in the law, *Thou shalt not kill*, also ye have heard from the doctors, the explication of this precept, which they pretend Moses gave to the ancients by word of mouth. *But I say unto you*, in opposition to these false interpretations which your doctors would impose on you as infallible. In our translation it is, *ye have heard that it was said by them of old time.* However, the sense of the passages, and the opposition of the clauses, *But I say unto you*, require that εφχαιοις should be translated, not *by*, but *to them of old time*, in the dative case. This connection throws a beautiful light on our Lord's sermon, shewing us, that it was not his intention to set his own precepts in opposition to the precepts of the law, but to set his explications of those precepts, which the disciples were afterwards to teach, in opposition to the interpretations which the doctors gave of them, and which they pretended to derive from Moses by tradition.

* Ver. 2. *Sound a trumpet.*] From this it would appear, that in our Lord's time, persons who affected the reputation of being extremely charitable, sometimes sounded a trumpet when they distributed their alms, on pretence, no doubt, of gathering the poor to receive them, while their real intention was to proclaim their own good works, and receive glory of men. Wherefore, as his disciples were to do no work of charity from the motive of vanity, he absolutely forbade this custom of the hypocrites.

goodness, and a regard to the will of God, who looks on (ὁ βλεπων is used, Matth. v. 28.) in secret, and will reward all thy good deeds openly, at the judgment. Thus, if thou be content to forego at present the applause of the few to whom thou art known, and who are not competent judges of true worth, it shall be abundantly compensated to thee hereafter, by the admiration and love of all the beings in the universe, who have any relish of virtue, or are capable to judge of it.

VI. 5. *And when thou prayest, thou shalt not be as the hypocrites are; for they* * *love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.*—Our Lord is here treating of private prayer, for which reason his rules must not be extended to public devotion. 6. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly:* Perform thy private devotions without noise or shew, by which it will appear, that thou art influenced by a sense of duty; see on ver. 4.—7. *But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be* † *heard for their much speaking.*—8. *Be not ye therefore like unto them; for your Father knoweth what things ye*

* Ver. 5. *Love to pray standing, &c.*] Probably the Jews of old observed stated hours of prayer, as the Mahommedans do at this day. The scripture mentions three of them:—The *third hour*, answering to our nine o'clock, when the morning sacrifice was offered.—The *sixth hour*, answering to our twelve o'clock. At this hour we find Peter praying on the house top, Acts x. 9. 30. The *ninth hour*, answering to our three o'clock in the afternoon, at which the apostles Peter and John are said to have gone up to the temple, Acts iii. 1. The three are mentioned together, Psal. lv. 17. *Evening, and morning, and at noon will I pray.* Also it is recorded of Daniel, that he prayed three times a-day, Dan. vi. 10, 13. At these hours, therefore, the hypocrites took care to be in some public meeting or other (εν συναγωγαις) perhaps in the market-place, or in some court of justice, or in a corner where two streets met, and where there was a concourse of passengers to behold their devotions, which they performed before all present with a vanity extremely offensive to the great Being whom they pretended to worship.

† Ver. 7. *Heard for their much speaking.*] Thus we find the priests of Baal crying from morning till noon, *O Baal, hear us!* which Elijah interpreted aright when he said to them, *Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked.* Hence it appears what the vain repetitions were which Christ forbade his disciples to use in their prayers; namely, such repetitions as proceeded from an opinion that they were to be heard for their much speaking, after the manner of the heathens. This opinion, implying a defect either of the power, or the knowledge, or the goodness of him whom we worship, is highly injurious to him; and therefore repetitions in prayer, flowing from it, are culpable. But repetitions proceeding from a deep sense of our wants, and which express a vehement desire of the divine grace, Jesus by no means prohibits, else he would condemn his own practice, Matth. xxvi. 39. 42. 44. § 134.

ye have need of before ye ask him. Your Father not only knows, but * compassionates all your wants and weaknesses. Hence, much speaking in prayer, with a view to inform the Deity of our wants, or to persuade him to comply with our desires, is foolish and impious, because it casts a reflection both upon his omniscience, and upon his infinite goodness; see Isa. lxv. 24. But it is far from being culpable, when used with a view to excite in our own minds a sense of the divine goodness, to affect us with sorrow for sin, and to beget or cherish in us a love of virtue; valuable ends, to which a decent length and variety in prayer may be very subservient.—9. *After this manner, therefore, pray ye.* The word *ye* is emphatical, in opposition to the heathens, who used vain repetitions in their prayers. Christ's meaning is not, that his disciples are to use the words of this prayer in all their addresses to God; for in the Acts and Epistles, we find the apostles praying in terms different from this form; but his meaning is, that we are to frame our prayers according to this model, both in respect of matter, and manner, and style.—*Our Father which art in heaven.* If they are called fathers who beget children, and bring them up, Almighty God has the best right to that title from every creature, and particularly from men; being the father of their spirits, Heb. xii. 9. the maker of their bodies, and the continual preserver of both. Nor is this all: He is our father in a yet higher sense, as he regenerates us and restores his image upon our minds, so that partaking of his nature we become his children, and can with holy boldness name him by the title of that relation. In the former sense, God is the father of all his creatures, whether good or bad; but in the latter, he is the father only of such as are good. Of all the magnificent titles invented by philosophers or poets in honour of their gods, there is none that conveys so grand and so lovely an idea as this simple name of Father. Being used by mankind in general, it marks directly the essential character of the true God, namely, that he is the first cause of all things, or the author of their being; and at the same time, conveys a strong idea of the tender love which he bears to his creatures, whom he nourishes with an affection, and protects with a watchfulness, infinitely superior to that of any earthly parent whatsoever. But the name *father* besides teaching us that we owe our being to God, and pointing out his goodness and mercy in upholding us, expresses also his power to give us the things we ask, none of which can be more difficult than creation. Farther, we are taught to give the great God the title of Father, that our sense of the tender relation in which he stands to us may be confirmed, our faith in his power and

* Compassionates all our wants.] For Οἶδε answers to the Hebrew *Yadang*, which signifies not simply *to know*, but to know with such an affection of mind as the matter to which it is applied requires.

and goodness strengthened, our hope of obtaining what we ask in prayer cherished, and our desire of obeying and imitating him quickened; for natural reason teaches, that it is disgraceful in children to degenerate from their parents, and that they cannot commit a greater crime than to disobey the just commandments of an indulgent father. To conclude, we are directed to call him *our Father*, in the plural number, and that even in secret prayer, to put us in mind that we are all brethren, the children of one common parent, and that we ought to love one another with pure hearts fervently, praying not for ourselves only, but for others, that God may give them likewise *daily bread*, and *the forgiveness of sin*, and *deliverance from temptation*.—The words *which art in heaven*, do not confine God's presence to heaven, for he exists every where, but they contain a comprehensive, though short description of the divine greatness. They express God's majesty, dominion, and power, and distinguish him from those whom we call fathers on earth, and from false gods, who are not in heaven, the region of bliss and felicity, where God who is essentially present through all the universe, gives more especial manifestations of his presence, to such of his creatures as he has exalted to share with him in his eternal felicity *.—*Hallowed be thy name.* The *name of God* is a Hebraism for God himself, his attributes, and his works. To *sanctify* a thing, is to entertain the highest notion of it as *true*, and *great*, and *good*, and by our words and actions to testify that belief. Thus it is used, 1 Pet. iii. 15. Isa. viii. 13. The meaning of the petition therefore is, May thy existence be universally believed, thy perfections loved and imitated, thy works admired, thy supremacy over all things acknowledged, thy providence reverenced and confided in. May we and all men so think of the divine Majesty, of his attributes, and of his works, and may we and they so express our veneration of God, that his glory may be manifested every where, to the utter destruction of the worship of idols and devils †.—The phraseology of this and other prayers recorded

* Erasmus's gloss on this first member of the prayer is beautiful: "Pater vocatur, ut clementem et benignum intelligatis. In cœlis esse dicitur, ut illuc sustollatis animos vestros, neglectis bonis terrenis. Vester appellatur, ne quis sibi proprium aliquid vindicet, cum ex unius beneficentia proficiscatur omnibus quicquid habent; et hac in parte est regum atque servorum æqualitas."

† This *hallowing of his name*. God commands us to ask in prayer, not out of vanity, but because it is absolutely necessary to the happiness of his creatures. The heathens in general did not *sanctify the name* of God at all, for they had no knowledge of the one supreme God, and attributed to their deities all the infirmities, passions, and vices of men. Even the Jews themselves had but an imperfect idea of him, when they represented him as attached more to rites and ceremonies, and better pleased with them than with the rules of morality, and confined his goodness within the verge of a single nation, and the few proselytes that joined them, as if God had not had the least concern for the rest of mankind. Therefore,

recorded by the inspired writers, wherein the worshippers address God in the singular number, by saying *thou* and *thy* to him, is retained by all Christians with the highest propriety, as it intimateth their firm belief that there is but one God, and that there is nothing in the universe equal or second to him, and that no being whatever can share in the worship which they pay to him. —10. *Thy kingdom come.* By the *kingdom of God*, whose coming we are directed to pray for, is to be understood the Messiah's kingdom, or the gospel dispensation, because, taken in any other sense, the petition will not be distinct from that which follows, namely, *Thy will be done*, wherein our wishes, that the dominion of righteousness may be established in the hearts of men, are expressed. Besides, we shall acknowledge this to be the meaning of the petition, if we consider that wherever the gospel is received, God may truly be said to rule even over the wicked, because they acknowledge his authority in outward profession; whereas, though he be absolute Lord of mankind, he cannot be said to govern, at least in a moral sense, those who either are ignorant of him, or do not acknowledge him. In the apostles time, a prayer for the coming of God's kingdom was altogether necessary, because the gospel dispensation was not then established in any nation; nay, it is a proper subject of the prayers of Christians still, as there are many countries in the world where the gospel is not known. The truth is, till all nations are converted to Christianity, our wishes for that happy event ought to be continued without interruption.—*Thy will be done on earth as it is in heaven.* In this petition, we pray not that God may do his own will, as Dr Whitby observes, nor that the will of his providence may be done upon us, neither do we pray that we may become equal to the angels in perfection, nor that God may compel us to do his will; but that, in consequence of the coming of his kingdom, or the establishment of the gospel in the world, men may be enabled to imitate the angels, by giving such a sincere, universal, and constant obedience to the divine commands, as the imperfection of human nature will admit of. This is the most humble, as well as the most prudent wish, that it is possible for the creature to express; because it implies, that the supreme Being wills nothing but what is for the interest of his creatures, and that he knows

fore, as matters then stood, it was highly proper in our Lord's time to pray that mankind might be blessed with better notions of the divine attributes. And though the face of the world be much changed in respect of knowledge since that time, there is still great reason to ask this very blessing, not only in behalf of the Jews and Pagans, who continue to have low and false conceptions of God, but in behalf of Christians themselves, many of whom dishonour God exceedingly, by attributing to him their own imperfections and vices, imagining that he will accept them, notwithstanding they continue in their sins.

knows better than they what is so.—11. *Give us this day our* * *daily bread.* Give us from day to day food sufficient to sustain life, and strengthen us for serving God with cheerfulness and vigour. Wherefore, since we are not allowed to ask provision for rioting and luxury, but only the necessaries of life, and that not for many years, but *from day to day*, the petition forbids anxious cares about futurity, and teaches us how moderate our desires of worldly things should be. And whereas not the poor only, whose industry all acknowledge must be favoured by the concurrence of providence to render it successful, but the rich are enjoined to pray for their *bread day by day*, it is on account of the great instability of human affairs, which renders the possession of wealth absolutely precarious; and because, without the divine blessing, even the abundance of the rich is not of itself sufficient so much as to keep them alive, far less to make them happy. Erasmus, following St Jerome and St Ambrose, takes this petition in a spiritual sense. "Ale pater quod genuisti: prospice nobis ne nos deficiat panis ille tuus doctrinæ cœlestis, ut ea quotidie sumpto confirmemur, et adolescamus, et vegetique reddamur at tua jussa perficienda."—12. *And forgive us our debts as we forgive our debtors.* The earth, and the fulness thereof, being the Lord's, he has a right to govern the world, and to support his government by punishing all who presume to transgress his laws. The suffering of punishment, therefore, is a debt which sinners owe to the divine justice; so that when we ask God in prayer to *forgive our debts*, we beg that he would mercifully be pleased to remit the

* Ver. 11. *Daily bread.*] According to the Hebrew idiom, *bread* signifies the whole provisions of the table. Thus (Gen. xviii. 5.) Abraham says, *I will fetch a morsel of bread, and comfort your hearts*, yet with the bread he brought butter, and milk, and the calf he had dressed. Farther, *bread* in the petition comprehends raiment also, with convenient habitation, and every thing necessary to life.—Commentators differ in their interpretations of the epithet added to the word *bread*. The fathers, Jerom and Ambrose, translate αρτον επιουσιον, *panem supersubstantialem*, by which the latter understood *the bread of life*, mentioned John vi. 48. necessary to sustain the substance of the soul. Amb. de Sacram. lib. v. Others imagine that the word επιουσιον may signify *adventitium, bread for the time to come, bread for to-morrow*, because, Acts vii. 26. τη επιουσῃ ἡμερᾳ, signifies *the day following, the morrow*. But as επιουσα and επιουσιος are different words, this interpretation may be disputed. Elsner thinks that αρτον επιουσιον signifies here, *our promised bread*, the portion of good things which as God's children we have a right to by inheritance, founding his opinion on Luke xv. 12, 13. where ουσια signifies *riches, an inheritance*, or such a portion of either as a father gives to any of his children. The Latin version in Jerom's time, had *panem quotidianum*, which rendering our translators have copied, because in the parallel passage, Luke xi. 3. το καθ' ἡμεραν is joined with επιουσιον. But the interpretation given of this epithet, in Etym. Mag. seems as just as any; επιουσιος, ο επι τα ουσια ἡμων αρκουν, *that which is sufficient to our lives*: what will strengthen us from day to day for serving God with cheerfulness and vigour.

the punishment of our sins, particularly the pains of hell; and that laying aside his displeasure, he would graciously receive us into favour, and bless us with eternal life. In this petition therefore we confess our sins, and express the sense we have of their demerit, namely, that they deserve death, than which nothing can be more proper in our addresses to God. The reason is, humility and a sense of our own unworthiness, when we ask favours of God whether spiritual or temporal, tend to make the goodness of God in bestowing them on us appear the greater; not to mention that these dispositions are absolutely necessary to make us capable of being pardoned. The condition on which we are to ask forgiveness of our sins is remarkable, *forgive us as we forgive.* We must forgive others in order to our being forgiven ourselves, and are allowed to crave from God only such forgiveness as we grant to others; so that if we do not pardon our enemies, we in this fifth petition seriously and solemnly beg God to damn us eternally. For which reason, before men venture into the presence of Almighty God to worship, they ought to be well assured that their hearts are thoroughly purged from all rancour and malice *.—13. *And lead us not into temptation, but deliver us from evil; ἀπὸ τοῦ πονηροῦ, from the evil one,* the devil. Or the clause may be translated, *And lead us not into temptation, but so as to deliver us from the evil,* either by removing the temptation itself, when it proves too hard for us, or by mitigating its force,

* In the petition there is no express mention made of *repentance*, as necessary on the part of our enemies to entitle them to forgiveness, yet the nature of the petition itself, and the parable of the two servants debtors to one lord, Matt. xviii. 23. which may be considered as a commentary upon it, seem to intimate that *repentance* is necessary. For since we pray, *forgive us our debts, as we forgive our debtors*, making acknowledgment of our sins, and asking forgiveness, and since God forgives none but such as *repent*, the meaning of the petition certainly is, Forgive us who now confess our sins and resolve to amend, even as we forgive those who repent of the injuries they have done us. In the mean time, when we beg forgiveness of God like that which we grant to men, we must beware of setting our forgiveness on an equality with God's. The most perfect forgiveness that men are capable of exercising towards men who repent, falls infinitely short of the divine forgiveness necessary to repenting sinners; as is plain from this, that in the best the flesh resists the spirit. Besides, God himself has taken notice of the difference, Hos xi. 8, 9. *Because I am God, and not man*, &c. we only beg that the divine forgiveness may resemble ours in its *reality*. In this petition, therefore, we are taught the necessity of forgiving *really* and *from the heart*, all who repent of the evil they have done us. In other passages, however, the doctrine of forgiveness is carried still higher. We must love our enemies, and bless them that curse us, and do good to them that hate us, and pray for them that despitefully use us and persecute us. And with respect to those who, instead of repenting, continue to do us injuries, we must forgive them so far as to abstain from rendering evil for evil, and must do them all the good offices we would have done them had they not offended us; and even in thinking upon the injury, must endeavour, by proper considerations, to repress that aversion which the notion of an injury naturally excites. See on Matt. v. 44.

or by increasing our strength to resist it, as God shall see most for his glory. The correction of the translation proposed is built upon this argument, that to pray for an absolute freedom from all solicitation or temptation to sin, is to seek a deliverance from the common lot of humanity, which is absurd, because *trials* and *temptations* are wisely appointed by God for the exercise and improvement of virtue in good men, and that others may be encouraged by the constancy and patience which they shew in afflictions. Hence, instead of praying to be absolutely delivered from them, we are taught to *rejoice* when by the divine appointment *we fall into temptations*. This petition teaches us to preserve a sense of our own inability to repel and overcome the solicitations of the world, and of the necessity of assistance from above, both to regulate our passions and to conquer the difficulties of a religious life. *For* * *thine is the kingdom, and the power, and the glory for ever.* Because the *government* of the universe is thine for ever, and thou alone possessest the *power* of creating and upholding all things, also because the *glory* of infinite perfections remains eternally with thee, therefore all men ought to hallow thy name, submit themselves to thy government, and perform thy will; also in a humble sense of their dependence should seek from thee the supply of their wants, the pardon of their sins, and the kind protection of thy providence.—But because the *forgiving* of injuries is a duty contrary to the strongest passions in the human heart, and at the same time is highly proper for beings who need so much forgiveness from God, Jesus inculcated the necessity of it, by assuring his hearers that if they forgave they should be forgiven, whereas if they did not forgive there remained no pardon for them. 14. *For if ye forgive men their trespasses, your heavenly Father will also forgive you.* 15. *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* From what our Lord says in ver. 14. we

* Ver. 13. *Thine is the kingdom for ever.*] Εις τους αιωνας. From αει, *semper*, comes αιων, *æternitas*, quasi αει ων, *semper existens*, and αιωνιος, *sempiternus*. But though these words express the idea of a *proper eternity*, they often denote a *finite duration*, whether past or to come, but of a long continuance. Thus, Gen. xlix. 26. εφων αιωνιων, *the ancient hills*: 2 Tim. i. 9. προ χρονων αιωνιων, *before ancient times*; Prov. xxii 28 ορια αιωνια, *ancient land marks*. Farther, αιων and αιωνιος, and the Hebrew עולם, signify sometimes such a duration only as the thing they are applied to is capable of. Hence, αιων is used to denote *the life of man, the duration of the world, the world itself*, and that in both numbers (αιων αιωνες) which significations the Latin *ævum* likewise hath. Wherefore the words עולם, αιων, αιωνιος, being ambiguous, are always to be understood according to the nature and circumstances of the things to which they are applied, and consequently, in the conclusion of the Lord's prayer, where *kingdom*, *power*, and *glory* are ascribed to God *for ever*, εις τους αιωνας, it signifies *absolute eternity*, eternity without beginning or ending.

we are not to imagine, that the *forgiving of injuries* alone will entitle us to pardon. Indeed all negative declarations concerning the terms of salvation being in their own nature absolute, and without exception, he who does *not forgive* never shall be forgiven, as it is in the 15th verse. But affirmitive declarations always imply this limitation, that no other condition of salvation be wanting: Because the meaning of such declarations is no more than this, that the subject they affirm is one of the things necessary to salvation. Behold then the necessity of forgiving all kinds of injuries, established by Jesus Christ himself, in opposition to the foolish opinions of the men of this world, who, associating the idea of cowardice with the greatest and most generous act of the human mind, the pardoning of injuries, have laboured to render it shameful and vile, to the utter disgrace of human reason and common sense.

Of fasting he said, 16. *Moreover, when ye fast, be not as the hypocrites of a* * *sad countenance; for* † *they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.* Do not follow the example of the hypocrites, who, in order to shew that they fast, veil themselves, or, it may be, disfigure their countenances by sprinkling ashes on their heads. I assure you, persons of this character shall have no other reward but the esteem of those whom they deceive by such appearances.—*But thou, when thou fastest, anoint thine head and wash thy face*, come abroad in thine ordinary dress: 18. *That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly:* That desiring the *approbation of God*, and not the *applause of men*, thou mayest chiefly be solicitous to appear before God as one that fasteth; and God, who is ever with thee, and knoweth thy most secret thoughts, shall openly bestow on thee the rewards of a true *penitent*, whose mortification, contrition, and humility, he can discern without the help of looks, or dress, or outward expressions of any kind. But it must be remembered,

* Ver. 16. *Sad countenance.*] Σκυθρωπος signifies one who has a *peevish, austere, mortified look*, such as false devotees affect, who place piety in grimace and outward shew, rather than in true goodness.

† Ibid. *They disfigure their faces, &c.*] Αφανιζουσι γαρ τα προσωπα, *they make their faces to disappear*, they veil them; for in ancient times, mourners, and those who were in deep grief, used to cover their faces with their garments, 2 Sam. xv. 30. Esther vi. 12. This appears likewise from Horace, "Tecto capite ut si filius immaturus obisset." Or the word may be taken in the sense which the English translators have affixed to it, *they disfigure their faces*, for it was the custom anciently to express bitter sorrow, by sprinkling ashes and clay upon their heads, 2 Sam. i. 2. Esther iv. 1. Isa. lxi. 3. Ezek. xxvii. 30. Or if their griefs were of a lesser kind, they shewed them by neglecting to wash and anoint themselves, Dan. x. 3. a custom which it is probable our Lord had now in his eye, for he added, 17. *But thou, when thou fastest, anoint thine head and wash thy face.*

ed, that our Lord is speaking here of *private fasting*, to which alone his directions are to be applied; for when public sins or calamities are to be mourned over, it ought to be performed in the most public manner *.

Having thus spoken of fasting, he proceeded to consider *heavenly-mindedness*, which he inculcated with peculiar earnestness, because it was a virtue which the Jewish doctors were generally strangers to, but which he would have his disciples eminent for, Matth. x. 9. being an excellent ornament to the character of a teacher, and adding much weight to what he says. This virtue our Lord powerfully recommended by shewing the deformity of its opposite, *covetousness*, which has for its object things perishable. 19. *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.* In the eastern countries, where the fashion of clothes did not alter as with us, the treasures of the rich consisted not only of gold and silver, but of costly habits, and fine wrought vessels of brass, and tin, and copper, liable to be destroyed in the manner here mentioned. See Ezek. vi. 69. Job xxvii. 16. James v. 2, 3. 20. *But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.* Nothing can be conceived more powerful to damp that keenness with which men pursue the things of this life, than the consideration of their emptiness, fragility, and uncertainty; or to kindle in them an ambition of obtaining the treasures in heaven, than the consideration of their being substantial, satisfying, durable, and subject to no accident whatever. These considerations therefore were fitly proposed by our Lord on this occasion. He next shewed them that covetousness always leads a man astray, by corrupting the faculties of his mind. 21. *For where your treasure is, there will your heart be also:* if your treasure is upon earth, your affections will be earthly and sensual; and consequently piety, resignation, and charity, will in a great measure be banished from you. 22. *The light of the body is the eye; if therefore thine eye be single,* (ἁπλοῦς) simple, not mixed with blood and other noxious humours, but clear and sound, *thy whole body shall be full of light,* every member of thy body shall be enlightened by the light of thine eye, and directed to perform its proper office. 23. *But if thine eye be evil, thy whole body shall be full of darkness,* none of thy members shall be able to perform its office.

* Thus Jesus directed his disciples with respect to *fasting*; from which it appears that he approved of the duty. And truly the usefulness of it is evident; for by abstinence from food, the body is mortified and subjected to the spirit, and the spirit itself is better fitted for the exercise of repentance. Nevertheless, in religious fasting regard must be had to circumstances; for it may happen that to some a total abstinence from food, would, instead of fitting them for the exercises of piety, render them wholly incapable thereof; in which case it ceases to be a duty.

office. *If therefore the light that is in thee be darkness, how great is that darkness?* If the organ of the body, whose office it is to supply light to every member, does itself occasion darkness, how great, how pernicious is that darkness! Reason performs to the mind the office which the eye does to the body. Therefore, as the body must be well enlightened if its eye is sound and good, or greatly darkened if it is spoiled with noxious humours; so the mind must be full of light, if reason, its eye, is in a proper state; or full of darkness, if it is perverted by covetousness and other worldly passions, but with this difference, that the darkness of the mind is infinitely worse than the darkness of the body, and attended with worse consequences, in as much as the actions of the mind are of far greater importance to happiness than those of the body. In the third place, he assured them, that it is as impossible for a man to be heavenly-minded and covetous at the same time, as it is for one to serve two masters. For to make the most favourable supposition imaginable, though their commands should not be contrary, they must be at least different. And experience shews us, that the faculties of the human mind are so limited, that the generality of mankind cannot mind two things at once, with any tolerable degree of earnestness. By this means it must always happen, that he who serves two masters will attach himself either to the one or to the other. And therefore while he employs himself in the service of the one, he must of course neglect the interest of the other. 24. *No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and* * *mammon.* Lastly, he insinuated, that all the arguments by which covetousness is usually justified or palliated, are entirely overthrown by consi'ering the power, perfection, and extent of the providence of God. This grand subject he handled in a manner suitable to its dignity, by proposing a few simple and obvious instances, wherein the provision that God has made for the least and weakest of his creatures, shines forth illustriously, and forces on the mind the strongest conviction of that wise and fatherly care which the Deity takes of all the works of his hands. From what they were at that instant beholding, the birds of the air, the lilies, the grass of the field, he led even the most illiterate of his hearers to form a more elevated and extensive notion of the divine government than the philosophers attained to, who, though they allowed in general that the world was ruled by God, had but confused conceptions of his providence, which many of them denied to respect every individual creature and action. He taught them,

* Ver. 24. *Mammon.*] Mammon is a Syriac word signifying riches, which are here represented under the idea of a person that had been deified, or rather raised to universal lordship and dominion by the folly of men; see the derivation of this word in the note on Luke xvi. 11. § 95.

them, that the great Father Almighty has every single being in his hand and keeping, that there is nothing exposed to fortune, but that all things are absolutely subjected to his will. This notion of providence affords a solid foundation for supporting that rational trust in God which is the highest and best act of the human mind, and furnishes us at all times with the strongest motives to virtue. 25. * *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.* The thought for our life, our food, and our raiment, which Christ forbids us to take, is not that which prudent men use in providing sustenance for themselves and friends; for in other passages of Scripture, diligence in business is inculcated, that men, instead of being useless loads on the earth, may at all times have it in their power to discharge the several duties of life with decency, Tit. iii. 14. But it is such an anxious care as arises from want of faith, that is, from improper conceptions of God's perfections, and wrong notions of his providence, and therefore such an anxious solicitude as engages all the desires, engrosses all the thoughts, and demands the whole force of the soul, to the utter exclusion of spiritual affections and pursuits. *Is not the life more* or a greater blessing *than meat, and the body than raiment?* And will not he who has given the greater blessing give the lesser also? 26. *Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them:* why are ye anxious about food? (see ver. 28.) look to the fowls of the air that now fly round you. Without foreseeing their own wants, or making provision for them, they are preserved and nourished by the unwearied benignity of the divine providence. *Are ye not much better than they?* Are ye not beings of a nobler order, and destined for a higher end than they, and therefore more the objects of the divine care? Moreover, 27. *Which of you by taking thought can add one cubit unto his † stature?* By all the pains you can possibly

* Ver. 25. *Therefore.*] If the illative particle here connects this verse with the preceding, the meaning is, seeing ye cannot serve God and mammon at the same time, do not serve the latter by *taking thought for your life*— Or if we refer the particle, as often we must, to what follows it in the sentence, the connection will stand thus: *Is not the life more than meat?* &c. *therefore take no thought, &c.*

† Ver. 27. *Stature*] Ηλικια in this passage be translated *age*, because the caution is against anxious care about the preservation of life, and about food, the means of prolonging it; not to mention that Jesus is speaking here to full grown men. Besides the measure of a *cubit* agrees much better to a man's *age* than to his *stature*, the smallest addition to which would have been better expressed by *an hair's breadth*, or the like, than by *a cubit*, which is more than the fourth part of the whole height of most men. We find the phrase imitated, Stobæus, p. 528. where Mimnermus uses πηχυιον ετι χρονον, *ad tempus cubitale*, to signify a short time.

bly take, you may not prolong your lives one moment beyond the period assigned it in the divine decree. 28. *And why take ye thought for raiment? Consider the lilies of the field how they grow; * they toil not, neither do they spin.* By the *lilies of the field*, our Lord understood the flowers of the meadows in general; for in the following verse he calls them *the grass of the field*. He mentions the flowers, because they are made not so much for use as for beauty, in which light his argument is the stronger. 29. *And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.* Solomon, when in the height of his prosperity he was dressed in his most magnificent apparel, was but poorly arrayed in comparison of the flowers of the field, whose beautiful forms, lively colours, and fragrant smells, far exceed the most perfect productions of art. He mentions Solomon rather than any other prince, because in wealth, and power, and wisdom, which are the instruments of magnificence and splendour, he excelled all the kings that had been before him, or were to come after him. 30. *Wherefore, if God so clothe the grass of the field, which to-day is, † and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?* If an inanimate thing, so trifling in its nature and uncertain in its duration, is thus beautifully adorned, will not God take care to clothe you, who are more valuable as ye are men endowed with reason, but especially

time.—Among the heathens, the expression took its rise from their allegorical fable of the thread of life, which the Parcæ or Fates spun out for every man, and which they no sooner cut, than the person for whom it was designed died. Taken in this light, *a cubit*, added to the thread of one's life, will signify the shortest duration imaginable. Yet it is not certain that the Jews borrowed this way of speaking from the heathens; for in the Old Testament we find the life of man compared to measures of length, *a hand-breadth, and a span*. This interpretation of ΗΛΙΚΙΑ is confirmed by Luke. For in the parallel passage, he calls the adding of a cubit, *that which is least*, thereby in which the interposition of the divine providence least appears, as it really is, if you understand it of the addition of a single moment to the length of one's life. Whereas, applied to a man's *stature*, the addition of a *cubit* is a very great matter, Luke xii. 25. *And which of you by taking thought can add one cubit to his stature* (age). 26. *If ye then be not able to do the thing which is least, why take ye thought for the rest?* Why are ye anxiously solicitous (μεριμνατε) about things much more difficult, and therefore much more out of your power.

* Ver. 28. *They toil not.*] κοπιωσι, this word denotes rural labour, 2 Tim. ii. 6. and therefore is beautifully used in a discourse of *clothing*, the materials of which are produced by agriculture.

† Ver. 30. *And to-morrow is cast into the oven.*] Κλιβανος is interpreted by some a *still* for distilling herbs: but there is no reason to alter the translation, since it appears from Matt. xiii. 10. that they used some kinds of vegetable substances for fuel, particularly *tares*, which, if they were annuals, might be sufficiently dry for immediate use by the time they were cut down, as the herb of the field is here said to be. Or *to-morrow* in the text, may mean not the day immediately after the herbs are cut down, but any time soon after, (see the Paraphrase on ver. 34. in the following page), the expression being proverbial, and easily admitting of this signification.

cially as ye are my servants and friends? He calls them who distrust the providence of God (ολιγοπιστοι) *men of little faith*, yet it does not follow from hence, that it is an exercise of faith to sit with our arms folded, expecting support from the divine providence without any action of our own. But after having done what prudence directs for providing the necessaries of life, we ought to trust in God, believing that he will make our labours effectual by his blessing. 31. *Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed?* (32. *For after all these things do the Gentiles seek.*) It was the general character of the heathens, that they prayed to their gods, and laboured themselves for no blessings but the temporal ones here mentioned, as is plain from the tenth Sat. of Juvenal; and that because they were in a great measure ignorant of God's goodness, had erred fundamentally in their notions of religion, and had no certain hope of a future state. *For your heavenly Father knoweth that ye have need of all these things.* In no part of this discourse does Jesus call God the father of the fowls, but he calls him *our Father*, to make us sensible that men stand in a much nearer relation to God than the brute creation does, and consequently that we may justly expect much greater expressions of his love. Farther, there is a noble antithesis in this passage. Christ sets God's *knowledge* of our wants in opposition to the *anxiety* of the heathens about having them supplied, to intimate that the one is much more efficacious for that purpose than the other. 33. *But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.* Let it be your chief aim to obtain the happiness of the life to come, and in order thereto, make it your principal care to acquire that universal goodness which God possesses, which he sets you a pattern of, which he has declared he will accept, and which is necessary to your enjoyment of him in heaven. For these are objects far more worthy of your attention than the perishing goods of this life. Besides, if you seek the kingdom of God first and principally, all things pertaining to this life shall in the course of the divine Providence be bestowed on you, as far as they contribute to your real welfare; and more you would not desire.—34. *Take therefore no thought for the morrow.* In the Hebrew idiom, *to-morrow* signifies futurity. Thus the word is used, Gen. xxx. 33. Since the extent and efficacy of the divine providence is so great, and since you are the objects of its peculiar care, you need not vex yourselves about futurity:—*for the morrow shall take thought for the things of itself;* or rather, according to the Hebrew idiom, *shall make you take thought for the things of itself*, viz. in a proper time; it being sufficient that you provide the necessaries of life for yourselves as they are wanted. Besides,

sides,—*sufficient unto the day is the evil thereof.* Every time has abundant necessary troubles of its own; so that it is foolish to increase present distresses by anticipating those that are to come, especially as by that anticipation it is not in your power to prevent any future evil *.

Having thus condemned covetousness, Jesus proceeded in his discourse, and forbade all rash and unfavourable judgments, whether of the characters of others in general, or of their actions in particular. Matt. vii. 1. *Judge not, that ye be not judged.* Be not censorious, lest you make both God and man your enemies. Luke, in the parallel passage, ch. vi. 37. adds, *Condemn not, and ye shall not be condemned.* From this it is plain, that the judging which Jesus reproves in the present passage, comprehends not only that restless curiosity of prying into the character and actions of others, which is so prevalent among men; but that proneness to condemn them upon the most superficial enquiry, which men discover always in proportion to their own wickedness.—Accordingly it is added, 2. *For with what judgment you judge, ye shall be judged; and with what measure you mete, it shall be measured to you again.* If you judge charitably, making proper allowances for the frailties of your brethren, and are ready to pity and pardon their faults, God and man will deal with you in the same kind manner. But if you always put the worst construction on every thing that it will bear, and are not touched with a feeling of your brother's infirmities, and shew no mercy in the opinions you form of his character and actions, no mercy will be shewed to you from any quarter; God will treat you as you deserve, in the just judgment he shall pass upon your actions, and the world will be sure to retaliate the injury. Our Lord does not forbid judging in general, but rash and uncharitable judging of such actions and characters as can easily admit of a favourable interpretation.—Last of all, he pressed self-reforma-

* With regard to providence it may be remarked, that though God can produce by an immediate act, whatever he accomplishes by the intervention of second causes, for instance, can make heat without the sun, can communicate fruitfulness to the earth without heat, can furnish food to men without the fruitfulness of the earth, nay, can sustain life without food, yet he does all things by a series or concatenation of causes, in each of which there is as much wisdom and power displayed, as would have appeared had the end been effected by an immediate act. This plan is the most gracious that possibly could be, for the manifestations of the divine perfections are greatly multiplied thereby, and a providence formed in such a manner as to be not only the subject of human contemplation, but the foundation of our trust in God, and the grand incitement by which we are engaged to seek his favour, who thus by a variety of means makes himself known as the chief good in every part of the universe. Covetousness, therefore, and worldly-mindedness, with all the other vices which derive their strength, whether from an absolute disbelief of the perfections of God, or from wrong notions of them, are by this constitution of things as effectually destroyed as the nature of moral government will admit.

tion upon them, as absolutely necessary in those, whose office it is to reprove and reform others. 3. *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?* Nothing can be more unreasonable than to observe and condemn the faults of your brethren, while you yourselves are guilty of the same. Or though you should be free from them, to remonstrate against them is absurd, if you are contaminated with worse pollutions.—4. *Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye?* With what countenance can you undertake to reprove others, while you are guilty of much greater faults yourselves, and neither are sensible of them, nor have the integrity to amend them.—5. *Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.* As by the *eye* we judge of things relating to the body, so by the *understanding* we judge of things pertaining to the soul. You may therefore lay down this as fixed and certain, that the more exalted your own virtue is, the better will you be able to judge of your brother's faults, and the better qualified, both in point of skill and authority, to reclaim him. Your judgment of his character and actions will be so much the more charitable, and for that reason so much the more just; your rebukes will be so much the more mild, prudent, and winning; and your authority to press a reformation upon him so much the more weighty. How happy would the world be, if all who teach the Christian religion, would conscientiously observe the precept given them here by their Master!

These are the several branches of the righteousness which the reformers of mankind ought to practise; yet to render their labours successful, there must be in mankind a willingness to receive instruction; if that is wanting, it is needless to attempt reclaiming them. Wherefore, our Lord added, 6. *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.* Do not reprove persons of a snarling or sottish disposition, because the effect which advice has upon such, is generally bad. They will be provoked by it to do you a mischief, or at least will despise both you and your admonition. Persons of this kind will not be instructed, far less will they receive a direct rebuke. You may warn others against them, you may weep over them, and you may pray for them, but you cannot reprove them with success or safety; for which cause they are by all means to be avoided.

But lest the disciples should have imagined that his precepts were above the reach of human attainment, he directed them to seek from God the aids of his Spirit, with all the other blessings necessary

necessary to their salvation. 7. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you*—. Withal, he encouraged them to pray for these things with earnestness and perseverance *, from the consideration of the divine goodness, the blessed operations of which attribute, he illustrated by what proceedeth from the feeble goodness of men. 8. *For every one that asketh*, viz. from God, *receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened.* 9. *Or what man is there of you, whom if his son ask bread, will he give him a stone?* 10. *Or if he ask a fish, will he give him a serpent?* Will he deny him the necessary food that he asks, or give him in its stead something useless or hurtful?—The words (τις εξ υμων) *which of you*, are emphatical, giving great strength to our Lord's argument. If, said he, the wickedest wretches among yourselves, the most peevish, weak, and ill natured of you all, will readily give *good gifts* to your children when they cry for them, how much rather will the great God, infinite in goodness, bestow blessings on his children, who endeavour to resemble him in his perfections, and for that end ask the assistance of his holy Spirit? 11. *If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things* (Luke xi. 13. *the holy Spirit*) *to them that ask him?*—And because he was referring them to what passed within themselves, he took occasion to ingraft upon those feelings the noblest precept of morality that ever was delivered by any teacher. 12. *Therefore all things whatsoever ye would that men should do to you, do ye even so to them.* Look inward, and consider what sentiment the doing or not doing to others the things about which you deliberate, would raise in you towards them, were you in their situation and they in yours; think seriously what you would in these circumstances approve of as just and equitable, and what you would think yourselves entitled to demand. Consult, I say, with your own hearts, and on all occasions do to others as you would be done to. This rule has a peculiar advantage above all other rules of morality whatever. For by making the selfish passions operate in behalf of others, it altogether changes the influence of their suggestions. And so these passions, instead of prejudicing us, and rendering us blind to the rights and interests of others, become so many powerful advocates in their favour. Our self-love thus changes its object for a little, and presents to our view every humane sentiment that can be urged in behalf of our neighbour. Properly speaking, therefore, this is not so much a rule of action, as a method both of preparing our understandings for the impartial discernment, and of disposing our hearts unto the sincere approbation of what is just and honourable in

* See on Luke xviii. 1. See likewise Luke xi. 5—13, which may be considered as parallel to the above passage in the sermon on the mount.

life.—*For this is the law and the prophets.* This is the voice both of the law and the prophets; it is the sum and substance of the moral precepts contained in them. Having thus spoken, he exhorted them, in a humble dependence on the assistance of the Spirit, to strive to enter in at *the strait gate*, that is, vigorously to attempt the work of religion, how difficult soever it may appear. 13. *Enter ye in at the strait gate; for wide* is *the gate, and broad* is *the way that leadeth to destruction, and many there be which go in thereat.* 14. *Because strait* is *the gate, and narrow* is *the way which leadeth unto life, and few there be that find it.* As if he had said, vice, it is true, though nearly allied to destruction, is adorned with many false beauties, promises much, and has numberless votaries; whilst an austere and mortified course of life, though the safest, looks stern and invites but few. Nevertheless, in your choice of the way to happiness, you are to consider, not how much pleasure it is attended with, but how certainly it will bring you to your desired end; neither are you to regard the numbers, but the manners of them you would accompany *.

But because the difficulties of religion are oftentimes greatly increased by false teachers, who, under pretence of conducting men in the road to happiness, lead the simple astray, our Lord cautioned his disciples to beware of them, and proposed marks to know them by. 15. *Beware of false prophets, which come to you in sheeps clothing; but inwardly they are ravening wolves.* 16. *Ye shall know them by their fruits.* False teachers will come to you with a mortified air, pale countenances, emaciated bodies, and mean clothing. They will pray loud and long, bestow largely on the poor, and seem earnest to give the people right instruction; in a word, they will assume the most specious appearances of humility, piety, and innocence. So disfigured and so disguised, you may be apt to take them for sheep, persons very innocent and useful; while in reality they are *ravening* though concealed *wolves*, whose intention is to tear the flock in pieces, that they may gorge themselves with their carcases. But ye shall know them by the nature and tendency of their doctrine, and by the more secret actions of their lives, better than by

* Erasmus's reflection on the strait gate is lively. "How strait, says he, is the gate, how narrow the way that leadeth to life! In the way nothing is to be found that flatters the flesh, but many things opposite to it, poverty, fasting, watching, injuries, chastity, sobriety. And as for the gate, it receives none that are swollen with the glory of this life; none that are elated and lengthened out with pride; none that are distended with luxury; it does not admit those that are laden with the fardels of riches, nor those that drag along with them the other implements of the world. None can pass through it but naked men, who are stripped of all worldly lusts, and who having put off their bodies, are, as it were, emaciated into spirits, which is the reason that it is sought after by so few." Paraph. in locum.

by those showy qualities, whose value depends entirely on the right application of them. Accordingly, if you look more narrowly at this sort of teachers, you shall discern them to be *wolves*: for you will find them to be immensely proud, revengeful, covetous, pleasers of themselves; sometimes also addicted to their belly, and always at the conclusion much more employed in doing their own work than God's.—*Do men gather grapes of thorns, or figs of thistles?* 17. *Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.* 18. *A good tree cannot bring forth evil fruit, neither* can *a corrupt tree bring forth good fruit.* 19. *Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.* 20. *Wherefore, by their fruits ye shall know them.* Remember to judge of teachers by the nature and tendency of their doctrine, rather than by the more public actions of their lives:—for even some of those whom I have commissioned to teach, and enabled to work miracles, shall, by the wickedness of their lives, fall under condemnation. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.* 22. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?* We preached by virtue of power and authority from thee, *and in thy name have cast out devils, and in thy name done many wonderful works.* Bad men on some occasions have, in the wisdom of Providence, been commissioned by God to signify his pleasure, and have been furnished with powers to prove their mission, witness Judas Iscariot, who was admitted into the college of apostles by our Lord himself. Prophesying, ejection of devils, and other miracles are mentioned, to shew that no gift, endowment, or accomplishment whatsoever, without faith and holiness, will avail to our acceptance with God; a caution very proper in those days, when the gifts of the Spirit were to be bestowed in such plenty on them who made profession of Christianity.—He added, 23. *And then I will profess unto them, I never knew you, depart from me ye that work iniquity.* Though I called you to be my servants, and you professed yourselves such, I never knew you to be such, nor approved of you. I knew indeed that you were the slaves of other masters, mammon, your own belly, and ambition; wherefore, as your lives have been contrary both to my precepts and to your own profession, *be gone:* I will have nothing to do with you. That this is the true meaning of the expression, *I never knew you*, will appear, if the import of the appellation, *Lord, Lord*, wherewith these wicked men addressed the judge is attended to. For in this connection, it is as if they had said, Master, dost thou not know thine own servants? Did not we preach by thy authority, and by thy power foretel future events, and cast out devils, and work many miracles?

Because

Because Jesus had now spoken a great deal, he concluded his discourse with the parable of the houses built on different foundations. 24. *Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock.* 25. *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.* 26. *And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand:* 27. *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.* In calm serene weather any edifice will stand, but it is the wintery blasts that try the strength of a structure. The *wise man*, foreseeing these, provides against them by building his house upon a *rock*, where it stands immoveable in the midst of hurricanes. But the *fool*, not thinking of winter, is so charmed with the beauty of a particular situation, that, without considering, he builds his house there, even though it be a hillock of loose *sand*. The winter comes, heavy showers of *rain* fall, an impetuous *torrent* from a neighbouring mountain rushes by, and saps the foundations of his building. The *storms* beat upon it, the house shakes, it totters, it *falls* with a terrible noise, and makes the whole circumjacent plain to resound. *He who hears my precepts, and puts them in practice*, may be compared to the *wise man* that built his house upon a *rock*. He provides for himself a place of shelter and accommodation that will subsist in the wreck of the world. On the other hand, he *who hears my precepts and does them not*, may be compared to the *fool* who built his house upon the *sand*. The edifice which he has reared for his future accommodation, being built upon a bad foundation, will quickly fall.—By this parable, therefore, our Lord has taught us, that the bare knowledge of true religion, or the simple hearing of the divinest lessons of morality that ever were delivered by men, nay, the belief of these instructions, if possible, without the practice of them, is of no importance at all. It is the doing of the precepts of religion alone, which can establish a man so stedfastly, that he shall neither be shaken with the temptations, afflictions, and persecutions of the present life, nor by the terrors of the future. Whereas, whosoever heareth and doth them not, will be overwhelmed and oppressed by the storms of both worlds; oppressed in this life and utterly overwhelmed in that which is to come.—28. *And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.* 29. *For he taught them as one having authority, and not as the scribes.* The words of Christ made a wonderful impression on the minds of his auditors, who never had heard the like before. They began to relish the holy sweetness of

truth

truth and were astonished at the freedom and boldness with which he spake. For he taught them as one having authority immediately from God, and consequently did not teach them as the scribes, whose lectures for the most part were absolutely trifling; being drawn from tradition, or from the comments of other doctors, which these ignorant and corrupt teachers substituted in the place of scripture, reason, and truth *.

* Most of the things contained in this admirable discourse were delivered by our Lord oftener than once, for they were of such importance as easily to admit of frequent repetition. The sermon therefore which Luke has related, chap. vi. § 38. although much the same with this in the matter of it, may very well have been different in point of time. The commentators indeed are generally of another opinion; swayed, I suppose, by the similarity of the discourses, and of the incidents attending them. And because in Matthew's account of this sermon, there are several admonitions directed to the disciples as teachers, Chemnitius affirms that Luke, in delivering it after the election of the twelve, has preserved the true order of time. Yet his argument is not conclusive, for, since most of the first converts were afterwards to preach the gospel, in a discourse addressed to all, many might be considered as teachers, and exhorted accordingly, see § 88. Further, although throughout the gospels we meet with almost all the precepts contained in this sermon, we are not from this to infer that there was no such discourse ever pronounced by Christ, but that it is a collection made by Matthew of the doctrines and precepts which he taught in the course of his ministry, as some learned men have affirmed. The reflection with which the evangelist concludes his account of this sermon proves, I think, that the whole was delivered at once. 28. *And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the Scribes.* The people present were astonished at his manner of teaching, because it was different from that of the Scribes. This without doubt implies, that he preached the whole of the foregoing sermon in the hearing of the people.

§ XXVII. *Jesus, having come down from the mountain, cleanses a leper in his way to Capernaum.* Mat. viii. 1,—4. See § 30.

When our Lord had ended his sermon, he came down from the mountain, attended by the multitude. In his way to Capernaum, he was met by a leper, who expressed an high opinion of his power, and modestly asked to be cured.—1. *When he was come down from the mountain, great multitudes followed him.* 2. *And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.* Leprosy being the most nauseous of all the distempers incident to the human body, and the most infectious, the bare sight of a leper could not fail to raise a loathing in those who looked on him. Nevertheless, Jesus with great benignity drew near and touched the man, and instead of being polluted by touching him, cleansed the leper with his touch, and sent him away very joyful by reason of his cure, which rendered him agreeable to himself, and gave him access again to the society of men. 3. *And Jesus put forth his hand*

hand and touched him, saying, I will, be thou clean: and immediately his leprosy was cleansed. Christ's working this miracle, shewed that he was not displeased with the faith which the leper expressed; and that the latter did not exceed in the acknowledgment which he had made of his power. *If* THOU WILT *thou canst make me clean.* I WILL, *be thou clean.* The evangelist tells us, that Jesus forbade the man to speak of the miracle. 4. *And Jesus saith unto him,* * *See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded*

* Ver. 4. *See thou tell no man*] It is remarkable that in many instances our Lord was at the greatest pains to conceal his miracles. Perhaps he did not intend that he should be universally believed on during his own life time. He was indeed to fulfil the whole prophetical characters of the Messiah, that when the time appointed for erecting his kingdom came, the foundation on which it was to rest might want nothing of the strength and solidity that was necessary to support so great a fabric as the faith of the world. But all those prophetical characters of the Messiah Jesus fulfilled and appropriated to himself, when in his own life time he proved his mission from God by miracles, communicated the knowledge of divine things to a competent number of disciples, in order to their propagating it through the world; and in the conclusion, by his sufferings and death not only confirmed his doctrine, but made atonement for the sins of men.

The wisdom of this plan was worthy of its author.—For had our Lord during his ministry proposed to convert great numbers of the Jews, he might no doubt have done it with as much success as after his ascension. But then the consequences would have been inconvenient in two respects. 1. Had the Jews become universally Christ's followers, they would have endeavoured to make *him* a king, by which means one main end of his coming must have been defeated, his dying as an *atonement for sin*, and the Christian religion have been deprived of the evidence which it derives from the greatest of all his miracles, his *resurrection from the dead*. 2. This general good reception given to Jesus by his countrymen might have made the Gentiles reject him, supposing it was a contrivance to support the sinking credit of the nation. On the other hand, if it shall be said that our Lord could not have convinced more than he did, though he had attempted it, this consequence at least must have followed from the attempt—Herod in Galilee, or the governor in Judea, provoked at him for affecting popularity, would have cut him off. Or though they had despised him, and let him alone, the haughty priests would certainly have destroyed him before his time. We are warranted to say this, by what happened toward the conclusion of his ministry, when he went into Judea, taught in the temple, and wrought his miracles publicly before the world. They pursued him so hotly, that though he was innocent of every crime, they constrained the governor to condemn him, and execute upon him the punishment of the vilest malefactor. But as it was necessary that Jesus should perform many miracles for the confirmation of his mission, and preach many sermons in order to prepare his disciples for their future work, he was obliged, at least in the beginning of his ministry, to keep himself as private as the nature of his work would admit. And this I suppose was one of the reasons that induced him to spend so large a share of his public life in Galilee, and the other countries around the lake, as has been remarked above, § 25.

But farther, our Lord kept himself private, that he might not be too much incommoded by the crowds. For though he used every prudent method to prevent it, he was often hurried to such a degree, that he had not

commanded, for a testimony unto them. (See on Mark i. 43. § 30.) For although he was now followed by a great multitude of people, not many of them, it seems, had been witnesses to it. Or his meaning might be, that the man who had received the cure was not to speak of it as he went to the priest.

not leisure to take his necessary meals, far less leisure for instructing his disciples, Mark i. 45. iii. 20. vi. 31. To conclude, besides these general reasons, there may oft-times have been particular circumstances, which made it fit to conceal the miracle on occasion of which the caution was given. We know there was a reason of this kind attending the miracle under consideration. Jesus intended that the priests should pass judgment on the cure of the leper, before they knew how it had been brought about; because, had they known this, it is more than probable that, in order to destroy the credit of the miracle, they would have refused to pronounce the man clean.

It has generally been thought, that this is the leper whose cure is recorded Mark i. 40. Luke v. 12. § 30. But the cures are different. That was performed in a city, this in the fields. Having cleansed the leper here mentioned, Jesus entered into Capernaum, and cured the centurion's son that was sick. Whereas the other leper having published the miracle, Jesus could not, at least in the day time, go into the town, but was obliged to remain without in desert places to shun the crowd. It must be acknowledged indeed, that there are some things similar in the two cures; for instance, both the lepers say to Christ, *If thou wilt thou canst make me clean.* But it was so natural to address their desires unto the Son of God in this form, by which also they expressed their belief in his power, that it is rather matter of wonder we do not find it more frequently made use of. We have a parallel example, Matt. ix. 27. Luke xviii. 38. where different blind men at different times desiring cures, make use of the same form of address, *Son of David, have mercy on us.* Farther, there is the command given to the lepers to go shew themselves to the priest. But this command must have been repeated, not twice, but twenty times, on supposition that Jesus cleansed lepers so often. Accordingly we find him repeating it to the ten lepers whom he cleansed at one time in Samaria, Luke xvii. 14. § 99. As for the circumstance of bidding the cured person tell no man what had happened, it occurs almost in every miracle performed by Christ during the two first years of his ministry.

§ XXVIII. *Jesus goes into Capernaum, and cures a centurion's son.* Matt. viii. 5,—13. See § 39.

WHEN the leper was dismissed, Jesus proceeded to Capernaum, and as he was entering the town, a Roman centurion in Herod's pay, met and told him of the grievous distress his son was in, by reason of a palsy which he laboured under. Matt. viii. 5. *And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6. And saying, Lord, my servant* (παις μου, *my son*) *lieth at home sick of the palsy, grievously tormented.* Jesus kindly replied, that he would come and heal him. The centurion answered, that he did not mean he should take the trouble of going to his house, being a Gentile, but only that he would be so good as to command his son's cure, though at a distance; for he knew his power was equal to that effect, diseases

and devils of all kinds being as much subject to his command, as his soldiers were to him. 7. *And Jesus saith unto him, I will come and heal him.* 8. *The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof, but speak the word only,* command it to be so, *and my servant shall be healed.* 9. *For I am a man under authority, having soldiers under me; and I say to this* man, *Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it.* If I, who am but an inferior officer, can make the soldiers under my command, and the servants in my house, go whither I please, and do what I please, merely by speaking to them, much more canst thou make diseases go or come at thy word, seeing they are all absolutely subject to thee. 10. *When Jesus heard* it, *he marvelled.* Our Lord's marvelling on this occasion, by no means implies that he was ignorant either of the centurion's faith, or of the grounds on which it was built. He knew all fully before the man spake one word; but he was struck with admiration at the noble notion which this heathen Roman captain had conceived of his power; the passion of admiration being excited by the greatness and beauty of any object, as well as by its novelty and unexpectedness. Jesus expressed his admiration of the centurion's faith in the praises which he bestowed on it, with a view to make it the more conspicuous; for he declared publicly, that he had not met with any one among the Jews, who possessed such just and elevated conceptions of the power by which he acted, notwithstanding they enjoyed the benefit of a divine revelation, directing them to believe on him. *And said to them that followed,* (viz. as he was passing along the street of Capernaum, ver. 5.) *Verily I say unto you, I have not found so great faith, no not in Israel.* Some of the heathens, indeed, formed very grand ideas of the divine power; for instance, Cicero, who says, *Nihil est quod Deus efficere non possit, et quidem sine labore ullo: ut enim hominum membra nulla contentione mentis ipsa ac voluntate moveantur, sic numine Deorum omnia regi moveri mutarique posse.* De Nat. D. l. 3. But the excellency, and the peculiarity of the centurion's faith, consisted in his applying this sublime idea to Jesus, who by outward appearance was only a man. His faith seems to have taken its rise from the miraculous cure that was performed some time before this, on a nobleman's son in Capernaum; for as the centurion dwelt there, he might know that at the time of the cure Jesus was not in Capernaum, but in Cana, at the distance of a day's journey from the sick person when he performed it. From this exalted pitch of faith found in a heathen, Jesus took occasion to declare the merciful purpose which God entertained towards all the Gentiles, namely, that he would

would accept their faith as readily as the faith of the Jews, and set them down with the founders of the Jewish nation, Abraham, Isaac and Jacob, in heaven, while *the children of the kingdom*, i. e. such of the professed people of God, as came short of the faith of the patriarchs, should be shut out for ever. 11. *And I say unto you, that many shall come from the east and west,* * *and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* 12. *But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.* Having thus spoken, Jesus dismissed the centurion, with an assurance that his son was well; and at the same time insinuated, that he had conceived no higher idea of his power than was just. 13. *And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant (his son) was healed in the self-same hour* †, or *moment*, So the Greek

* Ver. 11. *And shall sit down with Abraham, &c.*] The words, ανακλιθησονται μετα Αβρααμ, &c. whereby our Lord expressed the further happiness of the Gentiles, signify properly *to sit down at table with Abraham, Isaac, and Jacob.* This is agreeable to the phraseology of Scripture, which represents the rewards of the righteous under the idea of a sumptuous entertainment, Luke xiv. 15. Matt. xxii. 1. Rev. xix. 9. And though the joys of heaven be all of a spiritual kind, this metaphor needs not be thought strange, since, as Le Clerc observes, we can neither speak ourselves, nor understand others speaking of our state in the life to come, unless phrases taken from the affairs of this life be made use of. Besides, the metaphor is not peculiar to the inspired writings. The Greeks represented divine pleasures under the notion of a *feast*. Thus their poets feigned that Ixion was permitted to *eat with the gods*, meaning that he enjoyed the highest human felicity. They tell the same thing of Tantalus. Nor is the idea peculiar to the poets; the philosophers have likewise adopted it. For Empedocles, speaking of the felicity of virtuous men after death, says, *They live cheerfully at tables with the other immortals, freed from the pains to which men are subjected.* And Epictetus has imitated Empedocles, when he tells him who has made proficiency in wisdom, τοτε γαρ εσει σου δειπνος αξιος ευρεθηναι, *Then shalt thou be found a worthy guest of the gods.*—Our Lord, by representing the Gentiles as lying down at the feasts of heaven, on the same couch with Abraham, Isaac, and Jacob, the founders of the Jewish nation, has disgraced the pride of the Israelites, who disdained to eat with Gentiles, though many of them, in point of morality, were far better than they. He very beautifully describes the grief, the fruitless repentance, and endless woe of wicked men, on their exclusion from heaven, by the behaviour of persons that are turned out of doors from a marriage feast, which they had come in full expectation to partake of. They *weep* and *gnash their teeth* through vexation and rage. And as the Jews made their great entertainments for the most part in the evening, with candle light, the *outer darkness*, or darkness without the house, into which the disgraced persons were thrust, fitly represents the sadness of the damned, under the sentence of eternal banishment from the blissful presence of God, a sadness which can neither be expressed in words, nor conceived in thought.

† The compilers of harmonies generally make this miracle the same with that related Luke vii 1. yet they seem to have been different.—For, 1. according to Matthew, it was the centurion's *son* (παις) who was sick,

Greek word here used often signifies. By the suddenness of the cure, the whole family became sensible that it was miraculous; and by the time when it happened, they were convinced that the miracle proceeded from Jesus. Wherefore the centurion, by this new

sick, whereas, according to Luke, it was his *slave* (δοῦλος). It is true, Luke once calls him παῖς, a circumstance which, among others, has led harmony-writers to confound the two miracles. Yet there is little in it, as we are directed to explain that word by the name δοῦλος, which he uses no less than three times. On the other hand, we re under no necessity to translate the word παῖς in Matthew by *servant*, but upon the supposition that the miracles are the same. 2. Matthew's centurion came in person, being to ask the favour of Jesus for his son; whereas Luke's centurion considering with himself that he was to petition Jesus in behalf of a slave, first prevailed with the elders of the town to present his petition; afterwards, on second thoughts, he deputed some intimate friends to hinder Jesus from coming. The maxim indeed of the civilians, that he who causes another to do a thing, may be said to do it himself, is thought by many a sufficient reconciliation of this difference. But it is not so; for though the law establishes that maxim, to render the execution of justice effectual, it cannot so well be allowed in history, the perfection of which lieth in the exactness of the narration. And therefore seeing Matthew has expressly affirmed that the *centurion came beseeching Jesus*, that Jesus said to him, *I will come*, &c. that the centurion answered, *I am not worthy*, &c. and that Jesus said unto the centurion, *Go thy way, and as thou hast believed, so be it done unto thee*; to interpret these things as said to the man's friends, would be extremely harsh, and contrary to all the rules of history. 3. There is not the smallest hint given in Matthew that the centurion of whom he speaks was a proselyte. On the contrary, there is an insinuation that he was not, in the declaration which our Lord was pleased to make on this occasion, viz. that *many should come from the east and west*, i. e. from all countries, *and sit down in the kingdom of God*, while the *children of the kingdom* who looked on themselves as having the only natural right to it, should be excluded for ever; whereas the centurion Luke speaks of, was a lover of the Jewish nation, and had built them a synagogue, perhaps in Italy, or some other heathen country, and so was in all probability a proselyte of the gate, as they were called, for which cause, the principal people in the town cheerfully undertook to solicit Jesus in his behalf.—On the other hand, there are three similar circumstances attending these miracles, which have made the bulk of readers confound them. 1. They were both performed in the town of Capernaum, after Jesus had preached sermons which in substance are pretty much the same. To this I reply, that these sermons were different; the one in Matthew having been preached on a mountain, whereas that in Luke was delivered on a plain, chap. vi. 17. See Prelim. Obs. iv. 2. 2. Both centurions dwelt in Capernaum. But this might easily happen, as in the space of twelve or fourteen months, different companies of Roman soldiers in Herod's pay, with their officers, may have been stationed there. Or there may have been two centurions in Capernaum at the same time, whose soldiers might be quartered in the town and the neighbouring villages. 3. Both centurions made the same speech to Jesus, the one in person, the other by his friends. Matt. viii. 8. *Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed.* But this circumstance may be accounted for in the following manner. As the faith of the first centurion, who was a heathen, took its rise from the extraordinary cure which Jesus had performed on the nobleman's son, the address

new instance, was confirmed in the high opinion which he entertained of our Lord's character, and the whole family was disposed to befriend him; a circumstance very favourable to Jesus, as he had now taken up his residence in Capernaum.

address of the second might take its rise from the success of the first, which could not fail to be well known both in the town and country. Much encouraged therefore by that instance of Christ's goodness, the second centurion might expect something in behalf of his slave, especially as he was himself not a heathen by religion, but a proselyte to Moses, and *a lover of the Jews*, and had *built them a synagogue*. Besides, he had engaged the elders of the city to present his petition. However, when the elders were gone, recollecting his brother centurion's speech that had been so favourably received, he bethought himself of sending some friends with the same speech, improved by this farther circumstance of humility, that he did not think himself worthy so much as to come into Christ's presence. Luke vii. 6. *Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof.* 7. *Wherefore, neither thought I myself worthy to come unto thee, but say in a word, and my servant shall be healed.* This being an eminent instance of faith and humility, Jesus would not let it pass without due approbation. He honoured it with the same high encomium which he had passed on the like faith and humility in the other centurion. Only as this was not a heathen by religion, he did not, as formerly, set the reward of his faith in opposition to the reward of the faith of the Jews. This opposition he stated afterwards when one asked him, *Are there few that be saved?* Luke xiii. 28. § 91. To conclude, that two centurions should have had, the one his *son*, and the other his *slave*, cured in Capernaum, with like circumstances, is no more improbable, than that the temple should have been twice purged, the multitude twice fed, and the fishes twice caught by miracle, and with the same circumstances.

§ XXIX. *Jesus cures a demoniac in the synagogue of Capernaum, and heals Peter's mother-in-law. He cures many diseases, and casts out many demons. Then makes a second tour through Galilee.* Matth. viii. 14,—17. Mark i. 21,—39. Luke iv. 33,—44.

On the Sabbath following, Jesus taught in the synagogue of Capernaum, where he had an opportunity of confirming his doctrine by a miracle upon one possessed with a devil, who happened to be in the congregation. Mark i. 21. *And they went into Capernaum, and straightway on the Sabbath-day he entered into the synagogue and taught.* (See on Luke iv. 15. § 23.) 22. *And they were astonished at his doctrine; for he taught them as one that had authority, and not as the Scribes.* (See on Matt. vii. 23. § 26.) 23. *And there was in their synagogue, a man with an unclean spirit,* (Luke, *which had a spirit of an unclean devil*) *and he cried out,* (Luke, *with a loud voice*). As soon as the devil saw Jesus, dreading his power, and expecting to be dispossessed, he cried out in great terror—24. *Saying, let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.* The Holy One of God was a title of Messiah, Psal. xvi. 10.

But

But Jesus did not allow the devils to give it him, for the reasons to be mentioned, § 86. 25. *And Jesus rebuked him, saying, Hold thy peace, and come out of him.* The effect of this possession had been an epilepsy, for the spirit in possession is called an unclean one, and is said to have convulsed the man when he came out of him. 26. *And when the unclean spirit had torn him,* (σπαραξας) *and cried with a loud voice,* (Luke, *when the devil had thrown him in the midst,* i. e. cast him down on the ground) *he came out of him,* (Luke, *and hurt him not*). It is remarkable, that in all the cures of this distemper which our Lord performed, matters were so ordered, that the person to be cured was seized with it at the time of the cure, and raised from the stupor of the fit to perfect health in an instant. The reason was, that thus the reality and greatness both of the distemper and the cure were fully proved, to the conviction of every spectator. Mark i. 27. *And they were all amazed, insomuch that they questioned* (Luke, *spake*) *among themselves, saying, What thing is this? what new doctrine is this?* (Luke, *what a word* is *this*, i. e. how powerful is this man's word or command) *for with authority* (Luke, *with authority and power*) *commandeth he even the unclean spirits, and they do obey him* (Luke, *they come out*). 28. *And immediately his fame spread abroad throughout all the region round about Galilee* (Luke, *the fame of him went out into every place of the the country round about.*)

From the synagogue, Jesus went home to * Peter's house, and cured his wife's mother who was ill of a fever. Luke iv. 38. *And he arose out of the synagogue.* Mark i. 29. *And forthwith when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John,* (Luke, *Simon's house*). * 30. *But Simon's wife's mother lay sick of a fever, and anon they tell him of her.* 31. *And he came and took her by the hand, and lift her up,* (Luke, *he stood over her, and* † *rebuked the fever*) *and immediately the fever left her.* Her cure

* *Peter's house.*] Peter was a native of Bethsaida, and when first admitted to the honour of Christ's acquaintance, seems to have had his residence there. But happening to marry a woman of Capernaum, as is generally supposed, he removed thither with his brother Andrew, and there prosecuted their common business of fishing, in company with James and John the sons of Zebedee, who lived with them in one house.

† Luke, ver 39. *Rebuked the fever.*] This is an expression of the same kind and signification with *rebuking the winds and the sea*, Matt. viii. 26. not that either the one or the other were considered by Christ as persons, but it intimates his authority over all disease, and over the elements, being analogous to the figurative expressions in scripture, which represent not only all inanimate creatures as God's servants, but diseases, famine, pestilence, &c. as executioners, waiting on him to inflict punishment upon rebellious sinners. Thus, Hab. iii. 5 *Before him went the pestilence, and burning coals went forth at his feet*, a figure which excellently represents the divine power, to which all things are subject. See Psal. civ. 3. cvi. 9.

cure was effected in an instant, and not slowly, like the cures produced in the course of nature, or by medicine. For though the length and violence of her distemper had brought her into a weak and languid state, her full strength returned all at once, insomuch, that rising up immediately, she prepared a supper for them, and served them while at meat (διηκονει αυτοις), shewing that she was restored to perfect health. Luke iv. 39. *And immediately she arose and ministered unto them.*

The news of this miracle being spread through the town, those who had sick relations or friends, resolved to apply to Jesus for a cure. Only because it was the Sabbath, they did not come immediately to him. They waited till the holy rest was ended, which, according to the Jewish form of the day, was at sun-setting, and then they brought the sick in great numbers to him, fully persuaded that he would heal them. Mark i. 32. *And at even, when the sun did set,* (Luke, *when the sun was setting*) *they brought unto him all that were diseased, and them that were possessed with devils.* 33. *And all the city was gathered together at the door.* The persons who attended the sick, or who brought them to be cured, together with the towns-people, whose curiosity and admiration was excited by the reports which were immediately spread abroad of the two miracles that day performed, made such a crowd at the door of Peter's house, that it looked as if all the city had been gathered together. However, what drew Christ's attention, was the diseased and the possessed. The sight of so many of the human kind in distress, moved him; he took pity on them, and cured them all. Luke iv. 40. *And he laid his hands on every one of them, and healed them.* 41. *And devils also came out of many, crying out and saying, Thou art Christ the son of God: And he rebuked them, suffered them not to speak, for they knew that he was Christ.* (See on Luke xi. 15. § 86. Matt. viii. 16. *And he cast out the spirits with* his *word, and healed all that were sick*—17. *That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare* our *sicknesses.* By assuming the human nature, with its infirmities and diseases, as well as by his sufferings, he made atonement for sin, and freed men from the punishment of it, both temporal and eternal. Of this he now gave the clearest proof in his miracles, healing with sovereign authority all diseases originally inflicted on men as the temporal punishment of sin. Hence, the curing of these diseases is called by Christ himself, the forgiving of sin, Matt. ix. 2. see § 33. Christ's miracles augmenting his fame exceedingly, the crowds that were drawn together in Capernaum began to be troublesome: Wherefore, Mark i. 35. (*And*) *in the morning rising up a great while before day, he went out and departed into a solitary place,* (Luke, *a desert place*) *and there prayed.* But the people of Capernaum, highly

highly elated with the presence of so great a prophet, would not wait till he returned. They went out to the place of his retirement under the guidance of his disciples, and begged that their town might enjoy the favour of his presence always. 36. *And Simon, and they that were with him, followed after him.* 37. *And when they had found him they said unto him, All men seek for thee.* Luke iv. 42. *And the people sought him, and came unto him, and stayed him that he should not depart from them.*—But this being altogether inconsistent with the duties of his mission, he refused it and left them. Luke iv. 43. *And he said unto them, I must preach the kingdom of God to other cities also:* (Mark i. 38. *And he said unto them, Let us go into the next towns, that I may preach there also*) *for therefore am I sent.* 44. *And he preached in the synagogues of Galilee:* (Mark i. 39. *throughout all Galilee, and cast out devils.*)

§ XXX. *The first miraculous draught of fishes. Jesus makes a third tour through Galilee, and cures another leper.* See § 27. Mark i. 40,—45. Luke v. 1,—16.

After Jesus returned home, his four disciples betook themselves as usual to their ordinary occupations; for in the following passage of the history, we find them washing their nets after having fished with them in the lake. But though they thus minded their worldly affairs, they did not neglect attending on the public instructions which their master gave from time to time in their own city.

It seems, the sermons which Jesus preached in the last tour had made a great impression on the people; for they either accompanied him to Capernaum, or went thither soon after his return, in expectation of hearing him. This disposition he would not discourage; and therefore he went out to the lake, and taught them standing upon the shore. But the crowd growing continually greater, they pressed upon him to such a degree that he could not continue his discourse. He therefore went into Simon's boat and preached the word to them as they stood round upon the shore. Luke v. 1. *And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennezareth,* 2. *And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing* their *nets.* 3. And he *entered into one of them, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.* The subject of his discourse at this time is not mentioned by the evangelist; he introduces the transaction only because it was followed by an extraordinary miracle, which he is going to relate. For Jesus having finished his sermon and dismissed the people, desired Simon, who was the owner of the boat, and his own disciple, to launch forth and let down his

his net for a draught, intending by the multitude of fishes which he would make him catch, to shew him the success of his future preaching, even in cases where little success was to be expected. 4. *Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.* 5. *And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing. Nevertheless, as thy word I will let down the net.*—And now the net was no sooner let down, than such a shoal of fishes ran into it, that it was in danger of breaking. 6. *And when they had this done, they inclosed a great multitude of fishes; and their net brake*, or rather * *almost brake.*—When they inclosed this great multitude of fishes, they were, it seems, not far from the shore; for they beckoned to their companions who belonged to the other boat, to come and assist them. 7. *And they beckoned to* their *partners which were in the other ship, that they should come and help them: And they came and filled both the ships, so that they began to sink*, or rather *almost sank.*—So great a draught of fishes had never been seen in the lake before. Wherefore, it could not miss being acknowledged plainly miraculous by all the fishermen present; especially as they had toiled in that very place to no purpose the whole preceding night, a season much more favourable than the day time for catching fish in such clear waters. Peter in particular was so struck with the thing, that he could not forbear expressing his astonishment in the most lively manner both by words and gestures. Luke v. 8. *When Simon Peter saw* it, *he fell down at Jesus' knees*, who was in the boat with them, *saying, Depart from me, for I am a sinful man, O Lord.* 9. *For he was astonished, and all that were with him, at the draught of the fishes which they had taken.* Peter's words on this occasion may be variously interpreted. For we may suppose, that, conscious of his iniquity, he was afraid to be in Christ's company, lest some infirmity or offence might have exposed him to more than ordinary chastisements, compare Judges vi. 22. xiii. 22.; or it being an opinion of the Jews, that the visits of prophets were attended with chastisements from heaven, 1 Kings xvii. 18. he might be struck with a panic, when he observed this proof of Christ's power. Or he may have said to his master, *Depart*, because he was not able to shew him the respect he deserved, and was not worthy to be in his company. In this latter sense, Peter's word's were

* Ver. 6. *Almost brake.*] So διερρηγνυτο must signify here, because if the net had been *broken*, they could not have caught the fishes. Besides, this translation is justified by ωστε βυθιζεσθαι αυτα in the following verse, which without dispute must be rendered *so that they (almost) sank*: thus likewise Matth. ix. 18. My daughter αρτι ετελευτησεν, *is now (almost) dead*, as is evident from Mark v. 23. Luke viii. 49. So also Luke xxi. 26. *Men (almost) killed through fear.* See the Commentary on these passages.

full of reverence and humility, being not unlike the centurion's speech so highly applauded by Jesus himself, "I am not worthy that thou shouldest come under my roof."—Though Peter was the only person who spake on this occasion, the rest were not unaffected. It seems they all thought this a more notable miracle than the cures which he had performed on the sick. 10. *And so was also James and John the sons of Zebedee which were partners with Simon.—And Jesus said unto Simon, Fear not, from henceforth thou* * *shalt catch men.* The fishes were brought together on this occasion by the power of Christ, to shew Peter and his companions, that from thenceforth they were to be employed in a more noble business; they were to *catch men*, that is, by the power of their doctrine were to draw them out of the gulf of ignorance, wickedness, and misery, in which they were immersed. —Doubtless, before this, the disciples entertained an high idea of their master, as they believed him to be Messiah. But the miracle of the fishes was such a striking demonstration of his power, that they became absolutely devoted to his will; and in the greatness of their admiration, followed him, neglecting their booty. This seems to be the evangelist's meaning in the eleventh verse, where he tells us, that, 11. *(And) when they had brought their ships to land, they forsook all, and followed him* †.

After the miraculous draught of fishes, by which Jesus reconciled his disciples to their work, he went with them through Galilee, preaching the gospel of the kingdom as usual, and working miracles. This I think appears from Luke; for that evangelist, after mentioning the willingness with which the disciples followed Jesus, relates how that in a certain city he met a man full

* Ver. 10. *Shalt catch men.*] In the Greek, the expression is very emphatical: ανθρωπους εση ζωγρων, *Thou shalt be employed in catching men alive*, in allusion to those fishes and beasts that are caught, not to be killed, but to be put into ponds and parks.

† This transaction being in all its parts entirely different from that related Matt. iv. 18. § 25. it is strange that any reader should have imagined them the same. There is not so much as the most distant resemblance between them, unless Christ's words to Simon and Andrew, Matth. iv. 19. *I will make you fishers of men*, be thought like his words to Simon, Luke v. 10. *Fear not, from henceforth thou shalt catch men*; or Matthew's reflection, iv. 22. *And immediately they left the ship and their father and followed him*, be thought like Luke's; *And when they had brought their ship to shore, they forsook all and followed him.* After the miraculous draught of fishes which Luke speaks of, there was no call given the men to follow Christ. Only being out of measure astonished, they did not mind the spoil they had gotten, but left it to the care of Zebedee, and went with their master first into the town, and immediately after through Galilee. This I take to be the meaning of the expression, *and they followed him*, not that from thenceforth they abandoned their occupations, and constantly accompanied him. They did not become Christ's constant attendants till afterwards, when he elected them among the twelve, whom he ordered to be with him always, Luke vi. 13. Mark iii. 14 § 37.

full of leprosy, whom he cured. Luke v. 12. *And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, fell on* his *face,* (Mark, *kneeling down to him*) *and besought him, saying, Lord, if thou wilt thou canst make me clean.* Lepers indeed were generally banished from towns, because their disease was almost always infectious. However, there were some exceptions, such as this man's leprosy, which, because it was of a less pestilent kind, the priests had permitted him the society of men. Mark says, he kneeled down to Jesus, beseeching him; Luke says, he fell on his face. In the eastern countries, prostration was the form of salutation claimed by great men. The leper, therefore, having in his salutation testified the highest reverence for Jesus, arose and put himself into the posture of a suppliant, as Mark observes.—Jesus, commiserating his afflicted condition, readily granted his request. Mark i. 41. *And Jesus moved with compassion put forth* his *hand and touched him, and saith unto him, I will, be thou clean.* 42. *And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.*—When the miracle was performed, Jesus commanded the man not to speak of it till he obtained an authentic declaration of his cure from the priest, which would be a testimony to the people that he was really cured, and would procure him more ready admission into the society of men. 43. *And he straitly charged him, and forthwith sent him away, and saith unto him,* 44. *See thou say nothing to any man, but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.*—But the man, instead of concealing the cure, was so overjoyed with the suddenness and greatness of the blessing, that he could not forbear publishing it every where; the effect of which was, that the people flocked after Jesus in such crowds with their sick, that for a while he could not conveniently appear openly in Capernaum, but was obliged to retire into a neighbouring wilderness to refresh his body with rest, and his spirit with meditation and prayer. 45. *And he went out and began to publish it much, and to blaze abroad the matter,* (Luke, *and great multitudes came together to hear him, and to be healed by him of their infirmities*) *in so much, that Jesus could no more openly enter into the city, but was without in desert places,* (Luke, *and prayed*) *and they came to him from every quarter,* they came to him even in the wilderness.

Because this leper addressed Jesus with the words, which the leper made use of who was cured after the sermon on the mount was preached, the persons and their cures have been judged the same; yet they were really different, as was proved, § 27.

§ XXXI. *Jesus with his disciples crosses the lake. They are caught in a storm, which Jesus by miracle turns into a calm.* Matth. viii. 18,—27. Mark iv. 35,—41. Luke viii. 22,—25.

THOUGH Jesus had retired into the wilderness after curing the leper, the people, excited by the fame of that miracle, came to him from every quarter. Wherefore, that he might effectually avoid the crowd, which was every moment increasing, he resolved to go to the other side of the lake, and commanded his disciples to accompany him. Matth. viii. 18. *Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.* Upon this, a scribe (see on Luke xi. 44. § 87.) who happened to be present, offered to follow him. But Jesus, knowing that he had nothing in view but the pleasures and profits of the supposed kingdom, would not accept of his service, telling him, that he was quite mistaken if he proposed to better his worldly circumstances by attending him. 19. *And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest.* 20. *And Jesus saith unto him, The foxes have holes, and the birds of the air* have *nests*, (κατασκηνωσεις, sheltering places) *but the son of man hath not where to lay* his *head.* The phrase, *son of man*, is found in that celebrated prophecy, Dan. vii. 13. which describes the universal dominion to which Messiah, in quality of the son of man, was to be raised. This name, therefore, when applied to our Lord, at the same time that it denotes his human nature, carries along with it an idea of the glorious kingdom over which in his human nature he was to preside. Nevertheless, on several occasions it is used in a sense which carries an idea of deep humiliation, being the name given to the ancient prophets, on account of the contempt in which they were held by their countrymen. The willingness of this scribe to follow Jesus, though from a wrong motive, reproved the backwardness of a particular disciple, who being commanded to attend, excused himself upon pretence that he was obliged to wait on his aged father. 21. *And another of his disciples said unto him, Lord, suffer me first to go and bury my father.* 22. *But Jesus said unto him, Follow me, and let the dead bury their dead.* Let such as are dead in sin, who have neither hope nor desire of immortality, and who are not devoted to my service as you profess to be, perform that office to your father when he dies; for if you have a mind to be my disciple, you must not neglect my work by waiting for his death, which may not happen so soon as you are imagining *.

All

* It is generally supposed that Luke has given this branch of the history, chap. ix. 57. but it appears to be a very different passage. For here Jesus

All things being now ready, the disciples took their Master aboard in the evening, and loosed from shore, attended by a number of other little boats which were full of people. Luke viii. 22. *Now it came to pass on a certain day*, (Mark, *the same day when the even was come*) *that he went into a ship with his disciples. And he said unto them, Let us go over unto the other side of the lake. And they launched forth.* Mark iv. 36. *And there were also with him other little ships.* As they sailed, Jesus fell asleep in the stern, * fatigued with the work of the day. In the mean while, the weather suddenly changed, and a storm came on which threatened to sink them to the bottom. The tempest increased the horrors of the night; the sky loured, the wind roared, the sea and the clouds were driven with the fury of the storm. Now they were tossed up on the tops of the billows, then hurled down to the bottom of the deep, buried among the waves. The disciples exerted their utmost skill in managing their vessel, but to no purpose; the waves breaking in filled her, so that she began to sink. *Their souls melted because of trouble:* they gave themselves up for lost, and were on the very brink of perishing, when they ran to Jesus, shrieking out, *Master, master, we perish.* Their cries awoke him. He arose and rebuked the wind and the sea: the wind instantly became silent; the sea, which had well nigh swallowed them up, trembled at his rebuke; the huge waves sunk down on every side in a moment: *And there was a great calm;* the sea was perfectly still around them, not a breath of wind moved, nor the least sound was heard, except from the oars and sails of the boats which composed this little fleet. Luke viii. 23. *But as they sailed he fell asleep.* Mark iv. 37. *And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.* (Matthew, *the ship was covered with the waves.* Luke, *they were filled with water, and they were in jeopardy.*) 38. *And he was in the hinder part of the ship, asleep on a pillow.* Luke viii. 24. *And they came to him, and awoke him,*

us was beside the sea of Galilee; there he was passing through Samaria. Here a scribe being present when [illegible] ordered the disciples to carry him to the other side, offers to accompany him; there one comes running to him, as he travelled on the road, and of his own accord said that he would follow him. It is true, the answer given to both was the same; but it might easily be so, on supposition that the men had the same sentiments and dispositions. Sir Isaac Newton, however, supposing with most harmony writers, that the two evangelists are speaking of the same transaction, thinks that Jesus was now crossing the lake in his way to the feast of tabernacles, mentioned John vii. 2. But the circumstances both of time and place, distinctly marked by the two historians, overturn his hypothesis entirely.

* Fatigued.] Some are of opinion that on this occasion Jesus fell asleep designedly, to give as it were an opportunity to the tempest to arise. However, as he went off in the evening, his falling asleep may have happened in the nighttime, and in common course, especially as he was fatigued.

him, saying, Master, master, we perish. The disciples having seen their Master perform many miracles, had abundant reason to rely on his power and goodness, even in a greater danger than this. For though their vessel had sunk, he who gave sight to the blind, could have saved them all by making them walk firmly on the water, as he enabled one of them to do afterwards. Their timidity, therefore, was altogether culpable, and the reproof he gave them just. Matt. viii. 26. *And he saith unto them, Why are ye fearful, O ye of little faith?* You undertook this voyage at my command, and are you afraid that you perish in it?—Having thus said, he arose and spake to the wind and to the sea as his servants, ordering them to be still. *Then he arose and rebuked the winds and the sea,* (Mark, *and said unto the sea, Peace, be still; and the wind ceased*) *and there was a great calm.* After all was quiet, he renewed his rebuke to the disciples for their want of faith, Mark iv. 40. *And he said unto them, Why are ye so fearful? How is it that ye have no faith?* Luke, *Where is your faith?*) After having seen me perform so many miracles, it is extremely culpable in you to be thus overcome with fear. Did you doubt of my power to protect you? The repetition of the rebuke was very proper, because the disciples, now that the storm was over, had leisure to attend to it, and because it contributed to make them more sensible of the evil of their fear. When the men, by the continuance of the calm, found what a great miracle was wrought, they were inexpressibly amazed, and their amazement was mixed with fear, because he had rebuked them so sharply. Luke viii. 25. *And they being afraid wondered, saying one to another,* (Mark, *And they feared exceedingly, and said one to another*) *What manner of man is this? for he commandeth even the wind and water, and they obey him.* This reflection, as well as their fear in time of the danger, may seem unaccountable, considering how many, and what miracles the disciples had been witnesses to. But both may be explained in some measure by the following remark:—that hitherto his miracles were generally upon diseased persons, and that he had given as yet no proofs of his dominion over the elements, the wind and the water, which it seems were thought less subject to human power than distempers. Or if this does not account for the reflection which the disciples made on seeing the present instance of Christ's power, it may be attributed to the fear and confusion they were in, occasioned by the greatness of the jeopardy from which they were but just delivered. Or it may have been the reflection, not of the disciples, but of the men in the other little boats, who being along with them, were partakers both of the danger and of the deliverance *.

* Matthew, Mark, and Luke, establish a connection between this storm and the

the cure of the demoniacs of Gadara, affirming that Jesus expelled the demons immediately on his landing after that storm. But these events thus connected between themselves, the three evangelists seem to have connected differently, with the precedent and subsequent passages in the history. For Matthew having related the storm and the cure of the demoniacs, connects therewith the cure of the paralytic, and of the woman that had the flux of blood, the resurrection of Jairus' daughter, &c. then brings in the parable of the sower. Whereas Mark, having related the cure of the paralytic, and some other facts, brings in the parable of the sower, &c. and after these parables, the storm, the cure of the demoniacs, and of the woman that had the flux of blood, and the resurrection of Jairus' daughter. The order observed by Luke in this part of his history, is the same with that of Mark. It is evident therefore that one or other of the historians has neglected the order of time here, unless the storm and cures which Mark and Luke speak of, were different from the storm and cures mentioned by Matthew. Those who have weighed the examples produced in the illustration of the fourth Prelim. Observ. might perhaps be inclined to think them really different, were it not that the cure of the woman afflicted with the flux of blood, and the resurrection of the ruler of the synagogue's daughter, wherewith they stand connected in Matthew, must likewise on this supposition be reckoned different from the cure of the woman afflicted with the flux of blood, and the resurrection of the ruler of the synagogue's daughter, with which they are connected in Mark and Luke. Wherefore, as a transposition seems necessary here, on the closest examination of the series of the history, I believe it will appear that Mark, from chap. iv. 35. to the beginning of chap. vi. and Luke from chap. viii. 22. to the end, that is to say, the history which these evangelists have given of the storm, of the demoniacs, of the woman that had the flux of blood, and of Jairus' daughter, must be transposed so as to make them agree with Matthew for the following reason; that the three histories will by that and the other transposition mentioned in the preface, agree with one another throughout; whereas, if we shall transpose Matthew here to make him agree with Mark and Luke it will occasion many other transpositions, which by all means ought to be avoided. Besides, we find here a proper place in Mark's history for inserting the passage to be transposed. For in the end of his first chapter we are told, that the cure of the leper, performed by Jesus in his last tour through Galilee, augmented his fame to such a degree, and occasioned such crowds of people to gather round him, that he found it inconvenient to go publicly into the town; I suppose he means the town of Capernaum where Jesus usually resided, and where it seems the news of the miracle had reached. Farther, we are told that though Jesus retired into the wilderness to shun the crowds, they came to him from every quarter. In the beginning of the second chapter, the same evangelist observes, that after some days Jesus entered again into Capernaum, and cured the paralytic that was let down through the tiling. These circumstances joined, render it probable that Jesus now retired somewhere from the multitude which flocked to him in the desert. Accordingly Matthew informs us, that about this time Jesus passed to the other side of the lake, and cured the demoniacs of Gergasa. These transactions therefore may very fitly be placed between the cleansing of the leper in one of the towns of Galilee, and the cure of the paralytic in Capernaum, so as to fill up the vacancy in Mark's history above-mentioned; and that notwithstanding both he and Luke have given an account of the storm, and of the miracles which followed it, in another place of their gospels.

But it may be objected, that according to this scheme the connection between the parable of the sower and the storm is dissolved, notwithstanding Mark seems to assert it pretty strongly, chap iv. 35, 36. *και λεγει αυτοις εν εκεινη τη ημερα*, &c. I say seems to assert it, because on a more narrow examination of the passage, I am confident it will appear that he does not assert any connection here at all, but rather the contrary. They who are acquainted with the sacred writings must know, that the Jews used the word *days*, to signify *time* in general. Thus, Judges xix. 1. the phrase, *in those days*, has plainly that meaning. Wherefore (*εν εκεινη τη ημερα*) *in that day*, the transition under consideration by an analogy

logy of the singular number for the plural, found John xviii. 20. where συναγωγη is used for συναγωγαις, found likewise in Thucydides, and other good writers, may stand for εν εκειναις ταις ημεραις, *in those days;* and consequently Mark will agree here exactly with Luke, who in relating the self-same facts, dissolves the connection which Mark is supposed to have established between them, chap. viii. 22. *Now it came to pass on a certain day* (μια των ημερων) *that he went into a ship with his disciples.* Or without having recourse to the Hebrew idiom, or to the enallagy of number mentioned, the phrase may be explained by the sense of the word ημερα in the best Greek writers. I suppose the authority of Sophocles and Aristotle will not be doubted by judges of the purity of the Greek tongue. But the former of these uses the expression, παλαια ημερα, to denote *ancient time, prisca ætas*, and the latter, Rhet. lib. 2. c. 12. giving the reason why young people think the past time short, and live by hope more than experience, says, τη γαρ πρωτη ημερα μνησθηναι μεν ουδεν οιονται, *they are supposed to remember nothing in their earliest age.* To these I may add an example from a sacred writer, Luke xix. 42. *If thou hadst known, even thou,* (καιγε εν τε ημερα σου ταυτη) *at least in this thy day, the things* which belong *to thy peace; but now they are hid from thine eyes.* Wherefore, παλαια ημερα, πρωτη ημερα, and τη ημερα ταυτη, being phrases of the same kind with εκεινη τη ημερα, the word in this latter may have the signification which it bears in the other examples. Consequently, εν εκεινη τη ημερα in Mark, being the same with εν εκεινω τω καιρω, a transition used, Matth xii. 1. (compare chap. xiii. 1.) will be equivalent to Luke's μια των ημερων. But what puts this matter beyond all doubt is, that we have the very phrase itself used in this general sense, both in the Hebrew and the Greek. In the Hebrew, Exod. xix. 1. *In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.* 2. *For they were departed from Rephidim, and were come to the desert of Sinai.* Here the phrase, *the same day* has a general signification, the computation being made not by reckoning from the precise day in which the Israelites left Egypt. By God's special command, the month Abib, on the fifteenth day of which they came out, was to *be the beginning of months to them,* Exod. xii. 2. that is, the first month of the year in computation. When, therefore, it is said *in the third month when the children of Israel were come out of Egypt,* the meaning is, in the third month of the year, and of consequence, *the same day* must signify about that time; perhaps the beginning of the third month is meant. The form of expression, however, is such as will comprehend any part of the third month whatever.— The Greek example we have 1 Sam. iii. 1, 2. *And the word of the Lord was precious in those days,* (εν ταις ημεραις εκειναις) *there was no open vision. And it came to pass at that time* (LXX. και εγενετο εν τη ημερα εκεινη) *when Eli was laid down in his place,* &c. See also Nehemiah xiii. 1. compared with chap. xii. 47. According to this general sense of the phrase, the evangelist's meaning is, that in one of those days after our Lord had taught the people, he desired his disciples to go with him to the other side of the lake, and that they carried him away just as he sat in the vessel. It seems he had been preaching from the vessel to the multitude on the shore, as his custom was on other occasions. See Mark iii. 9. Luke v. 3.

It is needless to object that this voyage was made several months before the parable of the sower was delivered. For when Mark says it happened about that time, he does not use the phrase εν εκεινη τη ημερα with so much latitude as Matthew does, who thereby connects the Baptist's first public appearance with Christ's birth, which happened full thirty years before, chap. iii. 1. Nor does he use the word ημερα with greater latitude than the prophet Jeremiah, when he tells us, chap. xxxi. 32. that God made the Sinaitic covenant with the Israelites *in the day* (ημερα) that he took them by the hand to bring them out of Egypt. For the law was given fifty days after their departure from the house of

of bondage. To conclude, the Latins likewise affixed the signification of time in general to the word *dey* (dies) even in the singular number, as is evident from the following example, *Quo potest quisque in ea contrat a te diem.* Upon the whole, the proofs produced being so full, and the connection which Matthew has established betwixt our Lord's parabolical sermon and his journey to Nazareth so strong, chap. xiii. 53. we may with assurance believe that here he has preserved the true order of time in his narration, and need not scruple to acknowledge that Mark and Luke, who differ from him in this instance, have related two or three particulars out of their proper place, since by the manner in which they introduce these particulars, they insinuate that they have told them without regard to time. Wherefore, notwithstanding this anachronism, the veracity of the evangelists as historians remains inviolable, because they have acknowledged it, and the scheme of harmony now offered is unshaken, and that in the chief instance, where there is any difficulty or suspicion of failure. At the same time, though so good an account of the matter could not have been given, yet as it is the only instance subject to doubt, this circumstance might have weighed with candid judges, to make them hope that the difficulty, some time or other, would meet with a proper solution.

§ XXXII. *Jesus cures the demoniacs of Gadara.* Matt. viii. 28,—34. ix. 1. Mark v. 1,—21. Luke viii. 26,—40.

The storm being hushed they came to land, Matthew says * in the country of Gergasa. Mark and Luke, in the country of Gadara. But the evangelists do not differ here, if, as is probable, the one gives us the general name of the country, the other the denomination of a particular spot only. Luke viii. 26. *And they arrived* † *at* (Mark, *they came over to the other side of the sea into*)

* In the country of Gergasa] Lightfoot seems to think this was the country of the Girgashites, mentioned Josh. iii. 10. among the seven nations in Canaan that were devoted to destruction, and reconciles the evangelists by supposing that Gergasa comprehended the country of Gadara. But to call Gergasa the country of the Girgashites is improper, because there were none of the ancient inhabitants of Canaan subsisting nationally in our Lord's time. Besides, the Girgashites, being one of the seven Canaanitish nations, must have dwelt on the western side of Jordan, whereas Gadara was eastward from that river.

† Luke, ver. 26. *At the country of the Gadarenes*] Josephus, Bell. v. 3. says Gadara was the metropolis of Perea. The same author, *Hist. Vitæ sua*, observes that it was sixty furlongs from Tiberias. Gadara therefore is rightly placed opposite to Tiberias at the south end of the sea. Farther, Joseph. Bell. iii. 2. speaking of the country of Gadara, says it bounded Galilee to the east. So says the evangelist Luke also, viii. 26. *And they arrived at the country of Gadara, which is over against Galilee,* ἀντιπέρα τῆς Γαλιλαίας. Gadara therefore must have been situated on the east side of the lake, about eight miles from Tiberias, in such a manner, that part of its territory was contiguous to the lower Galilee, but separated from it by the Jordan, and part of it was opposite thereto, with the lake between. The city was one of those called *Decapolis*, Pliny v. 18. and, according to Josephus was situated in Celosyria, in the possessions of the tribe of Manasseh. When Pompey subdued Judea he rebuilt Gadara, and joined it to the province of Syria, Antiq. xiv. 8. Augustus afterwards gave it to Herod, Antiq. xv. 11. But upon Herod's death he annexed it again to Syria, Ant. xvii. 13. By this means, the town came to be inhabited partly by Syrians. Hence it is reckoned among the Grecian towns, *ibid.* Gadara being thus inhabited by a mixture of people, it is no wonder that there were swine in its territory. For though the Jews did not eat the flesh of this animal, they might breed them for their heathen neighbours.

into) *the country of the Gadarenes*, (see Matthew, ver. 28.) *which is over against Galilee*. When Jesus and his disciples, with the people who had come in the other little ships, Mark iv. 36. and who had partaken in the miraculous deliverance from the storm, were landed, two madmen possessed with devils came towards them, from certain tombs that happened to be in that part of the country. Mark and Luke speak only of one demoniac. Luke 27. *And when he went forth to land, there met him out of the city* (Mark 2. *immediately there met him* * *out of the tombs*) *a certain man which had devils long time, and ware no clothes*, † *neither abode in any house, but in the tombs*. (Mark, *a man with an unclean spirit, who had his dwelling among the tombs*.) But Matthew says expressly, there were two of them. 28. ‡ *And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils coming out of the tombs*. The demoniac of whom Mark and Luke speak, was a great deal more furious than the other, for he had been often bound with chains and fetters, but had as often broken them with great fury; so that no man attempted farther to restrain him. Being therefore at liberty, he shunned the society of men, wandering day and night in desert places, among the sepulchres or caves in which the dead, according to the custom of the country, were buried, making miserable outcries, roaring, and cutting himself with stones. Wherefore the madness of this person being more remarkable, and of longer continuance than that of his companion,

bours. Or the herd might be the property of the latter.—There was another Gadara in Palestina Prima, not far from Azotus. But that city is evidently out of the question.

* Mark, ver. 2. *Out of the tombs*.] Luke's account, as it stands in the translation, seems to clash with Mark's in this particular. For he says, 27. *There met him out of the city a certain man*, &c. But there is no real inconsistency between the evangelists; for Luke's words are, ανηρ τις πολεως, which properly signify *a man of the city*, one who had formerly been an inhabitant, though now he dwelt among the tombs. See the phrase, John i. 45. Accordingly, Luke himself tells us that he did not abide *in any house, but in the tombs*, ver. 27.

† Luke, ver. 27. *Neither abode in any house, but in the tombs*.] The sepulchres of the Jews were generally caves digged out of rocks, or in the sides of mountains. So Josephus informs us; who adds, that the robbers who infested the country commonly lurked in such places. Thither the melancholy disposition of the madmen mentioned by the evangelists naturally led them. And as they often sheltered their naked bodies in them during the night season, or in bad weather, they might properly enough be said to have had no other habitation.

‡ Matt. viii. 28. *And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils*, &c.] In several instances, the sacred historians mention but one person, though more were concerned in the matter related. See § 106. Augustin thinks one of the demoniacs was more remarkable than the other, perhaps for his birth, or parts, or interest in the country; and that his cure made more noise, and for that reason was mentioned by Mark and Luke, while they omitted the cure of the other. *De consensu Evang. lib.* 2. *No.* 56.

panion, his cure made a greater noise, which is the reason that Mark and Luke speak of him only, omitting the other for the sake of brevity. Mark v. 4. *And no man could bind him, no not with chains, because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him.* 5. *And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.* Of all these circumstances the disciples may have been informed, either by the man himself after his recovery, or by the keepers of the swine, or by the inhabitants of Gadara who came out to see the effects of the miracle; for that they were well known is evident from Luke's mentioning them likewise, see ver. 29. Jesus, observing the disciples terrified at the approach of these furious madmen, dispelled their fears immediately. For while the men were yet at a distance, he commanded the devils to come out of them. His command had the desired effect. For the men, though furious, shewed signs of submission, they fell down before him; and the demons who possessed them expressed great dread of being driven out. Mark v. 6. *But when he saw Jesus afar off, he ran and worshipped him,* (Luke, *fell down before him*). 7. *And cried with a loud voice and said, What have I to do with thee,* (or, as it might be translated, *What hast thou to do with me*) *Jesus, thou son of the most high God? I adjure thee by God* (Luke, *I beseech thee*) *that thou torment me not.* (Matth. *Art thou come hither to torment us before the time?*) 8. *For he said unto him, Come out of the man, thou unclean spirit.* He commanded the devil to be gone while the madman was at a distance, in order to remove the perturbation which his approach had occasioned in his disciples. The title of *the Most High* is given to God by the inspired writers of the Old Testament, to distinguish him from all others who are called gods. Hence it was fitly ascribed to him on this occasion by the demons, who expressed great dread of being tormented before the time, that is, of being sent to hell before the day of judgment, against which evil spirits are reserved (Jude, ver. 6.) that they may be publicly doomed to condign punishment, in presence of the whole creation. Our Lord thinking it proper that the misery of those men should be known before he delivered them, asked one of the devils his name. Mark v. 9. *And he asked him, saying, What is thy name? And he answered, saying, My name is legion, for we are many.* (Luke, *because many devils were entered into him.*) Luke viii. 31. *And they besought him that he would not command them to go out* into the deep,*

* Luke, ver. 31. *Into the deep.*] Εις αβυσσον. The word αβυσσος in this place signifies the place where wicked spirits are punished; as it does likewise Rev.

the place where wicked spirits are punished. (Mark, *send them away out of the country.*) 32. *And there was there* (Matth. *a good way off from them*) *a herd of many swine feeding on the mountain*, (Mark, *nigh unto the mountains*) *and they besought him that he would suffer them to enter into them.* By this the devils proposed to prevent any good effect which the miracle might have had on the Gadarenes, and to render Christ odious to that wicked people. Their design could not be hid from Jesus. Nevertheless he granted their request, making it subservient to his own gracious purposes. He permitted the devils to enter into the swine, not only because he knew it would render the miracle more public, but because it would prove the reality of the possession, and make men understand both how great the power of evil spirits is, and how terrible the effects of their malice would be, if they were not restrained. For no sooner was the permission granted, than the keepers who were with the swine, and the disciples who were at a distance, beheld, to their great astonishment, the whole herd running furiously down the mountain, and leaping from the tops of the rocks into the sea, where they were drowned to the number of two thousand; while the possessed furious madmen became all of a sudden meek and composed, having recovered the entire use of their reason, the first exercise of which doubtless would lead them to an high admiration of his goodness who had delivered them from the oppression of

Rev. xx. 3. where it is translated *the bottomless pit.* Properly it denotes a place without a bottom, or so deep that it cannot be fathomed. The Greeks described their Tartarus in this manner; and the Jews when they wrote Greek, did not scruple to adopt their expressions, because they were universally understood. Besides, the Hebrew language did not furnish proper words for these ideas, which was the reason that the first Christians also, when they had occasion to speak of the state of evil spirits, made use of terms purely Greek, such as ἄβυσσος, ταρταρωσας, &c. See 2 Pet. ii. 4. Mark says the devils begged that Jesus would not send them out of the country. To explain this circumstance, some pretend that particular genii preside over particular regions, founding their opinion on Dan. x. 13, 20. And because the prophet speaks there of angels contending with one another, and of Michael's assisting one of the parties, ver. 13. they think the war was waged between good and bad genii. For as kingdoms and provinces are supposed to be committed to the care of benign tutelar powers, so the evil genii have their provinces assigned to them by their chiefs, in which they are to do all the mischief they can to mankind. Pursuant to this hypothesis, its abettors fancy that the band of evil spirits which tormented these miserable men, were stationed in this part of the country to oppose Christ, and so begged that they might not be expelled, thinking they could do more mischief here than elsewhere. But whatever be in this, certain it is, that by making such a request, the devils acknowledged that it was not in the power even of a legion of them, to do any mischief to so contemptible a creature as a swine, without Christ's permission, far less could they destroy the man in whom they lodged. The whole of this history teaches us to rely on the providence of God, and not to live in fear of evil spirits. They are under the strictest restraint, and cannot hurt us without the divine permission.

of the devil. Jesus might permit the devils thus to fall on the herd, as a punishment also to the Gadarenes for keeping swine, which were a snare to the Jews, and to make trial of their disposition, whether they would be more affected with the loss of their cattle, than with the recovery of the men, and the doctrine of the kingdom. Whatever were the reasons, it is certain that though he might rightfully have used all mens properties as he pleased, yet this, and the withering of the barren fig-tree, are the only instances wherein man suffered the least damage by any thing our Lord ever did. However, neither the owners of the herd nor of the fig-tree could justly complain of their loss, since the good of mankind, not in that period and corner only, but in every succeeding age through all countries, has been so highly promoted at such a trifling expence to them. Mark v. 13. *And forthwith Jesus gave them leave; and the unclean spirits went out* (Luke, *of the man*) *and entered into the swine. And the herd ran violently down a steep place into the sea,* (*they were about two thousand*) *and were choaked in the sea.* The miracle issuing thus in the destruction of the swine, was immediately reported in the town and country by the affrighted keepers, who, as they fled, had fallen in, it seems, with Jesus and his company, and learned from them the cause of what had happened. Matth. viii. 33. *And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils,* (Luke, *went and told it in the city, and in the country*). The destruction therefore of the swine being thus noised abroad, had the effect which the devils proposed. It threw the Gadarenes into the utmost consternation. For when they came and saw the men that had been possessed, sitting gravely in their right wits, and decently clothed, * the disciples having charitably supplied them with such upper garments as they could spare, they perceived how great Christ's power was, and were exceedingly afraid, having trespassed in the matter of the swine, which was an unclean food. Or if the herd belonged to the Syrian inhabitants of the town, they might know the law; and consequently taking the destruction of their cattle as a rebuke, they could not but dread farther punishment from this prophet of the Jews, who was come to vindicate the neglected institutions of Moses. Wherefore this instance of his power terrifying them, they with one accord foolishly besought him in the most earnest manner to depart

* The disciples having charitably supplied them with such upper garments, &c.] If it is thought that the disciples had nothing of this kind to spare, we may suppose that some of the people who came in the little boats, mentioned Mark iv. 36. intending to travel farther into the country, had brought spare clothes with them, according to the custom of travellers; and that they now bestowed them to cover the nakedness of these madmen.

depart out of their country. It seems they were altogether ignorant of his goodness, notwithstanding he had given them a striking proof of it in the recovery of the demoniacs. Matt. viii. 34. *And behold the whole city came out to meet Jesus.* This expression implies, that he proposed going forward to the town. Probably he designed to have spent some days with them in preaching and working miracles. Luke viii. 35. *Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed,* (Mark, *him that was possessed with the devils, and had the legion*) *sitting at the feet of Jesus,* in the posture of a scholar, attentive to every word he uttered, *clothed, and in his right mind, and they were afraid.* 36. *They also which saw it,*—the evangelist probably means the persons who had come in the little boats, or others who had joined our Lord's company after he landed, *told them by what means he that was possessed of the devils was healed.* (Mark, *and also concerning the swine.*) 37. *Then the whole multitude of the country of Gadarenes round about, besought him to depart from them; for they were taken with great fear.* As Jesus was entirely free from ostentation, he never forced his company on people, nor wrought miracles of healing without being asked, lest it should have been imagined that he had chosen objects within his power. The madmen, indeed, whose cure is here related, and such like, were excepted, for a reason too obvious to be mentioned. In all his actions our Lord preserved a becoming dignity, tempered with great modesty, and by that means has left as little room for objection as possible. The request of the Gadarenes therefore being a sufficient reason for his withdrawing from such a stupid people, he entered into his vessel, and returned to the country whence he had come, leaving to them a valuable pledge of his love, and to us a noble pattern, not only of bearing rebukes and discouragements in the prosecution of good designs, but of perseverance in well-doing, even when our kindnesses are contemned, or, it may be, requited with injuries. For, notwithstanding the men from whom the devils had been expelled, intreated him to take them along with him, fearing perhaps that their tormentors might return after he was gone, he ordered them to stay behind as a standing monument both of his power and goodness, very proper to induce the Gadarenes to believe, when they found the miracle real, and that Jesus could restrain the devils as well when absent as present. And this was the reason that in the instance before us Jesus acted contrary to his usual practice, ordering the men to go and publish the miracle among all their relations and acquaintance. Besides, there were many heathens in Gadara and the neighbourhood, upon whom the publication of his miracles would not have the ill effect it was apt to have on the Jews. Or he might

might give this order, because he did not intend to return soon into that corner of the country. Luke, *And he went up into the ship, and returned back again.* He went up with an intention to return; for, according to Luke's own account, the persons who were cured begged leave to accompany him, not certainly after he was returned back, but before he set sail. 38. *Now* (Mark, *And when he was come into the ship*) *the man out of whom the devils were departed, besought him that he might be with him.* Mark v. 19. *Howbeit, Jesus suffered him not; but saith to him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee:* Do honour to God, by going home to thy friends, and relating unto them the great miracle which God has wrought upon thee. By this Jesus willed the man to express a full assurance of the cure and of its continuance, notwithstanding the author of it was at a distance. 20. *And he departed, and began to publish* (Luke, *throughout the whole city*) *in Decapolis, how great things Jesus had done for him;—and all men did marvel.* The inhabitants of Gadara and Decapolis to whom the miracle was told, the people who had come in the little boats, and even the disciples themselves, wondered at what was done. The stupidity and ingratitude of the Gadarenes having thus forced Jesus to leave their country, he sailed back to Capernaum from whence he came. Matth. ix. 1. *And he entered into a ship, and passed over.* At landing he met with a better reception than among the Gadarenes, for the multitude gathered round him to hear him preach, many having waited there in expectation of his return. To these, therefore, he preached the doctrines of salvation; for Mark represents him as tarrying with the people some time, before he went into Capernaum. Mark v. 21. *And when Jesus was passed over again by ship unto the other side, much people gathered unto him,* (Luke, *the people gladly received him, for they were all waiting for him*) *and he was nigh unto the sea.* By taking notice that *he was nigh unto the sea,* Mark means to say, that Jesus preached to the multitude on the shore immediately upon his landing.

§ XXXIII. *On his return to Capernaum, Jesus cures a paralytic, who was let down through the roof of the house.* Matth. ix. 1,—8. Mark ii. 1,—12. Luke v. 17,—26.

Before the history of the cure of the paralytic is examined, Antiq. Disc. i. Chap. 5. ought to be carefully read.

A WHILE after Jesus and his disciples landed, they went to Capernaum, called by Matthew his own city. Matth. ix. 1. *And* (Jesus) *came into his own city.* Mark ii. 1. *And again he entered into Capernaum after some days.* But their arrival was no sooner known, than such a multitude gathered, that the house could not contain them, nor even the court before the door. 2. *And it was noised that he was in the house;* the rumour immediately spread that he was come home; *and straightway many were gathered together:* Many of the people of the town came; the people of the country, who waited for his return, having gathered round him at his landing, and accompanied him into the town. Or we may suppose, that when he returned from Gadara, he did not land at Capernaum, but at the place where he took ship to go to Gadara, and where he had left the multitude, Matth. viii. 18. and that on his return having tarried a while with those who waited for him, and preached to them, he dismissed them, and went privately to Capernaum. Here the multitude of towns-people who gathered round Peter's house, the ordinary place of our Lord's residence, was exceeding great. Mark, *insomuch that there was no room to receive* them, *no not so much as about the door.* He preached, however, to as many as could hear him, and among the rest to many Pharisees and teachers of the law, who, on the report of his miracles, were come from all quarters to see his works and judge of his pretensions, *and he preached the word unto them.* Luke v. 17. *And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem. And the power of the Lord was present to heal them.* He not only preached such awakening sermons as might have converted them to righteousness, but he was ready to perform such astonishing miracles, as ought to have removed all their scruples with respect to his mission. Accordingly he embraced an opportunity which now offered, of shewing his power on a man afflicted with the palsy to such a degree, that he could neither walk, nor stand, nor sit, nor move any member of his body, nor utter so much as a word importing the least desire of relief, but seemed a carcass rather than a man. This miserable object was carried in his bed or couch by four persons, who, when they could not bring him in at the door, for the crowd that was gathered to see how Jesus would behave before such learned judges, they bare him up by another

another stair to the roof of the house, (see Mark xiii. 15.) which, like other roofs in that country, was flat, with a battlement round it, (Deut. xxii. 8.) and had a kind of trap-door, by which persons within could come out upon it, to walk and take the air. See Antiq. Disc. iv. Sometimes also they performed their devotions here for the sake of privacy, Acts x. 9. 2 Kings xxiii. 12. This door when shut, lying even with the roof, made a part of it, and was commonly well fastened to secure the house against thieves. The bearers therefore of the paralytic, were obliged to break it open before they could get entrance, an action which Mark fitly expresses by the words, Απεστεγασαν την στεγην ὁπου ἠν, και ἐξορυξαντες, χαλωσι τον κραβαττον. They took off the tiles wherewith not only the roof but the door was covered, and forcing the door open, let down the paralytic through the tiling, (δια κεραμων) on his bed or carpet, which they held by the corners, or by ropes fastened to the corners of it, and so placed him before Jesus, who, if this was * one of the higher kind of houses, might be sitting in the second floor at a window, preaching both to the people who were within, and to those who stood without in the court. Luke v. 18. *And behold, men brought in a bed a man which was taken with a palsy,* (Mark, *which was borne of four*). *And they sought means to bring him in, and to lay* him *before him.* 19. *And when they could not find by what way they might bring him in, because of the multitude, they went upon the house top, and let him down through the tiling with* his *couch,* (Mark 4. *They uncovered the roof where he was: And when they had broken* it *up, they let down the bed wherein the sick of the palsy lay*) *into the midst before Jesus.* When Jesus saw the faith of the bearers of the paralytic, he had compassion on the afflicted person, and, previously to his cure, declared publicly, that his sins were forgiven. 20. *And when he saw their faith, he said unto him, Man,* (Matth. *Son, be of good cheer*) *thy sins are forgiven thee.* But the Pharisees hearing this, were exceedingly provoked. And though they did not openly find fault, they said in their own minds, or perhaps whispered to one another, Why doth this fellow thus blaspheme? Mark ii. 6. *But there were certain of the scribes sitting there, and reasoning in their hearts,* (Luke, *the scribes and the Pharisees began to reason, saying*) 7. *Why doth this man thus speak † blasphemies? Who can for-*

* One of the higher kind of houses.] Most of the Jewish houses indeed consisted of a ground floor only. Yet some few were raised higher, seldom however above one story, as is plain from what our Lord said to the disciples, Matth. x. 27. *What ye hear in the ear preach ye upon the house tops.* For had they been higher, what was spoken upon their tops, could not have been heard distinctly by a congregation standing upon the ground.

† Ver. 7. *Blasphemies.*] This word in profane writings signifies slander, calumny, or any kind of opprobrious language. But in scripture, it denotes opprobrious

give sins but God only? Why doth this fellow arrogantly assume to himself what belongs to God? a meaning which the word *blasphemy* has in other passages, particularly Matth. xxvi. 65. The Pharisees and teachers of the law being ignorant of our Lord's divinity, thought he was guilty of blasphemy in pretending to forgive the man his sins, because it was an assuming of what God had declared to be his incommunicable prerogative, Isa. xliii. 25. In the mean time Jesus, knowing all that passed, immediately reasoned with them on the subject of their thoughts, by which he let them understand, that it was impossible for any thought to come into their minds without his knowledge, and, consequently, proved himself endued with the omniscient spirit of God. Mark ii. 8. *And immediately when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them*— Matth. ix. 4. *And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?* Why do you indulge such foolish and uncharitable thoughts?—In the next place, by what he said to them he demonstrated, that the power he claimed did really belong to him, (see § 70.) 5. *For whether is easier to say,* (Mark, *to the sick of the palsy*) εἰπεῖν, *to command,* for so the word signifies, Matth. iv. 3. Luke xix. 15. * *thy sins be forgiven thee, or to say,* (command) *arise and walk?* that is, whether it is easier to forgive sins, or to remove that which is inflicted as its punishment. The Pharisees could not but be sensible, that these things are one and the same, and therefore † ought to have acknowledged, that the power that does the one really does the other also. But they were incorrigibly stubborn, and made him no answer. For which reason, without troubling himself any farther, except to tell them that what he was about to do would demonstrate his power on earth to forgive sins, he turned to the paralytic, and bade him rise up and carry away his bed. 6. *But that ye may know, that the Son of man hath power on earth to forgive sins.* He called himself on this occasion, not the *Son of God,* but the *Son of man,* that they might know he was speaking

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brious speeches against God's being, attributes, or operations, such as when we ascribe to God the infirmities of men, or to men the perfections and operations of God; it signifies also irreverent speeches addressed immediately to God, such as when we curse God, as Job's wife desired him to do.

* Matth. Ver. 5. *Thy sins be forgiven thee.*] Physicians, both ancient and modern, tell us, that palsies are sometimes occasioned by intemperance. Wherefore, if this paralytic brought his disease upon himself by drunkenness or lust, the propriety of the terms in which the cure was pronounced will more fully appear, *thy sins are forgiven thee.*

† Ought to have acknowledged, that the power, &c.] If it be replied to this, that the prophets of old wrought miraculous cures of diseases, but never claimed the power of forgiving sins, neither could claim it; the answer is, that the cases are widely different, none of the prophets ever pretending to work miracles by his own power, as Jesus did.

ing of himself, and be sensible, that even in his state of humiliation, and while he was on earth, he acted as God. Perhaps, likewise, by calling himself, in the hearing of such a company of literati, the *Son of man*, he meant to tell them that he was Messiah, *Son of man* being one of the names of Messiah in Daniel's prophecies. (*Then saith he to the sick of the palsy*) *Arise, take up thy bed, and go unto thine house.* While the words were pronouncing, the cure was accomplished. The man was made active and strong in an instant. He arose, took up his bed with surprising vigour, and went off astonished in himself, and raising astonishment in all who beheld him. The perfection of the cure, and its suddenness, together with the remembrance of the obstinacy of the distemper, no doubt impressed the man with a lively sense of the benefit that was conferred upon him. He therefore went straight home, and spent some time in returning thanks to Almighty God, by whose good pleasure so great a happiness had befallen him. Luke v. 25. *And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.* When the Pharisees beheld this miracle, they were perfectly confounded; for though they no doubt examined it with the most scrupulous exactness, they could not find the least fault with it. They pronounced it, therefore, a very strange thing, and by that judgment glorified God, *i. e.* did honour to the miracle, without perhaps intending it. At the same time they were filled with fear. For as the cure was performed by one whom they had but a few moments before pronounced a blasphemer, they did not know but he might exert that power, of which he had given so signal a proof, in punishing them for their insolence. 26. *And they were all amazed.* Who Luke means by *all*, may be gathered from ver. 17. they were the Pharisees and doctors of law which were come out of every town of Galilee, and Judea, and Jerusalem, and who were now sitting by, *and they glorified God, and were filled with fear, saying, We have seen strange things to-day.* Considering the impression which this miracle made upon them, we may wonder that these learned men did not forthwith lay aside their enmity against Jesus. Probably in this, as in other instances, they resisted the dictates of their own mind. Or, after the first impression was over, they might forget the miracle, and continue to find fault with the expression uttered when it was performed. The truth is, with respect to good, the minds of these learned men seem to have been in the same enervated and dead condition, which the body of the paralytic had been in before his cure; only the misery of their state was greater than his, the palsy of the soul being an evil much more deplorable than the palsy of the body. The people on this occasion behaved much better than the Pharisees and doctors. Having seen the miracle, they were struck with an high degree

of surprise mixed with admiration, and expressed their sense of the honour that was done to human nature by Almighty God, who had endued men with such powers. Matth. ix. 8. *But when the multitude saw it, they marvelled, and glorified God which had given such power to men;* power not only to heal diseases, but to forgive sins. For they could not but acknowledge the authority of Christ's declaration, *Thy sins be forgiven thee,* when their eyes shewed them the efficacy of his command, *Arise and walk.* To conclude, Whether you examine the nature of this miracle, as being a perfect and instantaneous cure of an obstinate universal palsy, under which a person advanced in years, Luke, ver. 25. had laboured perhaps for a long time, a perfect cure produced by the pronouncing of a single sentence, importing that it should be; or whether you consider the number and quality of the witnesses present, Pharisees and doctors of the law from every town of Galilee, and Judea, and Jerusalem, together with a vast concourse of people; or whether you attend to the effect which the miracle had upon the witnesses, namely the Pharisees and doctors of the law, not able to find fault with it in any respect, though they had come with a design to confute our Lord's pretensions as a miracle-worker, were astonished, and openly confessed that it was a strange thing which they had seen; the multitude glorified God who had given such power to men; the person upon whom the miracle was wrought, employed his tongue, the use of which he had recovered, in celebrating the praises of God: In short, view it in whatever light you please, you will find this a most illustrious miracle, highly worthy of your attention and admiration.

§ XXXIV. *Jesus calls Matthew from the receipt of custom near Capernaum; and reasons in defence of his disciples, who are blamed for not fasting after the example of the Pharisees.* Matth. ix. 9,—17. Mark ii. 13,—22. Luke v. 27,—39.

HAVING performed this great miracle on the paralytic, Jesus thought proper to allow the Pharisees and doctors an opportunity of conferring upon it among themselves, and of making what observations they pleased concerning it, in the hearing of the common people. He left the house therefore immediately. But on his going out the people accompanied him, eager to hear him preach. The good disposition they were in, Jesus improved to their advantage. He went with them to the lake, and on the shore preached to a great multitude. Mark ii. 13. *And he went forth again by the sea side, and all the multitude resorted unto him, and he taught them.* The sacred historian has not told us the subject of his sermon on this occasion.—He only observes, that when Jesus had made an end of speaking, he passed by *the*

receipt

receipt of custom, or booth, where the collectors of the tax waited to levy it, possibly from the vessels which used the port of Capernaum. Here he saw a publican called Matthew or Levi, for it was a common thing among the Jews to have two names, sitting, whom he ordered to follow him, and who immediately obeyed, being destined to a more honourable and important employment. 14. *And as he passed by, he saw Levi* the son *of Alpheus* (Luke, *saw* * *a publican named Levi*, (Matth. *a man named Matthew*) *sitting at the receipt of custom, and said unto him, Follow me.* † *And he arose* (Luke, *and he left all, rose up*) *and followed him.*—Matthew, thinking himself highly honoured by this

* Ver. 14. *A publican named Levi*] There were at this time, in the Roman empire, two sorts of people who might be called *publicani*, (τελῶναι.) First, such as farmed the taxes of whole provinces. These generally were Roman knights, men of very honourable characters, as we learn from the commendations which Cicero gives of them in his oration *pro Lege Manilia* and *pro Plancio*. It was this sort of tax-gatherers who were properly termed *publicani* by the Romans. But it does not appear that they are ever mentioned in the gospels. These did not levy the taxes in person. But they employed their freed men and slaves in that office, and to make out the number, gave them for assistants as many of the natives of the country as were necessary. This sort of men were likewise called *publicani* (τελῶναι), being as it were under-farmers of the taxes; but in Latin, their proper name was *portitores*. Their employment was attended with great temptations. For the taxes being farmed for a sum, in levying them from individuals, they had it in their power to exact more than was due. Farther, in every country the raising of taxes for a foreign power being an odious business, not many of the natives would chuse to be employed in it, except such as were of the lowest station and character. In the execution therefore of their office, these men did not fail to push matters to the utmost, levying the taxes with rigour, enriching themselves with the spoils of the people. Hence this class of publicans in all countries, became the objects of universal hatred. In Judea especially, they were particularly infamous, because the paying of taxes to heathens was by many looked upon as little better than apostacy from their religion. This circumstance, together with the injustice which the publicans usually committed in the execution of their office, occasioned them to be always ranked with sinners, and made those who valued their reputation, shun their company. But though the publicans in general were bad men, there were among them some of a different character. Zaccheus we are sure was a person of great probity, piety and charity, even before his conversion. And Matthew may have resembled him. At least in the gospels, there are no hints to be found of any unjust practices committed by him in the execution of his office. It is generally thought, that the taxes which he levied were those imposed upon commodities, transported by the sea of Galilee to and from Capernaum.

† Mark, ver. 14.] *And he arose and followed him.*] Porphyry and Julian, two noted ancient enemies of Christianity, have blamed Matthew for thus rashly, as they are pleased to call it, following one of whom he had so little knowledge. But as it is evident that this publican lived in Capernaum, or near it, he must have often heard our Lord preach, for it was the town where he ordinarily resided, and probably may have been witness to a number of his miracles. Wherefore, the opposers of our religion must forgive us if we affirm, that there was neither rashness nor imprudence in the readiness which Matthew shewed to follow Jesus when called. He may have been his disciple long before this, and only waited for permission to attend him.

this call, made a splendid entertainment for his master, who did not refuse to partake of it. At the same time, he invited as many of his brother publicans as he could, hoping that Christ's conversation might bring them to repent. In this feast, therefore, Matthew shewed both gratitude and charity; gratitude to Christ who had now called him, and charity to his acquaintance in labouring to bring about their conversion. Luke v. 29. *And Levi made him a great feast in his own house; and* (Matth. *it came to pass, that as Jesus sat at meat in the house*) *there was a great company of publicans, and of others* (Matt. *sinners*) *that sat down with them*—But the Pharisees of Capernaum, who knew both Matthew's occupation and the character of his guests, were highly offended that Jesus, who pretended to be a prophet, should have deigned to go into the company of such men; so offended, that they could not forbear condemning his conduct openly, by asking his disciples with an air of insolence, in the hearing of the whole company, why he sat with publicans and sinners. Mark ii. 16. *And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples How is it that he eateth and drinketh with publicans and sinners?* Luke v. 30. *But their Scribes and Pharisees*, the Scribes and Pharisees of Capernaum, *murmured against his disciples, saying, Why do ye eat and drink with publicans and* * *sinners?* —The Pharisees indeed had not directed their discourse to Jesus, but having spoken so loud as to let all the guests hear their censure, he could not avoid meekly putting them in mind, that it is sick people only who have need of a physician, to insinuate, that since the Pharisees thought themselves righteous persons, they had no need of his company; whereas the publicans, whom they called sinners, being sick, had the best title to it. And that as nobody ever blamed a physician for going into the company of the patients whose care he had undertaken, so they could not blame him for conversing with sinners, since he did it not as their companion, but as their physician, and therefore with a view to reclaim them. Matt. ix. 12. *But when Jesus heard* that, *he said unto them, They that be whole need not a physician, but they that are sick.*—Moreover, he begged his adversaries seriously to consider the meaning of what God had declared by the prophet Hosea, vi. 6. Matth. 13. *But go ye and learn what that meaneth, I will have mercy and not sacrifice;* as if he had said, In bringing sinners to repentance, I certainly please God, because it is the highest exercise of benevolence, a virtue which he has expressly declared

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* Ver. 30. *Sinners.*] The word sinner (ἁμαρτωλὸς) in the LXX. answers to the Hebrew רשע, which properly signifies *an impious person*, one that makes a mock of religion, and leads a loose life. It is men of this stamp, therefore, that are meant in the gospels, as often as *sinners* are mentioned.

to be more acceptable to him than sacrifice, the greatest of the ceremonial duties, so unreasonably magnified by the men of your sect, who observe them on many occasions at the expence of charity.—*For I am not to come to call the righteous, but sinners to repentance*; the repentance of righteous persons is not so much the object of my attention, as the conversion of sinners; for a like form of expression, see 1 Cor. i. 17. Some commentators indeed imagine, that self-righteous persons are here spoken of; but the scope and connection of the passage seems to confirm the former meaning. By citing the passage from Hosea, Jesus insinuated that in his labours for the conversion of sinners, he acted from a principle of benevolence; here he appeals to his practice for a proof of that insinuation, as if he had said, Ye cannot doubt that I am actuated by the most lively charity, since ye see me spend my pains not so much in exhorting the pious to change their lives, as those whose vices have made a total reformation necessary; a scheme more difficult, dangerous, and exceptionable, than the other, which I would certainly pursue, were I influenced by considerations of interest. Thus our Lord clearly proved a capital doctrine of right reason and true religion, which the teachers of those times, notwithstanding they boasted of their knowledge, seem to have lost the very idea of, *viz.* that ceremonial institutions should always give place to works of charity. See on Matt. xii. 7. § 16.

While Jesus was in Levi's house, some of John Baptist's followers came and asked him, why his disciples wholly neglected to fast, a duty which they and the Pharisees frequently performed. Matt. ix. 14. *Then came to him the disciples of John*, (Mark, *and of the Pharisees*) *saying, Why do we and the Pharisees fast oft* (Luke, *and make prayers*) *but thy disciples fast not?* (Luke, *but thine eat and drink?*) In the law, we find only one fast day enjoined, namely, the tenth of the seventh month, on which the national atonement was made. But the Jews of their own accord observed many other days of fasting, see Isa. lviii. 3. In our Lord's time, days of this kind were more frequent than ever, especially among the Pharisees, who, according to the practice of their sect, fasted probably twice a-week, Luke xviii. 12. and therefore as Jesus did not pretend to teach his disciples a more lax kind of doctrine than John and the Pharisees, the disciples of the latter were surprised to find them overlooking so essential a duty.—Matt. ix. 15. *And Jesus said unto them, Can* (Luke, *ye make*) *the children of the bride-chamber mourn* (Mark, Luke, *fast*) *as long as the bridegroom is with them?* Would it not be improper for the guests at a wedding, to fast and weep while the marriage solemnity continues? It would be equally improper for my disciples to enter on a course of severe and strict abstinence, at the time that I am personally present with them

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to give them joy. Mark ii. 20. *As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.* Christ did not mean, as the Montanists affirmed, that the Pharisaical fasts should be introduced into his church when he was gone, but that his disciples should fast and mourn on account of the various calamities befalling them after his departure, and that they should repeat these fasts as often as the circumstances of distress and danger in which they were placed, required it.—Farther, by the similitude of a piece of new cloth put upon an old garment, he shewed his hearers, that to have laid on his disciples precepts of frequent abstinence, at a time when he was employing them to preach the gospel, which abolishes all rites and ceremonies whatsoever, would have been as incongruous, as to fill up the holes of an old thread-bare garment with pieces of new cloth, which cannot be joined to the old but with the danger of making the rent worse. Luke v. 36. *And he spake also a parable unto them.* To convince them of the propriety of not obliging his disciples to fast often in the beginning of the gospel dispensation. He spake the following parables. Matt. ix. 16. *No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse.* Luke v. 36. *And* (moreover) *the piece that was taken out of the new agreeth not with the old.* In the next place, by the similitude of new wine put into old leathern bottles, which burst by the fermentation of the wine, he taught them that the old corrupt nature of man will not admit, all at once, of a thorough reformation, and that infant virtue must not immediately be put to the greatest trials, lest it be killed with the severity of the exercise. Matt. ix. 17. *Neither do men put new wine into old bottles, else the bottles break,* (Mark, *the new wine doth burst the bottles*), *and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.* In the last place, that as people who have been accustomed to drink wine made mellow with age, do not willingly drink new wine, which for the most part is harsh and unpleasant, so his disciples having been accutomed, for some time, to live without practising any of the severities for which the Pharisees were remarkable, could not relish that new way of life which they had been recommending. They were not yet so fully acquainted with, and established in his doctrine, as to submit cheerfully to any extraordinary hardships. This is Le Clerc's interpretation of mens liking to drink old wine better than new. But Wolf and others apply it to the Pharisees, who were much better pleased with the traditions of the elders than with the doctrines of Christ, because the latter prescribed duties more difficult and disagreeable to the corrupt natures of men than the for-

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mer. Luke 39. *No man also having drunk old* wine, *straightway desireth new; for he saith the old is better* *.

§ XXXV.

* Mark and Luke bring in the plucking of the ears of corn, and the miracle performed on the man with the withered hand, immediately after our Lord's vindication of his disciples. But as these things happened after the first *second day sabbath*, or the sabbath that first followed the second day of the passover solemnity, (see § 46) the series of the history requires, that what happened then, should be related immediately after the account of the passover which preceded it, unless there were reasons for inverting the order. That the order is inverted here by the two evangelists for good reasons, may be supposed, as they have affirmed nothing particularly concerning the times of these facts, neither do they establish any connection between them and the precedent or subsequent ones, Mark ii. 23. και εγενετο παραπορευεσθαι αυτον, &c. *And it came to pass, that he went through the corn fields on the sabbath day.* Luke vi 1. εγενετο δε εν σαββατω διαπορευεσθαι αυτον, &c. *And it came to pass on the second sabbath after the first, that he went through the corn fields.*— Mark iii. 13 *And he goeth up into a mountain, and called unto him whom he would, and they came unto him.* 14. *And he ordained twelve, that they should be with him, and that he might send them forth to preach.* Luke vi. 12. *And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.* 13 *And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.* On the other hand, Matthew seems to assert the exactness of his own order in both parts of his history. In this he says, that Jairus came to Jesus while he was speaking in defence of his disciples, who had been blamed by the Pharisees for not fasting frequently. In the other passage, he connects the plucking of the ears of corn, with what goes before it, thus, Matth. xii. 1. εν εκεινω τω καιρω, *At that time, Jesus went on the sabbath day through the corn fields.* The two evangelists, therefore, who have inverted the order of the history here, knew very well that these things did not happen immediately after the above-mentioned conversation with the disciples of John and the Pharisees. But because the superstitious austerity of the Pharisees, which occasioned that conversation, appeared eminently when the ears of corn were plucked, and the man with the withered hand was cured, they thought fit to relate these facts along with the former, that the rigid malicious disposition of those hypocrites, who had condemned our Lord for keeping company with publicans, and complained of the disciples for not fasting often, might be made more fully to appear. Mark and Luke therefore have not in this part of their histories departed from the true order by mistake, but with design; taking a liberty which every historian claims in such cases. If the reader will take the trouble of looking to Matth. xxvii. 6. he will find an indisputable instance of this liberty, and which, being perfectly similar to the one under consideration, makes it the more probable. In that passage, the evangelist having related the history of Judas' repentance, tells us, that the chief priests took counsel and bought the potter's field, with the money which he threw down in the temple, as if they had made the bargain immediately after the money was cast down, and before our Lord was tried by the governor, and crucified. Nevertheless, it is certain that the bargain for the potter's field could not possibly be made till after the trial was finished. For as the passover was at hand, and the priests were urgent to have Jesus condemned before the feast began, they had not one moment to spend on a bargain of this kind; which was the reason that they hurried their prisoner away from the high priest's palace to the governor's, as soon as it was light. See on Matth. xxvii. 6. § 138.

§ XXXV. *The woman who had the flux of blood is cured in the street of Capernaum: and in the same time Jairus's daughter is raised from the dead.* Matth. ix. 18,—26. Mark v. 22,—43. Luke viii. 41,—56.

N. B. Before the history of the resurrection of Jairus's daughter is examined, Antiq. Disc. iv. on the eastern buildings, ought to be carefully read.

WHILE Jesus at Matthew's entertainment was reasoning in defence of his disciples, Jairus, a ruler of the synagogue, probably that was in Capernaum, came in the utmost perplexity, fell down upon the ground before him, in presence of all the company, and most humbly entreated that he would go with him and cure his only daughter, a child of twelve years of age, who lay at the point of death. Mark v. 22. *And* (Matth. *While he spake these things*) *behold there cometh one of the rulers of the synagogue,* (Matth. *a certain ruler*) *Jairus by name, and when he saw him, he fell at his feet,* 23. *And besought him greatly, saying, My little daughter* (Luke, *only daughter, about twelve years of age*) * *lieth at the point of death;* (Matth. *is even now dead*) I pray thee *come and lay thine hands on her, that she may be healed, and she shall live.* Generally speaking, the rulers were Christ's bitterest enemies; yet there were some of them of a different character, John xii. 42. In particular, this ruler must have had a very favourable opinion of Jesus, and an high notion of his power, else he would not have applied to him for help in the present extremity, and by publicly acknowledging his power, have done him so much honour. His faith may have been built on the miracles which he knew Jesus had performed. For our Lord had by this time resided in Capernaum several months. No sooner had Jairus made his supplication, than Jesus, ever ready to assist the afflicted, rose from table and went along with him. Mark v. 24. *And Jesus went with him* (Matth. *and so did his disciples*) *and much people followed and thronged him.* But as he passed through the street, surrounded with his disciples, and a crowd that went along

* Ver. 23. *Lieth at the point of death.*] Luke agrees with Mark in this circumstance; but Matthew differs from him. According to the latter, Jairus said, ix. 18. *My daughter is now dead* (ἀρτι ἐτελευτησεν). But he might utter both the expressions, for as his daughter lay expiring when he came away, he might think she could not live many minutes; and therefore having told Jesus that she was lying at the point of death, he added that in all probability she was dead. Nevertheless, if this solution seems inconsistent with the ruler's petition, *Come and lay thine hands on her that she may be healed,* and with the dejection that appeared in his countenance when his servants told him his daughter had actually expired, we may fully remove the difficulty by translating the clause in Matthew thus: *My daughter is almost dead,* a sense, which, according to the analogy of the Greek language, it will easily bear. See on Luke v. 7. [illegible] this sense of [illegible] is proved.

along in hopes of seeing the miracle, a woman who had been afflicted with a flux of blood for twelve years, and had applied to many physicians without success, came behind him, laid hold on the hem of his garment, and was cured. Mark 25. *And a certain woman which had an issue of blood twelve years*, 26. *And had suffered many things of many physicians, and had spent all that she had*, (Luke, *had spent all her living upon physicians*) *and was nothing bettered, but rather grew worse*, (Luke, *neither could be healed of any.*) These circumstances are mentioned by the evangelists, to shew that the woman's disease was incurable, and that she herself knew it to be so; circumstances which at one and the same time demonstrate the greatness of the woman's faith, and the greatness of the miracle. 27. *When she had heard of Jesus, came in the press behind, and touched his garment*, (Luke, *the border;* Matt. *the hem of his garment.*) Her disease being reckoned unclean, she was ashamed to mention it before the multitude; and having formed the highest idea of Christ's power, she resolved to try this method of cure, believing that no more was necessary to effect it. 28. *For she said*, (Matth. *within herself*) *If I may touch but his clothes, I shall be whole.* However, because her distemper was of such a nature as to render them whom she touched unclean, she durst not handle the person of so great a prophet, nor any part of his garment but its hem, (see on Matt. xxiii. 5. § 121.) shewing at the same time, both the strength of her faith, and the greatness of her humility. 29. *And straightway the fountain of her blood was dried up*, (Luke, *her issue of blood staunched*) *and she felt in her body that she was healed of that plague.* It was necessary that the ministry of the Son of God should be rendered illustrious by all kinds of miracles, and that the whole people of the country where he lived, should have both the highest idea, and the firmest persuasion of his power. It was for advancing these great ends, that the success of this woman's attempt equalled the faith and humility by which she was guided. For the same reasons, Jesus would by no means allow the opinion which she entertained of his power and goodness, to pass silent and unapplauded. Therefore he immediately turned about in the crowd, and asked who it was that had touched his clothes. 30. *And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?* He knew the person, for no virtue nor miraculous cure could be derived from him, unless by his own consent. But he spake in this manner, that the woman might of her own accord make a confession of the whole matter, by which the power of her faith, and the greatness of her cure, would appear to the glory of God, and that he might have an opportunity to instruct and comfort her. Accordingly, when the persons nearest to him cleared themselves, and Jesus insisted on

knowing who it was that had done the thing, the woman, finding it impossible to conceal herself any longer, came to him trembling, and told him all. Luke viii. 45. *When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?* 46. *And Jesus said, Somebody hath touched me, for I perceive that virtue is gone out of me.* (Mark, *And he looked round about to see her that had done this thing*). 47. *And when the woman saw that she was not hid,* (Mark, *knowing what was done in her*) *she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.* Perhaps the uncleanness of her distemper was the reason of her fear, thinking he would be offended with her for touching him. But the divine physician, far from being angry, spake kindly to her, commending the honesty of her disposition, and the strength of her faith; for he told her, it was on account of these he had consented to make her whole. Matth. ix. 22. *But Jesus turned about, and when he saw her he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.* This incidental miracle appears very grand when the relation it bears to the principal one is considered. Jesus is going to give a specimen of that almighty power by which the resurrection of all men to immortality shall be effected at the last day, and behold virtue little inferior to that which is capable of raising the dead to life, issues from him through his garment, and heals a very obstinate disease, which, having baffled the powers of medicine for twelve years, had remained absolutely incurable, till the presence of Jesus, who is the resurrection and the life, chased it away. The cure, though complete, was performed in an instant, and the woman knew it by the immediate ease which she felt, by the return of her strength, by the cheerfulness of her spirits, and by all the other agreeable sensations which accompany sudden changes from painful diseases to perfect health. This Mark expresses shortly and elegantly, (Ἔγνω τῷ σώματι) "She felt in her body that she was healed of that plague."

In the mean time, a messenger came and acquainted the ruler, that his daughter was dead. Luke viii. 49. *While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead, trouble not the Master.* This was afflicting news to the tender-hearted parent, and no doubt moved him greatly. But Jesus, pitying his grief, bade him take comfort, and promised that his daughter should be made whole. 50. *But when Jesus heard it,* Mark, *as soon as Jesus heard the word that was spoken,* he answered him: he spake in answer to the inward feelings of the ruler's mind, saying, *Fear not, believe only, and she shall be made whole.* He did not say she should be

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raised from the dead. For as he was infinitely above praise, he never courted it. On the contrary, he oftentimes refused those honours, which as it were obtruded themselves upon him, particularly in the present case, where he adapted his words, rather to the request of the ruler, than to the reality of the thing: *She shall be made whole*, as if she had not been dead, but only sick. Moreover, when he came to the house, though a great many friends and others accompanied him, he suffered none of them to go in with him, except his three disciples, Peter, James, and John, with the father and mother of the maiden. And even these he admitted, for no other reason but that the miracle might have proper witnesses, who should publish it in due time for the benefit of the world. Luke viii. 51. *And when he came into the house*, ελθων δε εις την οικιαν, *now as he entered into the house*, viz. from the street, (see Mark 37, 38.) for that was the proper time to hinder the crowd from accompanying him, *he suffered no man to go in, save Peter, and James, and John—and the father and the mother of the maiden.* It seems the mother of the damsel, on hearing that Jesus was nigh, had gone out to the street to conduct him in, or waited for him in the porch of her house (see Antiq. Disc. iv.) to receive him. With these attendants Jesus went up stairs, where the damsel was lying, for they used to lay their dead in upper rooms. (See Acts ix. 37.) Here he found a number of people in an outer apartment, making lamentation for her, according to the custom of the Jews, with music. Mark v. 38. *And he cometh to the house of the ruler of the synagogue*, (ερχεται εις, *he goeth into the apartment* where the mourners were, as is plain from the last clause of Mark, verse 40. perhaps it was an outer room) *and seeth the tumult of them that wept and wailed greatly.* Matth. ix. 23. *Saw * the minstrels and the people making a noise.* Mark 39. *And when he was come in, he saith*

* Ver. 23. *The minstrels*] From several passages of scripture, particularly Jer. ix. 17. xvi. 6. 7. xlviii. 36. Ezek xxiv. 17. it appears that the people of the East used to bewail the dead by tearing their hair, and cutting their flesh, and crying most bitterly. Nor did the relations of the deceased content themselves with these expressions of violent grief. They hired persons of both sexes, whose employment it was to mourn over the dead in the like frantic manner, and who besides sang doleful ditties, in which honourable mention was made of the age, the beauty, the strength, the courage, the virtues, and the actions of the deceased, with an intention to increase the sorrow of the afflicted relations. In process of time, they accompanied these lamentations with music, particularly of flutes, (Jos. Bell. iii. 8.) a custom which prevailed likewise in the West. Ovid. fast. lib. 6. *Cantabant mœstis tibia funeribus.* But the Jews were forbidden to tear their hair, and cut their flesh in mourning for the dead, (Lev xix 28. Deut. xiv. 1.) because such expressions of grief were inconsistent with resignation to the divine will, and looked as if they had no hope of their friends resurrection. Hence the apostle's precept, 1 Thess iv. 13. *Sorrow not even as others which have no hope.* Besides, these rites were practised by the heathens as a kind of sacrifices to the manes of the dead.

saith unto them, Why make ye this ado and weep? 40. *The damsel is not dead but sleepeth.* The company at the ruler's house, when Jesus came in, being employed in making such lamentation for the damsel as they used to make for the dead, it is evident that they all believed she was actually departed. Wherefore, when Jesus told them she was not dead, he did not mean that her soul was not separated from her body, but that it was not to continue so, which was the idea the mourners affixed to the word *death*. Her state he expressed by saying that she *slept*, using the word in a sense somewhat analogous to that which the Jews put upon it, when in speaking of a person's *death* they called it *sleep*, to intimate their belief of his existence and happiness in the other world, together with their hope of his future resurrection to a new life. On this occasion the phrase was made use of with singular propriety, to insinuate, that notwithstanding the maid was really dead she should not long continue so. Jesus was going to raise her from the dead, and would do it with as much ease as they awaked one that was asleep. The evangelist John hath authorized this interpretation of the phrase in his history of the resurrection of Lazarus, where, after having related the following words, chap. xi. 11. *Our friend Lazarus sleepeth*, he makes this reflection upon them, ver. 13. *Howbeit Jesus spake of his death.* Luke viii. 53. *And they laughed him to scorn, knowing that she was dead.* The mourners, not understanding Jesus, laughed him to scorn, when they heard him say *the damsel is not dead*; for having seen all the marks and proofs of death about her, they were absolutely certain she was dead. And yet if they had given themselves time to consider, they might have understood that he spake in this manner, to intimate that he was going to raise her from the dead; and the rather, as he had been sent for by her parents to heal her miraculously. But his words were ambiguous; and the mourners naturally enough took them in the wrong sense. Thus while Jesus predicted the miracle, to shew that it did not happen by accident, he delivered himself in such terms, as modestly to avoid the reputation that might have accrued to him from so stupendous a work.—The mourners having expressed the dispositions mentioned above, were not worthy to behold the miracle. He therefore put them even out of the anti-chamber. Or he may have done this to be free of the noise of their lamentation. After clearing the anti-chamber, he entered where the corps was lying, accompanied by none but the three disciples above mentioned, and the father and mother of the damsel, they being of all persons the most proper witnesses of the miracle, which in reality suffered nothing by the absence of the rest. For as they were all sensible that the child was dead, they could not but be certain of the miracle when they saw her alive again, though they might not know to whom the honour of her resur-

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rection was due. It seems Jesus was not solicitous of appropriating it to himself. Probably also he went in thus slenderly attended, that the witnesses might have opportunity to examine the whole transaction narrowly, and so be able to report it afterwards upon the fullest assurance, and with every circumstance of credibility. Mark v. 40. *But when he had put them all out,* (the mourners, ver. 38.) *he taketh the father and the mother of the damsel, and them that were with him,* (Peter, James, and John, ver. 37.) *and entereth in where the damsel was lying.*—All things therefore being properly disposed, he went up to the bed and took the damsel by the hand, as if he had been going to awake her out of sleep, and with a gentle voice, but such as the persons in the chamber could easily hear, bade her rise. 41. *And he took the damsel by the hand, and said unto her, Talitha Kumi, which is, being interpreted, Damsel, I say unto thee, arise.*—In an instant she revived and sat up, just like a person who being called awakes out of a soft sleep. Luke says, ver. 55. *Her spirit came again;* an expression which implies that she was really dead, and that the soul exists separately after the body dies; a truth very necessary to be asserted in those days, when it was denied by many. Withal, her flesh, her colour, and her strength returning in the twinkling of an eye, she was not in the weak languishing condition of one, who, being worn out with a disease, had given up the ghost; for she walked through the room with vigour. Mark v. 42. *And straightway the damsel arose and walked, for she was* of the age *of twelve years.*—She was not even in the languishing condition of those who come to life after having fainted away, but was in a state of confirmed good health, being hungry. This circumstance effectually shewing the greatness and perfection of the miracle, Jesus brought it to pass on purpose in her resurrection. To make the witnesses sensible of it likewise, he ordered some meat to be given her, which she took probably in presence of the company. Luke viii. 55. *And he commanded to give her meat.*—Her parents seeing her flesh and colour, and strength and appetite return thus suddenly with her life, were unmeasurably astonished at the miracle. Nevertheless, Jesus ordered them to speak nothing of it. 56. *And her parents were astonished; and he charged them that they should tell no man what was done.* It was known to all the people in the house that the maid was dead. The women who were hired to make lamentation for her, according to the custom of the country, knew it. Even the multitude had reason to believe it, after the ruler's servant came and told him publicly in the street that his daughter was dead. Moreover, that she was restored to life again could not be hid from the domestics, nor from the relations of the family, nor from any having communication with them. Wherefore, our Lord's injunction to tell no man what was done, could not mean that the pa-

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rents were to keep the miracle a secret. That was impossible to be done. But they were not officiously to blaze it abroad, nor even to indulge the inclination which they might feel to speak of a matter so astonishing. The reason was, the miracle spake sufficiently for itself. Accordingly Matthew tells us, it made a great noise, ix. 26. *And the fame hereof went abroad into all that land.* As Jesus' miracles were generally done in public, they could not fail to be much spoken of. Wherefore, when the fame of any of them in particular is mentioned, it implies that the reports concerning it spread far abroad, that the truth of it was inquired into by many, and that upon inquiry the reality of the miracle was universally acknowledged. This being the proper meaning of the observation, the evangelists, by thus openly and frequently appealing to the notoriety of the facts, have given us all the assurance possible of the reality of the miracles which they have recorded.

Concerning the order observed by Mark and Luke in this part of their histories, see what is said in the note at the end of § 31.

§ XXXVI. *Jesus cures two blind men, and expels a demon. The Pharisees ascribe his miracles to Beelzebub.* Matth. ix. 27,—34.

As Jesus came from the ruler's house, two blind men followed him, beseeching him to confer the faculty of sight on them. But he would not do it in the street, lest so great a miracle publicly performed should occasion a tumult, or give his enemies a pretext for saying that he studied to catch applause. Besides, by deferring the miracle a little, he put the faith of these blind men to a more thorough trial. Matt. ix. 27. *And when Jesus departed thence, two blind men followed him crying, and saying, Thou son of David, have mercy on us.*—28. *And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? they said unto him, Yea, Lord.* As these men were blind, they could have no evidence of sense for Christ's miracles. They believed them therefore on the testimony of others who had seen them. In this light, their persuasion of Christ's power to cure them was an exercise of faith highly commendable in them, and reflected great honour upon Jesus, as on the one hand it shewed the probity of their disposition, and on the other, the truth and notoriety of his miracles. It was therefore for the glory of God, and for the edification of others, that the strength of their faith should be discovered.—This being sufficiently shewed by their persevering to importune him, notwithstanding he seemed at the first to refuse them, and by the answer which they returned to his question concerning their faith, he at length graciously granted their request. 29. *Then touched he their eyes, saying, According to your faith, be it unto you.* See on Mark ix. 23. § 73. where the reasons of pro-

posing this question before the cure, and of conferring the cure in this form of expression, are assigned. No sooner had Jesus spoken the words mentioned, than the blind men received their sight. 30. *And their eyes were opened.* And though he straitly charged them to conceal the miracle, they were so overjoyed that they could not forbear speaking of it wherever they came; by which means Christ's fame was spread abroad in all that country. *And Jesus straitly charged them, saying, See that no man know it.* 31. *But they, when they were departed, spread abroad his fame in all that country.*

When the men that had been blind were gone away, there was brought to him a dumb demoniac, whom he also cured with great humanity, for he never wearied in well-doing. Matth. ix. 32. *As they went out, behold they brought to him a dumb man, possessed with a devil.* From the circumstance of the demoniac's being dumb, Erasmus conjectures that he was also deprived of the use of his reason. If so, being insensible of his own misery, he had as little inclination as ability to apply for a cure. He could not even make his misery known by signs, and therefore needed to be brought to the Saviour by others. But after he was cured, this demoniac spake both rationally and fluently, to the astonishment of all who heard him, in so much that they extolled the author of that miracle, above all the prophets that had ever appeared. See on Matth. xv. 30. § 67. 33. *And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel,* never any person did such a number and variety of miracles. 34. *But the Pharisees said, He casteth out the devils through the prince of the devils.* Observing how much the people were struck with these instances of our Lord's power, they were moved with the bitterest spite, and impudently affirmed, that instead of being a prophet, he was a vile magician, who cast out the devils by the help of Beelzebub their prince. This was a calumny which the Pharisees frequently uttered. See the foundation on which they pretended to build it, § 86.

The miracle under consideration, is commonly confounded with the cures mentioned Mark vii. 32. § 66. Luke xi. 14. § 86. But the most superficial inspection of Mark's relation, will prove it to be the history of a different miracle; for there the subject of the cure is called, (μογιλαλον) *one that had an impediment only in his speech;* whereas the subject of this miracle was (κωφον δαιμονιζομενον) *a dumb demoniac.* That it was different from the miracle in Luke also, see proved in Prelim. Observat. IV. § 3. No. i.

§ XXXVII. *Jesus makes a fourth tour through Galilee. He chooses twelve of his disciples to attend on him constantly. The names and history of the twelve apostles.* Matth. ix. 35,—38. Mark iii. 13,—19. Luke vi. 12,—16.

The calumnies with which the Pharisees persecuted Jesus, though most malicious, did not irritate him, nor make him leave off those good offices to men which they interpreted so basely. On the contrary, he the more earnestly endeavoured to promote the prosperity and salvation of all. For he immediately left Capernaum, and travelled through the country in quest of opportunities of doing good. Matth. ix. 35. *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.* Probably our Lord was now going up to some of the festivals; for it is thus the evangelists describe his journeys to Jerusalem. See on John v. 1. § 45.

In returning home, Jesus was attended by great multitudes of people, who began to have a more than ordinary relish of his doctrine. And as they were utterly neglected by the Scribes and Pharisees, the appointed public teachers who ought to have instructed them, the indefatigable zeal with which our Lord spread the knowledge of divine things, was most seasonable and acceptable. The teachers just now mentioned were blind, perverse, lazy guides, who every day discovered their ignorance and wickedness more and more. They either neglected the office of teaching altogether, or they filled the peoples minds with high notions of ritual observances and traditions, to the utter disparagement of moral duties, which in a manner they trampled under foot; so that instead of serving God, they served their own glory, their gain, and their belly. Wherefore, any appearance of religion which they had, was wholly feigned and hypocritical, in so much that they rather did hurt by it, than were of real service to the interests of virtue. Besides, the common people being distracted by the disagreeing factions of the Pharisees and Sadducees, knew not what to choose or refuse. Their case, therefore, called loudly for the compassion of Jesus, which indeed was never wanting to them at any time, for he always cherished the tenderest affection towards his countrymen, but it flowed particularly on this occasion, when he considered that they were in great distress for want of spiritual food. Matth. ix. 36. *But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd.* Being either deserted or misled by their spiritual guides, they had strayed from the pastures of the law and the prophets, and were in the greatest danger of perishing. Hence they are called, *the lost sheep of the house of Israel*, Matth. x. 6. Jesus therefore,

therefore, deeply touched with a feeling of their distress, resolved to provide some remedy for it. Accordingly he directed his disciples to intercede with God, who by his servants the prophets had sowed the seeds of piety and virtue in the minds of the Jews, that he would send forth labourers into his harvest. 37. *Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;* there are multitudes of people willing to receive instruction, but there are few able to give it. 38. *Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.* Pray God to send out into the world skilful and faithful ministers, who shall convert all such as are capable of being made virtuous. Moreover, he went up privately by himself into a mountain, and spent a whole night in prayer to the same effect, as may be gathered from the transactions of the following day. Luke vi. 12. *And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God:* ην τη προσευχη του Θεου. This some would have translated, *and he continued all night in a* (proseuche) *prayer-house of God.* For the Jews had many houses on mountains, and by the sides of rivers, set apart for prayer. See Dr Benson on Acts xvi. 13. This translation does not alter the sense of the passage. For as Jesus went up to the mountain to pray, we cannot avoid supposing, that he spent the greatest part of the night in acts of devotion. 13. (*And when it was day, he called unto him* (Mark, *whom he would*) *his disciples; and of them he chose twelve, whom also he named apostles.* Early in the morning he called such of his disciples as he thought proper, and chose twelve of them to attend him constantly. Mark iii. 14. *And he ordained twelve,* (Luke, *whom also he named apostles*) *that they should be with him, and that he might send them forth to preach.* 15. *And to have power to heal sicknesses, and to cast out devils.* He ordained them to be with him always, that they might from his mouth learn the doctrine which they were in due time to preach through the world; that they might see his glory, John i. 14. the transcendent glory of the virtues which adorned his human life; and that they might be witnesses to all the wonderful works which he should perform, Acts x. 39,—41. and by which his mission from God was to be clearly demonstrated. The twelve were thus to be qualified for supplying the people with that spiritual food which their teachers neglected to give them, and that both before and after their Master's death. Accordingly, when they had continued with Jesus as long as was necessary for this end, he sent them out by two and two into Judea, on the important work of preparing the people for his reception, who was the true Shepherd. Hence he named them *apostles,* that is, *persons sent out.* But their name was more peculiarly applicable to them, and their office was raised to its perfection after

Christ's ascension, when he sent them out into all the world with the doctrine of the gospel, which he enabled them to preach by inspiration, giving them power at the same time to confirm it by the most astonishing miracles. That this was the nature of the new dignity which Jesus now conferred on the twelve disciples, is evident from John xx. 21. where we find him confirming them in the apostolical office: *As my Father hath sent me, so send I you;* I send you upon the same errand, and with the same authority: I send you to reveal the will of God for the salvation of men, and I bestow on you both the gift of tongues and the power of working miracles, that you may be able to preach the doctrine of salvation in every country, and to confirm it as divine, in opposition to all gainsayers. Perhaps the number of twelve apostles was fixed upon rather than any other, to shew that God intended to gather the scattered remnant of the twelve tribes by their ministry. After their election, the twelve accompanied Jesus constantly, lived with him on one common stock as his family, and never departed from him unless by his express appointment.

Matthew, Mark, and Luke, have each of them given us a catalogue of the names of the apostles; and their exactness in this particular is greatly to be praised. For as the apostleship cloathed the person on whom it was conferred, with the high authority of directing the religious faith of mankind, it was of no small importance to the world to know who they were to whom this dignity belonged. Mark iii. 16. *And Simon he sirnamed Peter,* (Luke, *Simon whom he named Peter*). 17. *And James the son of Zebedee, and John the brother of James; and he sirnamed them Boanerges, which is, the sons of Thunder.* 18. *And Andrew, and Philip, and Bartholomew, and Matthew,* (Matth. *Matthew the publican*) *and Thomas. And James* the son *of Alpheus, and Thaddeus,* (Luke, *and Judas* the brother *of James.* Matth. *Lebbeus, whose sirname was Thaddeus*) *and Simon the Canaanite,* (Luke, *Simon called Zelotes*). 19. *And Judas Iscariot which also betrayed him.* See Matthew's catalogue, chap. x. 2. § 40.

In the catalogues given by Matthew and Luke, Simon and Andrew, the sons of Jonah, are named first, not because they were greater in dignity than their brethren of the apostolical college, but because they had become Christ's disciples before them. With respect to Andrew, this is plain from John i. 40, 41. § 18. And as for Peter, he may have been the second disciple, notwithstanding it was another person who accompanied Andrew when he first conversed with Jesus. That person is supposed to have been John the son of Zebedee, and the author of the gospel, because he is there spoken of in the manner that John usually speaks of himself. But whoever he was, Peter may have been a disci-

ple before him, because it by no means follows from Andrew's being convinced, that his companion was convinced also. The foundation of his faith may have been laid at that meeting, though he did not acknowledge Christ's mission till afterwards. Now, as some one of the disciples was to have the first place in the catalogue, the earliness of Peter's faith might be a reason for conferring that honour on him. But he takes place even of his brother Andrew, who was converted before him, perhaps because decency required it, being, as is generally believed, the elder brother. In like manner, James the son of Zebedee being elder than John his brother, is mentioned before him, though it is probable he was the younger disciple. Whatever was the reason of ranking the apostles in the catalogue, we are certain they are not ranged according to their dignity; for had that been the case, the order of the names would not have been different in the different evangelists; neither would the apostle Paul, in speaking of the pillars of the church, Gal. ii. 9. have mentioned James the Less before Peter. Farther, on supposition that the apostles are ranked in the catalogues according to their dignity, it will follow that John and Matthew, whose praise is in all the churches on account of their writings, were inferior to apostles who are scarce once named in the Gospels or Acts, except in the catalogues. Add to this, if Peter was the chief apostle, how came it that James the son of Alpheus presided in the first council at Jerusalem? Acts xv. 19. as is plain from his summing up the debate, and wording the decree. Or if Peter was the greatest in point of activity and courage, how came Herod to kill James the son of Zebedee before he laid hold on Peter, whom indeed afterwards he was going to have put to death? In short, if any of the apostles were greater than the rest, how came Jesus, when they disputed about superiority, to reprove them, and to declare that they were all brethren or equals? In the catalogue, Simon the brother of Andrew is distinguished from the other Simon by the surname of Peter, which had been conferred on him when he first became acquainted with Jesus at Jordan. The reason of the name, however, was not assigned till long after that, *viz.* when Simon declared his faith in Jesus as Messiah, Matth. xvi. 17, 18. § 70. for it was then that Jesus told him he was called *Cephas* and *Peter*, (which by interpretation is a *rock*) on account of the fortitude wherewith he was to preach the gospel. Simon and Andrew were originally fishermen, and inhabitants of Bethsaida, a town situated on the north shore of the lake of Gennezareth. See § 60. But after Peter was married, he and his brother settled in Capernaum, perhaps because his wife lived there. Before they became acquainted with Christ, they were disciples of the Baptist, who pointed him out to them as Messiah. Andrew has left no writings, for which reason we are at a loss to judge of his

his spirit and endowments; but Peter was the author of the two epistles which bear his name.

James and John the sons of Zebedee were also fishermen; they dwelt in Capernaum, and seem to have been rather in better circumstances than Peter and Andrew, for the gospels speak of their having hired servants to assist them in their business. John is thought to have been the youngest of all the apostles; yet he was old enough to have been a follower of the Baptist, before he came to Christ.—On this, or some other occasion, James and John, the sons of Zebedee, obtained the sirname of Boanerges, *i. e.* Sons of Thunder, perhaps because of the vehemence and impetuosity of their tempers. Accordingly, their spirit shewed itself in the desire which they expressed to have the Samaritans destroyed by fire from heaven, because they refused to lodge Jesus in his way to Jerusalem. It appeared also in their ambition to become the great officers of state in their master's kingdom, which they supposed would be a secular one. Besides, John's writings shew that he was a man of a warm and affectionate turn of mind. The warmth of his temper gave him a singular fitness for friendship, in which he was not only amiable above all the disciples, but happy, as it rendered him the object of Christ's peculiar love; [illegible] which will do him honour to the end of the world. As for James, his being put to death by Herod is a proof that his zeal was uncommon, and that it moved him to be more active and bold than the rest in the work of the gospel. Had it been otherwise, he would not have become the object either of Herod's jealousy or resentment. Some indeed are of opinion, that the epithet *sons of thunder*, was not expressive of the dispositions of the two brothers, but of the force and success with which they should preach the gospel. Yet if that had been the reason of the sirname, it was equally applicable to all the apostles.

Philip is said to have been a native of Bethsaida, the town of Peter and Andrew. He was originally a disciple of the Baptist; but he left him to follow Jesus, as soon as he became acquainted with him at Jordan, John i. 44.

Bartholomew is supposed to have been the disciple called Nathanael, whose conversion is related John i. 45. And the supposition is probable were it for no other reason but this, that all the other persons who became acquainted with Jesus at Jordan when he was baptized, and who believed upon him there, were chosen of the number of the apostles. If so, why should Nathanael have been excluded? He was one of those who believed on Jesus then; and was a person of such probity that he obtained from Jesus the high character of an Israelite indeed, in whom there was no guile. In every respect, therefore, he was equally worthy of the honour of the apostleship with the rest. Accord-

Judas Thaddeus, and Simon Zelotes, were brothers, and sons of one Alpheus or Cleophas. John xix. 25. compared with Matt. xxvii. 56. and Matt. xiii. 55. and Mark iii. 18 who was likewise a disciple, being one of the two to whom our Lord appeared on the road to Emmaus, after his resurrection. They are called Christ's brethren, Matt. xiii. 55. that is, his cousins, in which sense the word is used, Lev. x. 4. It seems their mother Mary, Matt. xxviii. 56. compared with John xix. 25. was sister to Mary, our Lord's mother, for it was no unusual thing among the Jews, to have more children than one of a family called by the same name. The three apostles, therefore, who go by the name of our Lord's brethren, were really his cousin germans.—James the less, and Judas Thaddeus, wrote the epistles which bear their names. This James was a person of great authority among the apostles. For in the council which met at Jerusalem to decide the dispute about the necessity of circumcision, we find him as president of the meeting, summing up the debate, and wording the decree.

Simon, the cousin of our Lord, and brother of James the less, (see the preceding paragraph) is called by Mark the Canaanite. But from the above account of his relations, it is plain that the epithet does not express his descent, otherwise his brothers James and Judas ought to have been termed Canaanites likewise. Luke calls him Simon Zelotes, which seems to be the Greek translation of the Hebrew appellation given him by Mark. For from קנא *kanah*, *he was jealous*, comes the Chaldaic word קנאי *zealotes*, a *zealot*, Buxtorff. in voc. Put the Greek termination to this Chaldaic word, and it becomes ζηλωτης. Wherefore the appellation of Canaanites, given to Simon by Mark, and Zelotes, the epithet which he bears in Luke, are as perfectly the same as Cephas and Petros, Tabitha and Dorcas. The zealots were a particular sect or faction among the Jews, who in later times, under colour of zeal for God, committed all the disorders imaginable. They pretended to imitate the zeal which Phinehas, Elijah, and the Maccabees expressed in their manner of punishing offenders. But they acted from blind fury, or from worse principles, without regard either to the laws of God, or to the dictates of reason. Some are of opinion that Simon the apostle had formerly been one of this pestilent faction. But as there is no mention made of it till a little before the destruction of Jerusalem, Joseph. Bel. lib. iv. cap. 3. we may rather suppose, that the sirname of Zelotes was given him, on account of his uncommon zeal in matters of true piety and religion.

Judas the traitor was the son of one Simon, John vi. 71. He had the sirname of Iscariot given him to distinguish him from Judas Thaddeus, our Lord's cousin. The literal meaning of Iscariot, is a man of Cariot, or Kerioth, which was a town in the

tribe of Judah, Josh. xv. 25. In all probability, therefore, this sirname denotes the place of the traitor's nativity. Some pretend that among the Jews no person was sirnamed by the place of his birth, but such as were illustrious on account of their station, and so would have us believe that Judas was a person of some distinction. They think his being intrusted with the bag or common stock purse, preferably to all the rest, is a confirmation of this. But as the other apostles were men of mean condition, these arguments are too trivial to prove that Judas was distinguished from them in that particular. See the reasons why our Lord chose one for his apostle whom he knew would prove a traitor, in the commentary on John vi. 70, 71. § 62.

Thus were the foundations of the church laid in twelve illiterate Galileans, who being at first utterly ignorant of the nature and end of their office, and destitute of the qualifications necessary to discharge the duties of it, integrity excepted, were the most unlikely persons in the world to confound the wisdom of the wise, to baffle the power of the mighty, to overturn the many false religions which then flourished every where under the protection of civil government, and in a word, to reform the universally corrupted manners of mankind. Had human prudence been to make choice of instruments for so grand an undertaking, doubtless such as were remarkable for deep science, strong reasoning, and prevailing eloquence, would have been pitched upon; and these endowments probably would have been set off with the external advantages of wealth and power. But lo! the wisdom of God, infinitely superior to that of men, acted quite differently in this matter. For the treasure of the gospel was committed to earthen vessels, that the excellency of its power might in all countries be seen to be of God. Accordingly, the religion which these Galileans taught through the world, without having at all applied themselves to letters, exhibited a far juster notion of the nature and perfections of God, and of the duty of man, than the Grecian and Roman philosophers were able to attain, though their lives were spent in contemplation and study. Hence, by its own intrinsic splendour, as well as by the external glory of the miracles which accompanied it, this religion shewed itself to be altogether of divine original. Besides, it was attended with a success answerable to its dignity and truth. It was received every where by the bulk of mankind with the highest applause, as something they had hitherto been seeking in vain; while the maxims and precepts of the philosophers, never spread themselves farther than their particular schools. It was therefore with the highest wisdom, that the foundations of the church were thus laid in the labours of a few weak illiterate fishermen. For with irresistible evidence it demonstrated that the immense fabric was at first raised, and is still sustained, not by the arm of flesh, but purely by the hand of Almighty God.

ingly when Jesus shewed himself to the apostles at the sea of Tiberias after his resurrection, Nathanael is expressly mentioned by John among them. Farther, in the catalogue of the apostles given by Matthew, where the apostles are thought to be coupled in pairs as they were sent out to preach, Philip is joined with Bartholomew, which agrees very well with the supposition that Bartholomew was the same person with Nathanael. For from the history of Nathanael's conversion, it appears that Philip was his intimate acquaintance, and the person who first introduced him to Jesus. The difference of names is no objection to the supposition I am contending for. Bartholomew signifies *the Son of Talmai*, so may have been a patronymic, and not this disciple's proper name. Or without having recourse to this solution, why may not Bartholomew have had two names as well as Matthew, who throughout the whole of his own gospel does not design himself by his other name Levi? After the death of Judas Iscariot, when the apostles met to chuse one in his place, Nathanael was not proposed as a candidate for that office. This cannot be accounted for on any supposition, but that he enjoyed the dignity already. For that he was still alive, and continued to associate with the disciples, is evident from John xx. 1. To conclude, the ancients seem to have thought Bartholomew the same with Nathanael; for from what John tells us of the latter, that he was of Cana, chap. xxi. 2. they assign the honour of Bartholomew's nativity to the same town, and add that he was a person skilled in the law.—Matthew was a publican of Capernaum. He was otherwise named Levi, Mark ii. 14. and left a gainful employment for the sake of Christ. He wrote the gospel to which his name is prefixed, and was the son of one Alpheus, Mark ii. 14. of whom we know nothing but the name, excepting that he was a different person from Alpheus the father of James.

There is no mention made of Thomas before his conversion. However, it is conjectured that, like the rest, he was of mean extraction. And because he is named among those who went a fishing, John xxi. 2, 3. it is supposed that he was a fisherman by occupation. He obtained the sirname of Didymus, John xi. 16. probably because he was a twin. This apostle made himself remarkable, by continuing longer than his brethren to doubt of Christ's resurrection.

In the college of apostles, besides James the son of Zebedee, and brother of John, Judas Iscariot who betrayed his master, and Simon sirnamed Peter, we find James the son of Alpheus, sirnamed the less or younger, Mark xv. 40. to distinguish him from the other James, the son of Zebedee, who was elder than he; also Judas or Lebbeus, sirnamed Thaddeus, the brother of James the less, and Simon sirnamed Zelotes. Judas

§ XXXVIII. *Jesus preaches the sermon on the plain.*

Luke vi. 17,—49. See § 26.

At length, Jesus and his twelve apostles came down from the mountain to the multitude, which waited for him in the plain below. When he first drew nigh, they pressed to touch him. How well known it was, that to touch but the garment of Christ would produce the cure of any distemper, appears likewise from Matth. ix. 21. xiv. 36. Mark iii. 10. vi. 56. It was little wonder, therefore, that the people gathered round him from all quarters, in such vast crowds as to tread one another down, (Luke xii. 1.) and waited for him whole nights in the fields, as on this occasion, and followed him from place to place, even to the remotest corners of the country. Nor was it the low vulgar only who thus crowded after Jesus. He was followed likewise by persons of the first character and station, who came to converse with him, and to hear his doctrine, and see his miracles. Nay, some of them believing on him applied to him for cures in behalf of their children and servants. Wherefore the character, as well as the multitude of our Lord's followers, and the frequent application that was made to him for cures, by persons of all ranks and stations in all parts of the country, shew beyond contradiction how universal the persuasion was that now prevailed concerning the truth of his miracles; a persuasion which could be founded on nothing but the reality of those miracles clearly evident to every spectator. Luke vi. 17. *And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases,* 18. *And they that were vexed with unclean spirits, and they were healed.* 19. *And the whole multitude sought to touch him, for there went virtue out of him, and he healed them all.* In order to multiply the proofs of his mission, and to render them indubitable, he healed all without exception who came and touched, though it were but his clothes, in expectation of being healed. By this benignity, he put the cure in the power of the diseased themselves, and wrought many more miracles than could have been done, in the way of a formal application to him for a cure.

The multitude that pressed to touch Jesus in order to be healed, being quieted, he turned to his disciples, perhaps the twelve apostles lately chosen, and spake a discourse in many particulars like that which he had delivered about half a year ago, (§ 26.) and which, for the importance and variety of matter contained in it, was of all his sermons the most proper to be remembered by the twelve disciples, now that they were constituted apostles, and appointed to preach his gospel *. Luke vi. 20. *And he lift-*

* The evangelist Matthew having recorded the former sermon in

ed up his eyes upon his disciples, and said, Blessed be ye poor; for yours is the kingdom of God. 21. *Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh*, i. e. rejoice; for laughter is the expression of joy, as weeping is of sorrow. (See on Matth. v. 3, 4. § 26.) 22. *Blessed are ye when men shall hate you, and when they shall separate you* from their company, in allusion to the custom of the Israelites, who put the unclean out of the camp, and banished them from all

place, judged it unnecessary to give this repetition of it here. But if the reader is of opinion that the two sermons are the same, because this in Luke comes immediately after the election of the twelve apostles, and is followed by the cure of a centurion's servant in Capernaum, as that in Matthew comes after the calling of the four disciples, Simon, Andrew, James, and John, and is followed by the cure of a centurion's son, living also in Capernaum, let him consider, in the first place, that the two miracles following these sermons, viz. the curing of the centurion's son and slave, are in several respects different, and for that reason must have been performed on different persons, and at different times, as I have attempted to shew, § 28. In the next place, the calling of the four disciples, which precedes the sermon in Matthew, is without doubt a fact entirely different from the election of the twelve apostles, preceding the sermon in Luke, and happened long before it. Besides, the sermon in Luke was preached immediately after the election of the twelve, whereas a large tour through Galilee, which may have taken up some months, intervened between the calling of the four disciples, and the sermon in Matthew. And to name no more differences, the sermon recorded by Matthew was delivered on a mountain in a sitting posture; for he went up into a mountain, and sat down to pronounce it, Matth. v. 1. and after he had finished it, came down to the plain, Matth. viii. 1. whereas, when he pronounced this which Luke speaks of, he was in a plain or valley, where he could not sit because of the multitude which surrounded him, but stood with his disciples, Luke vi. 17. Επι τυ τοπυ πεδινυ, a word which in the LXX. signifies a *valley*, and is always opposed to mountainous places. See Josh. xi. 16. Judith xv. 3. But though there was not such evident disagreement in the facts preceding and following these two sermons, the reader might easily have allowed that they were pronounced at different times, because he will find other instances of things really different, notwithstanding in their nature they be alike, and were preceded and followed by like events. For instance, the commission and instructions given to the Seventy, were in substance the same with the commission and instructions given to the twelve, Matt. xii. and were introduced after the same manner. *The harvest is plenteous*, &c. Matth ix. 37. Yet from Luke himself it appears they were different; that evangelist having related the mission of the twelve as a distinct fact, chap. ix. 1. So likewise the man in Samaria, who offered to follow Jesus whithersoever he should go, was evidently a different person from the Scribe who offered the same thing at the sea of Galilee, notwithstanding the answer returned to both was precisely the same. *The foxes have holes*, &c. and notwithstanding immediately after both occurrences we find a disciple excusing himself from following Christ on pretence of burying his father, to whom our Lord returned the same answer, *Let the dead bury their dead*. See § 31. And to give no more examples, the two miraculous dinners were not only like each other in their natures, but in their circumstances also, for they were introduced by the same discourses, and followed by like events; particularly at the conclusion of both, Jesus passed over the sea of Galilee. Nevertheless, both being found in the same evangelist, no reader can possibly think them the same. See Prelim. Observ. IV.

all intercourse with their brethren, *and shall reproach you, and cast out your name as evil*, i. e. anathematize or excommunicate you, *for the Son of man's sake*; 23. *Rejoice ye in that day, and leap for joy*, i. e. be exceeding glad, *for behold your reward is great in heaven*; in proportion to what you suffer for my sake here, shall your happiness be in heaven. Besides, you may comfort yourselves with this consideration, that all God's servants have ever been treated in like manner; *for in like manner did their fathers unto the prophets.*

In this discourse, our Lord not only pronounced blessings, but cursings; in which respect it differs from the sermon recorded by Matthew. Luke vi. 24. *But woe unto you that are rich, for ye have received your consolation.* As poverty, which is neither good nor bad in itself, does not recommend one to God, unless it is accompanied with the virtues which are suitable to an afflicted state; so riches does not make us the object of God's hatred, unless they be accompanied with those vices, which oftentimes spring from an opulent fortune, namely pride, luxury, love of pleasure, covetousness. Rich men, infected with such vices as these, are the objects of the woe here denounced; and not they who make a proper use of their wealth, and possess the virtues which should accompany affluence. Wherefore, though there is no restriction added to the word *rich* in the malediction, as there is to the word *poor* in the complete enunciation of the beatitude, Matth. v. 3. it is equally to be understood in both: *Blessed are the poor in spirit, for theirs is the kingdom of heaven. Woe unto you that are rich in spirit*, you who are proud, covetous, lovers of pleasure, *for ye have received your consolation.* The parable of the rich man and Lazarus, may be considered as an illustration both of the beatitude and the malediction.—25. *Woe unto you that are full, for ye shall hunger*; the pains which you shall suffer in the life to come shall be sharp, like those which persons who place their happiness in eating and drinking, suffer from famine. Our Lord often made use of images drawn from the pleasures and pains of this life, to represent the joys of the blessed, and the punishments of the damned in the life to come.—*Woe unto you that laugh now, for ye shall mourn and weep.* A modern author has explained this well in the following terms: "Our Lord's malediction is not inconsistent with the apostle's precepts, which command Christians always to rejoice. Neither is the mirth against which the woe is here denounced, to be understood of that constant cheerfulness of temper which arises to the true Christian, from the comfortable and cheerful doctrines with which they are enlightened by the gospel, the assurance they have of reconciliation with God, the hope they have of everlasting life, and the pleasure they enjoy in the practice of piety, and the other du-

ties of religion. But it is to be understood of that turbulent carnal mirth, that excessive levity and vanity of spirit which arises not from any solid foundation, but from immoderate sensual pleasure, or those vain amusements of life by which the giddy and the gay contrive to make away their time; that sort of mirth which dissipates thought, leaves no time for consideration, and gives them an utter aversion to all serious reflections." Persons who continue to indulge themselves in this sort of mirth through life, shall weep and mourn eternally, when they are excluded from the joys of heaven, and banished for ever from the presence of God, by the light of whose countenance all the blessed are enlivened and made transcendently happy.—26. *Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets.* Dr Clarke has paraphrased this malediction excellently: "Woe unto you if by propagating such doctrine as encourages men in sin, you shall gain to yourselves the applause and flattery of the generality of men; for thus in old times did the false prophets and deceivers, who, accommodating their doctrines to the lusts and passions of men, were more caressed and better hearkened to, than the true prophets of God." See on Matth. v. 12. § 26.

Luke vi. 27. *But I say unto you which hear*, you who hear me now, and you who in future ages shall hear my gospel, *Love your enemies, do good to them that hate you*, 28. *Bless them that curse you, and pray for them that despitefully use you.* The disposition which my gospel cherishes in its votaries, is that of love and kindness, even to the evil and unthankful; and therefore all who hear the gospel ought to be of this disposition. See on Mat. v. 44. § 26.—29. *And unto him that smiteth thee on the one cheek, offer also the other, and him that taketh away thy cloak, forbid not to take thy coat also.* You who hear my gospel ought to be patient under injuries as well as benevolent towards the unthankful. See on Matth. v. 39. § 26.—30. *Give to every man that asketh of thee, and of him that taketh away thy goods,* * *ask them*

* Ver. 30. *Ask them not again.*] In the original it is, παντι δε τω αιτουντι σε δος, και απο του αιροντος τα σα, μη απαιτει which some commentators think might be better rendered, *Lend to every man that asketh of thee, and from him that receiveth thy goods, exact not interest.* They imagine that διδωμι being a general word, may signify *to lend*, as well as simply *to give*; and that αιρειν here is not used in its strictest propriety, but has the signification of λαμβανειν. And with respect to απαιτειν, they observe that the LXX. have made use of it more than once, to denote the taking of interest for things lent. They think this interpretation is supported by reason, and by the plain sense of the parallel passage, Matt. v. 42. and that it agrees well with the following verse, 34. *If ye lend to them of whom ye hope to receive*, the just, equal, or stated premium, (τα ισα) as it is in the subsequent clause, *what reward have ye?* what reward can ye claim? *for sinners also lend to sinners, ινα απολαβωσι τα ισα, in order that they may receive the just*

them *not again.* 31. *And as you would that men should do to you, do ye also to them likewise.* 32. *For if ye love them* only (See on Luke xiv. 12. § 92. for the reason of adding the word *only* here) *which love you, what thank have ye? for sinners also love those that love them.* 33. *And if ye do good to them* only *which do good to you, what thank have ye? for sinners also do even the same.* 34. *And if ye lend to them* only *of whom ye hope to receive* such loans as ye stand in need of, *what thank have ye? for sinners also lend to sinners, to receive as much again,* το ισον equal favour in return, or the sum lent. 35. *But love ye your enemies, and do good, and lend,* * *hoping for nothing again;* do good and lend, even to those from whom ye have no expectation of any favour in return, nor even of receiving again the sum or

just premium: and that in this precept our Lord is speaking to his hearers under the character of Jews, who by their law were bound to lend money to their brethren without interest, not because the taking of interest was sinful, for they were allowed to exact it from heathens, but because they were to shew especial kindness to one another, and be examples of every social virtue to their heathen neighbours. Nevertheless, απαιτειν cannot well signify the exaction of interest for sums lent, because the word αιρειν, to which it relates, in no author that I know of, signifies to borrow. And therefore it is more natural to interpret απαιτειν, of the exaction of such debts only as the law appointed to be remitted every seventh year, Deut. xv. 2, 8. Accordingly it is added, ver. 34. *And if you lend to those from whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.* Ye do not by your obedience to the law, distinguish yourselves from the heathens, who exact the payment of the least sums which they lend to one another. Or we may suppose, that one's reclaiming the goods that have been taken from him without his consent, is here prohibited; a sense of the passage agreeable to the force of the word αιροντος, which commonly signifies to take a thing away violently or by fraud. In the mean time, whatever sense we put on our Lord's precept, it must be understood with the limitations which common sense directs us to make; namely, that we give and lend freely to all who ask, or permit them to retain what they have unjustly taken, provided only that it be a thing of small account, which we can easily spare, and the persons who ask or take such things be in real necessity, and the reclaiming of them would occasion more trouble than they are worth, which without doubt was the meaning of the Mosaical precepts, alluded to by our Lord in this part of his sermon.

* Ver. 35. *Hoping for nothing again.*] Μηδεν απελπιζοντες. Because απελπιζειν, in no Greek author, has the sense given it in most translations of this passage, its proper meaning being *despero* and *desperare facio*, Junius, De Dieu, Fesselius, Hammond, Knatchbul, Le Clerc, and other commentators, have declared in favour of the signification affixed to this clause, by the Syriac, Arabic, and Persic versions; *neminem desperare facientes, causing no man to despair:* the copies from which these translations were made, reading Μηδεν with an apostrophe for Μηδενα. But the common reading makes the sense fully as elegant, thus: Shew these acts of kindness to your brethren, *not at all despairing,* either of your present sustenance, or of your future reward. On the other hand, Hackspan and Wolf contend, that though no instance can be produced, in which απελπιζειν has the signification affixed to it by modern translators, the antitheses in the passage necessarily determine it to that meaning. *Sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing*

again

or thing lent; *and your reward shall be great, and ye shall be the children of the Highest; for he is kind to the unthankful, and to the evil.* 36. *Be ye therefore merciful, as your Father also is merciful.*

Luke vi. 37. *Judge not, and ye shall not be judged:* See on Matth. vii. 1. § 26. *condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.* 38. *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.* Our Lord makes use of these three phrases, to express all the different kinds of good measure, according to the different natures of the things measured. Some of them, to make the measure good, must be pressed and trodden; some of them must be shaken, as the several kinds of grain; and some of them must be tunned over, such as all sorts of liquors. The figure of giving this good measure into one's bosom, is an allusion to the eastern habits, which were long pieces of cloth wrapped round their bodies, and girded up with a girdle. Their garments being of this kind, they could receive into their lap or bosom, a considerable quantity of such dry goods as they sold by measure. See Psal. lxxix. Ruth. iii. 15. *For with the same measure that ye mete withal, it shall be measured to you again.* 39. *And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?* 40. *The disciple is not above his master; but every one that is perfect shall be as his master.* So καταρτισμενος signifies, Heb. xiii. 21. The meaning is, the scholar is in a fair way to be tinctured with the opinions of his master. If therefore the master is ignorant and illiterate, the scholar will probably be so likewise; for which reason those who pretend to instruct others, ought to be well informed themselves in the doctrine they are to deliver. Moreover, if those who exhort others are faulty in point of practice, their rebukes must be given with a very bad grace, and have little influence upon mankind. 41. *And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?* 42. *Either, how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye?* (See on Matth. vii. 3. § 26.) *Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.* 43. *For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.* 44. *For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.* The different

again. In like manner, Beza acknowledges that this sense of καταρτιζω is altogether unusual. At the same time he supports it by observing, that as it resembles καταγειν, καταλαμβανειν, καταγραφειν, and a number of other words in its formation, it may resemble them likewise in their signification. See Beza upon this passage.

different application of these sentences, Matth. vii. 16. § 26. shews them to be proverbial. They are here connected with the following words. 45. *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.* And the meaning of the whole is this: As a tree is known to be either good or bad by its fruit, so a man is known to be either good or bad by his words; especially when he speaks of the characters and actions of others, or pretends to rebuke them. On such occasions, he will either by the charitable and mild constructions which he puts upon the doubtful actions of others, shew himself to be a good man; or by his uncharitable and harsh interpretations, demonstrate the badness of his own heart.—46. *And why call ye me Lord, Lord, and do not the things which I say?* Though I have thus spoken in praise of good words, you must take notice that it is in a particular case only, which indeed frequently occurs; namely, when the characters and actions of others are spoken of and censured. Good words on many other occasions are of no avail, but especially in religion; for the best advices to others, ver. 44. or the fairest speeches imaginable to me your master, and your giving me the highest titles of respect, are of no manner of signification, if you do not keep my commandments. 47. *Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like.* 48. *He is like a man who built a house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock.* 49. *But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.* See on Matth. vii. 24,—27. § 26.

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